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THE

BRITISH CRITIC,

NEW SERIES;

FOR

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THE
BRITISH CRITIC,

FOR JANUARY, 1814.

ART. I. *The Charges of Samuel Horsley, LL. D. F.R.S. F.A.S. late Lord Bishop of St. Asaph; delivered at his several Visitations of the Dioceses of St. David's, Rochester, and St. Asaph.* 8vo. pp. 232. 7s. Dundee, printed. Rivingtons, &c. London. 1813.

WE consider ourselves as peculiarly fortunate in being enabled to commence our labours by a review of the Charges of the late Bishop Horsley. It is, indeed, grateful to our feelings to do homage to a name, which will for ever adorn the annals of the Church of England. Rarely has our country produced a man of more vigorous powers, of more acute discrimination, or of more profound attainments: he was one of the few, on whose minds greatness is written in the bold and flowing characters of nature: of those who rise to literary distinction, the far greater part owe their success to a correctness of taste and to a talent for imitation; but the mind of Horsley was all his own: labour and study, which are the masters of ordinary intellects, served him only as guides and assistants: to every inquiry, in which he chose to engage, he brought a clearness and force of conception, which distinguished between the specious and the just; while he possessed a manliness of thought, which forbade him to acquiesce in conclusions not established by legitimate proof. Of such a man it was to be expected, that he would be a powerful and intrepid defender of the principles, which his judgment inclined him to support: and it is in this view of him, that we feel ourselves principally interested in his character. To his acquaintance with mathematical science, to his critical knowledge of the Hebrew tongue, to the depth of his theological researches, and to his acuteness as a reasoner, we are compelled to pay the tribute of admiration: but all these are compatible with an indifference to the principles, on which the social happiness of mankind is found to depend; and

superior powers have been sometimes associated with a weakness or perversion of moral feeling, or have even been betrayed by a passion for paradox into the maintenance of opinions unfavourable to sound religion and to civil institutions. But it was not so with Horsley. His powers, great as they confessedly must have appeared, whatever had been their moral bias, derived additional strength from acting in their natural direction. The impetus of mind, as well as of matter, is weakened by every deflecting force. The caprice and the perverseness of great talents will, indeed, obtain for the possessor a short-lived admiration: we are apt to wonder by what process they were carried to a point, at which in the outset of their inquiries it was improbable they should ever arrive; and there will always be persons, who are interested in applauding the obliquities of genius, and who are happy to be countenanced by high authorities in principles, which they know not how to defend, though though they have not the candour to renounce them. We are persuaded, however, that the only safe course for the moral exertion of superior intellect will be found in its support of tried and acknowledged truths: it is the rule, and not the exception, which genuine talent will labour to establish: if the religious and political rights of mankind seem likely to derive, as will sometimes happen, an increased stability from opposition to the system, on which they have long securely rested, it is fit that there should be persons, who will inveigh against its defects: but gigantic minds are miserably misemployed in discharging such an office: a few second or third-rate thinkers are fully competent to the task: a morose spirit, stimulated by discontent, and a morbid taste, which finds its gratification not so much in contemplating the sublime or beautiful as in the microscopic detection of error and deformity, are very capable of casting a salutary odium upon possible abuses in Church and State. We believe, indeed, that this class of persons possess superior advantages for the purpose: a comprehensive view of the whole of a question, and the power of distinguishing the visionary from the practicable, are but indifferent qualifications for an objector by profession. But the mind of Bishop Horsley, notwithstanding the direction in which it acted, was by no means enslaved to any system; nor did it lose, in the habitual defence of established principles, any portion of its original freedom or spirit. Decided in his attachment to the civil and religious institutions of his country, he never acted or wrote like a sycophant of power: his temper was of that rugged cast, which essays not the arts of pleasing: he was formed rather to command than to conciliate, to convince or even to intimidate rather than to persuade: it is, indeed, to the unfettered freedom of his

his mind, that we must ascribe not only his peculiar excellencies, but also his defects; his demeanour was that of a man, who is intent on some one great object, and is careless about every thing else; and in his style it requires not any great fastidiousness to detect occasional instances of coarseness, we had almost said of vulgarity. We shall never be the apologists of any thing, which wantonly violates the principles of correct taste; though we should reluctantly give up original thinking, on account of a few uncourtly phrases, for a monotonous and in-offensive inanity. We would, however, recommend an examination of the character of Horsley to those, who are of opinion, that the native vigour of the mind is impaired, and its range contracted, by the adoption of what they are pleased to consider as established prejudices. We believe it to be just as true, that the imagination of poets is cramped by the observance of the laws of metre: the man, whom some evil genius impels, without one particle of the *mens divini*or, to dabble in verse, may rail against the tyranny of custom in exacting rhyme: but we suspect that the true poet finds himself perfectly at ease under all this despotism: and we believe, that the efforts of the human intellect on all political and religious questions, will rise in proportion as it has been imbued with the doctrines of our national Church, and with the principles of our civil constitution.

The volume before us contains four Charges, delivered to the Clergy of the three several Dioceses, over which Bishop Horsley successively presided. The Charge to the Clergy of St. David's is occupied principally in discussing the question, What is the proper matter of instruction, more especially in the present circumstances of the established Church, for uneducated congregations, such as may be supposed to prevail in remote parts of the kingdom. On this subject, it is well known, that doubt has existed: the clergy have sometimes found it difficult to adapt their discourses to the understandings of the illiterate, so as to inform their minds and to influence their conduct; and we suppose it to be imputable to feelings of discouragement, that numerous as are the volumes of sermons in our language, there are very few professedly addressed to the lower classes; nor among those which have been published, do we at present recollect many eminently happy examples. We must conclude, however, while we readily admit the difficulty to a certain extent, that it cannot amount to an impossibility. It was among the earliest eulogies of the Gospel, that it was preached to the poor; and it would be altogether incredible that a religion expressly designed to unfold the method of salvation to the human race, should be incapable of being rendered intelligible to the great

mass of mankind, and operative on their lives and hearts through the means, which its Author himself appointed for its propagation and diffusion. We conceive, therefore, that whatever be the alleged obstacles, they are not absolutely insurmountable; and we cannot forbear to throw together a few remarks on the subject.

It must be admitted, that the minds of persons, who are grossly ignorant, do not readily imbibe the principles of religious knowledge: they possess but little to which a sober instructor can appeal: argument with such is nearly out of the question: it is a labyrinth in which they are immediately lost: the premises may be obvious, and the deductions may be natural and certain; but with the former they are little, if at all, impressed, and the latter they are unable to follow. Even the very language of religion is foreign and strange to them. That which may be thought to be easy and familiar, is in reality incomprehensible without a degree of attention, which, in such cases, it is hopeless to expect: the simplest truths become obscure, when propounded to those, who have no ideas with which they may compare them; and religious truths will not only be obscure, but also unwelcome to persons whose associations are of an opposite tendency and character.

In this state of intellect among the peasantry, (and we fear that we must sometimes rate it thus low,) there cannot but be difficulties attending their instruction. These, indeed, will be for the most part, if not entirely, removed, when the National Society shall have generally diffused the rudiments of useful knowledge, and above all, the true principles of Christianity, as professed by the Church of England. It is in this point of view chiefly that we are disposed to hail the establishment, and to invoke a blessing upon the labours of the rising institution. We are not among those who would withhold the elements of knowledge from the lowest of the people, if they conducted merely to temporal convenience and advantage: but in our estimation, the prominent excellence of the Madras System is, that it will place the great mass of our population in a more *teachable state* with respect to religion, and give an efficacy to the preaching of the clergy, which at present it were unreasonable to expect. It cannot be dissembled, that persons who are absolutely untaught, are the fittest objects, and promise to become the most hopeful disciples, of fanaticism. Ignorance can hardly be too great for its purpose. Men who can neither read, nor reason, nor combine, have often a vividness of imagination, which is easily wrought upon by the recital of that which is out of the ordinary course of their contemplation or experience; and terrific representations make an impression on their minds, which hardly

hardly leaves them at liberty to exercise the little discrimination they may possess, in examining the tenets, which such representations serve to introduce. From that hour the convert is lost to the Church: he has no longer any reverence for order and regularity, but rather learns to regard them as impediments to spiritual improvement. He falls into new habits and new connexions; to which, however, once launched upon the *mare importuosum* of schism, he may not permanently attach himself: yet rarely do such persons return into the haven of the Church: amidst a diversity of currents, there is no reflux tide to bring them back to that given point: the vehemence and the variety of error have established an ascendancy, which is not to be destroyed by the calmness and the unity of truth. These evils we consider as arising entirely out of the want of education. It is impossible to doubt, that if the Madras System had providentially been introduced, and extensively adopted among us half a century ago, the seceders from the Establishment would not have amounted to one-tenth of their present number: they would have been principally confined to the enormous out-parishes of the metropolis, where, from the want of Churches, the great body of the people have no alternative but that of taking refuge in meeting-houses, which are built as fast as they can be filled, or else of abandoning the public profession of Christianity. Of such seceders we would speak with extreme tenderness: they have not wantonly and capriciously deserted the Church; the Church refuses to retain them within her bosom: and for the mischiefs, to which they may afterwards be accessary, they are not altogether responsible. When will this circumstance create alarm, where alone alarm can avail?

In the mean time, however, while the efforts of the National Society are gradually ushering into existence a better state of things, the Clergy must be content to encounter ignorance, and to adapt the manner and the matter of their instruction to the actual condition of their hearers. We are decidedly of opinion, and on this point we reluctantly differ from the Bishop in another part of his writings, that the clergy have usually taken the standard of their instruction too high. We have remarked that sermons, which have acquired for their authors a lasting reputation, and which young divines are apt to propose to themselves as models, without considering perhaps the condition of those, among whom they are to exercise their ministry, are wholly unfit for ordinary congregations: they fail to interest illiterate hearers, however they may delight and instruct readers of a different class; and where they excite no interest, they will be heard without attention, and of course, without improvement. The sermons of the Bishop himself, admirable as they

they are from the importance of their subjects, their depth of discussion, the ingenuity displayed in the illustration of difficult passages, and the high tone of orthodoxy which prevails throughout, we cannot except from our remark: we actually believe, that there are few congregations, of whom one-tenth part would be capable of following the preacher through such discourses, while to every individual of the congregations which usually assemble in our village churches, they would be altogether unintelligible. In truth, religious instruction seems not to differ from any other kind in the method which it should employ; to be useful, it must be brought down to a level with the capacity and attainments of the learner. With this view, we should recommend that the Clergy should in all cases place themselves as much as possible in the situation of their hearers; and those whose province it is to preach to the lowly and illiterate, we should advise rather to dogmatize on the authority of Scripture than to deduce their conclusions circuitously by disquisition; the unlearned will not so readily apprehend any other proof of doctrine, or any other ground of duty, as the express declaration of the Word of God faithfully propounded and fully explained. In offering these suggestions, we would not be thought to derogate from the value of those acquirements, to which the early studies of the Clergy are usually directed; on the contrary, we believe that the proposed method of instruction will be most successful in the hands of those, whose minds have been most effectually disciplined by exercise and study: it supposes, indeed, some considerable qualifications both natural and acquired; a fund of good sense and observation; a plain yet nervous style; information on all subjects theological and moral; and that arrangement of ideas which rarely exists, except in those who have been habituated to think and examine: for such a purpose a divine possibly may not need the minuteness of criticism indispensable to an Editor of the original Scriptures; but we conceive that he cannot be too deeply versed in dogmatic theology, or in the doctrines, the discipline, and the formularies of our Church. It is, indeed, easy to write or to talk slightly and superficially; but to analyse that which is complex, to condense the multifarious, and to exhibit the result in a clear and commanding point of view, is the exclusive privilege of him who has thought profoundly, and has digested his reflexions.

We hasten, however, to notice the *matter* of the instruction which is intended for uneducated congregations; and on this head, not only in the present, but in all circumstances of the established Church, we entirely coincide with the Bishop. We know not of any distinction in the truths of revelation in point
of

of their fitness or unfitness to be declared to the vulgar: the whole of Christianity was designed to be preached to the whole body of Christians, without any regard to their attainments or condition; and so far are we from thinking that doctrinal discourses properly managed are less interesting to the common people than those which merely recommend the performance of moral duties, that we believe the contrary to be the fact. We are assured that it is possible to fix their attention more closely by preaching on the Fall, on the Incarnation, on the Atonement, on the Resurrection, or on the Influences of the Holy Spirit, than by almost any other subjects within the wide range of Christian instruction. We shall hardly be understood to mean, that other topics must not frequently be brought forward; otherwise the preacher would not exhibit the whole of Christianity, nor would he follow the practice of our Saviour or his Apostles: we mean only, that the morality inculcated must be Christian morality, enforced under Christian sanctions. In any other view morality and religion are quite distinct things; and the former may subsist where the latter is wholly wanting. But on this head we cannot better express our sentiments than in the words of the Bishop:

“ Again, religion and morality differ, not only in the extent of the duty they prescribe, but in the part in which they are the same in the external work: they differ in the motive; they are just as far asunder as heaven is from earth. Morality finds all her motives here below: Religion fetches all her motives from above. The highest principle in morals is a just regard to the rights of each other in civil society: the first principle in religion is the love of God,—or, in other words, a regard to the relation which we bear to him, as it is made known to us by revelation; and no action is religious, otherwise than as it respects God, and proceeds from a sense of our duty to him, or at least is regulated by a sense of that duty. Hence it follows, as I have before observed, that although religion can never be immoral, because moral works are a part of the works of religion, yet morality may be irreligious: for any moral work may proceed from mere moral motives, apart from all religious considerations: and if a moral work be done by a person not sufficiently instructed in religion to act upon religious considerations, it cannot proceed from any other than mere moral motives; and of consequence, it must in that instance be irreligious,—not contrary to religion, but without it.

“ Upon this ground stands the doctrine of the first reformers, concerning works done before justification, which is laid down in the 13th of our Articles,—‘ Works done before the grace of Christ and the inspiration of his Spirit are not pleasing to God; forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors

say)

say) deserve grace of congruity; yea, rather for that they are not done as God had commanded and willed them to be done, we doubt not (saith the Church) but that they have the nature of sin.' Not that they are in such sort sins, that in the mere overt act; without consideration had of the obliquity of the motive, they add to the guilt of the doer of them; but being done without any thought of God, though not in defiance and despite of him, they have nothing in them that should make them pass for marks or symptoms of the regenerate character: on the contrary, in all these works merely moral, the atheist may be as perfect as the Christian.

"And this explains what at the first sight may seem a strange fact in the history of man, and is very apt to be misinterpreted, as if it disproved the connexion which divines are desirous to maintain between the truth of religious opinion and true practical godliness,—namely, that Infidelity and Atheism boast among their disciples eminent examples of moral rectitude. History records, I think, of Servetus, Spinoza, and Hobbes, that they were men of the strictest morals; the memory of the living witnesses the same of Hume; and history in some future day may have to record the same of Priestley and Lindsay. But let not the morality of their lives be mistaken for an instance of a righteous practice resulting from a perverse faith, or admitted as an argument of the indifference of error. Their moral works, if they be not done as God hath willed and commanded such works to be done, have the nature of sin; and their religion, consisting in private opinion and will-worship, is sin, for it is heresy." P. 28.

To the neglect of the Clergy sufficiently to enforce the doctrinal parts of Christianity, the Bishop ascribes in some degree the rapid progress of separation; and perhaps there was a time when some of the Clergy, from a fear of countenancing Enthusiasm, were too cautious of insisting strongly upon doctrines, which they saw perverted and abused. We hope and believe that this mistaken policy is now abandoned: it would inevitably be fatal to its own cause: if from one set of pulpits only lessons of morality were heard, while another dispensed the doctrines of the Gospel, all who looked into their Bibles would discover that the former mode of preaching was defective, though they might not perceive wherein the latter was erroneous.

The other cause, to which Bishop Horsley in this charge imputes the success of Methodism, still operates, we are afraid, to a considerable degree; it is, that while an irregular Ministry is exercised by self-commissioned Teachers, little pains are taken by the Clergy to shew with what hazard to himself the private Christian intrudes into the sacred office, and "how strictly it is required of the Laity to submit themselves to those teachers, who are by due authority set over the people to watch over their souls."

souls." The Bishop's remarks upon this subject, are conveyed in a vein of strong sense, and in that vigorous diction which characterizes his manner :

“ Upon these topics the Clergy of late years have been more silent, than is perfectly consistent with their duty; from a fear, as I conceive, of acquiring the name and reputation of High-Churchmen. But, my brethren, you will not be scared from your duty by the idle terror of a nickname, artfully applied, in violation of the true meaning of the word, to entrap the judgment of the many, and bring the discredit of a folly long since eradicated, upon principles which have no connexion with it. You promote the stratagem of your enemies, you are assisting in the fraud upon the public, and you are accessaries to the injury to yourselves, if you give way to a dread of the imputation. To be a High-Churchman, in the only sense which the word can be allowed to bear, as applicable to any of the present day,—God forbid that this should ever cease to be my public pretension, my pride, my glory!—To be a High-Churchman in the true import of the word in the English language,—God forbid that ever I should deserve the imputation! A High-Churchman, in the true sense of the word, is one that is a bigot to the secular rights of the priesthood,—one who claims for the hierarchy, upon pretence of a right inherent in the sacred office, all those powers, honours, and emoluments, which they enjoy under an establishment: which are held indeed by no other tenure than at the will of the prince, or by the law of the land. To the prince, or to the law, we acknowledge ourselves indebted for all our secular possessions—for the rank and dignity annexed to the superior order of the clergy—for our secular authority—for the jurisdiction of our courts, and for every civil effect which follows the exercise of our spiritual authority. All these rights and honours, with which the priesthood is adorned by the piety of the civil magistrate, are quite distinct from the spiritual commission which we bear for the administration of our Lord's proper kingdom. They have no necessary connexion with it: they stand merely on the ground of human law; and vary, like the rights of other citizens, as the laws which create them vary: and in every church, connected like our church with the state by an establishment, even the spiritual authority cannot be conferred without the consent of the supreme civil magistrate. But in the language of our modern sectaries, every one is a high-churchman who is not unwilling to recognize so much as the spiritual authority of the priesthood,—every one who, denying what we ourselves disclaim, any thing of a divine right to temporalities, acknowledges, however, in the sacred character, somewhat more divine than may belong to the mere hired servants of the state or of the laity; and regards the service which we are thought to perform for our pay as something more than a part to be gravely played in the drama of human politics. My reverend brethren, we must be content to be High-Churchmen according to this usage of the word, or we cannot be churchmen

churchmen at all; for he who thinks of God's ministers as the mere servants of the state, is out of the Church—severed from it by a kind of self-excommunication. Much charitable allowance is to be made for the errors of the laity upon points to which it is hardly to be expected they should turn their attention of their own accord, and upon which, for some time past, they have been very imperfectly instructed. Dissenters are to be judged with much candour, and with every possible allowance for the prejudices of education. But for those who have been nurtured in the bosom of the Church, and have gained admission to the ministry, if from a mean compliance with the humour of the age, or ambitious of the fame of *liberality of sentiment* (for under that specious name a profane indifference is made to pass for an accomplishment), they affect to join in the disavowal of the authority which they share, or are silent when the validity of their divine commission is called in question,—for any (I hope they are few) who hide this weakness of faith, this poverty of religious principle, under the attire of a gown and cassock, they are in my estimation little better than infidels in masquerade.” P. 39.

We earnestly wish that the passage which we have cited could be impressed upon the minds of the whole body of the laity, and that the young especially should be made acquainted with the Constitution of our Church. Erastian principles have lately made an alarming progress, if, indeed, we can dignify with the name of principles what we really believe to be nothing better than a culpable and utter ignorance of the authority which is inherent in the church, independently of Acts of Parliament; an authority possessed by it in full right, and exercised, when instead of being patronized by the State, it was depressed by persecution.

The next Charge, a very powerful, though somewhat desultory composition, was delivered at the Bishop's primary visitation of the Diocese of Rochester. Its leading object is to inquire wherein the difficulties, with which the clergy of the present day have to contend, differ from those which their predecessors encountered in the early ages of the Church; and the learned prelate, having ascertained the peculiar situation of the present teachers of religion, proceeds to deduce from it the line of conduct which it will behove them to pursue.

For the opposition made by the Pagan rulers to the growth of Christianity, the Bishop accounts more satisfactorily in the space of a paragraph than has been done by Gibbon with all his subtilty and refinement in several pages. The sovereigns of the world had long experienced the utility even of a false religion to the purposes of social life; and they entertained apprehensions of the danger of innovation. They might also view the rising
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Church with some degree of jealousy: its order and organization were so complete, that it might become the rival of the secular authority; while the old religion, together with its ministers, was entirely under their controul. As to the philosophers, whose learning was interwoven with the fictions of Paganism, it was natural that they should range themselves on the same side. Very different, however, the Bishop observes, is the present condition of the clergy: they are acknowledged by the State, and the weapons of learning are in their own hands. On this latter topic he has a transcendently fine passage; which, while it illustrates the use of learning in the service of religion, guards against its abuse.

“ The vast importance of the advantage arises from its reference to another circumstance of great disadvantage on our side; and lies in this,—that it is the only thing we have to set against the want of that pre-eminent advantage which the first preachers exclusively enjoyed, the preternatural illumination of their understandings by the immediate operation of the Holy Ghost. Learning is to us the best substitute,—an imperfect substitute, but the best and the only one that is now to be had; and sufficient, no doubt, since Providence sees not fit to supply us with any other for the exigencies of our present situation,—learning, I say, is to us the best substitute for that preternatural illumination of the understanding which was the privilege of the first preachers. They were qualified, without any previous study, for the office to which they were called, because they had that other source of fuller and more certain information. But if we inquire in what particular way the Holy Spirit, acting upon the understanding, gave these fishermen of Galilee the superiority, which they displayed, over the theology of the Sanhedrim and the metaphysics of the porch and the academy,—we shall find, if we turn for satisfaction upon the question to their writings—we shall there find, what we should call, if the thing had been learnt before, a ready and accurate recollection of the history of their own nation, and of what was closely connected with it, the universal antiquities of religion. Something always presented to their minds the particular events of ancient story, which were most directly to the purpose of that particular argument, in which they chanced at any time to be engaged. We find them happy in applications of the prophecies, able expositors of those adumbrations of the scheme of redemption, which were contained in the mystic rites of the Mosaic law; we find them learned in the jurisprudence of their country; and in their reasonings upon the most abstruse subjects, we find a self-evidence of the principles assumed, a coherence of the argument pursued, a justness of distinction, and a perspicuity of language, not surpassed by any thing of the same kind in the very best of the Greek writers. Whence the conclusion seems inevitable, that the knowledge which the Holy Spirit conveyed to the understandings of these chosen instruments of
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God, was the very same in kind, consisting of the same particulars, which in the ordinary way is attained in a more imperfect degree by study. You will carefully observe, my reverend brethren, that when I compare the effect and fruit of study with the gift and operation of the Holy Ghost, I speak of that operation only which produced a miraculous information of the understanding of the first preachers, and chiefly for the purpose of controversy with gainsayers. The sanctifying influence of the Holy Spirit upon the heart of the believer is quite another thing; and though far more general, being indeed universal, it is an operation of a much higher order. If ever this influence is withdrawn, the man is lost; nothing within the reach of man's industry can supply the want of it. But the miraculous infusion of knowledge which was peculiar to the first preachers, may be in some degree supplied, certainly in a sufficient degree for the work of the ministry in these times, by knowledge acquired in the ordinary way; provided we fail not earnestly to pray to the Father of Lights to bless our diligence in the pursuit of it, and to turn it to his glory." P. 52.

We have rarely known an instance of a great and original mind wholly master of its propensity to indulge in the ludicrous; whether it be that folly appears to such minds more than ordinarily contemptible, or whether a consciousness of pre-eminence finds a gratification in the raillery of weakness, whatever be the theory, the Bishop had certainly a feeling of the ridiculous, which he could not always disguise, even in grave discussion. Every one who has read his 23d Sermon will recollect passages which are strongly impregnated with humour; and in the present Charge we have a specimen of the playful severity with which the Bishop could scourge the solemn trifler. After recommending to the clergy various literary pursuits, he proceeds:—

"I must, indeed, distinctly make exception of one study, if study it may be called, which has lately begun to come into credit with the younger clergy; which my imagination cannot in the remotest degree connect with the business of our profession, nor reconcile the pursuit of it with the good policy of a clergyman's conduct. It is become the practice of many of the younger clergy to shut up their books when they quit the University, and to think no more of literature, sacred or profane. The practice is too manifest to be denied; for they who are to be found in every season of the year, and at every hour of the day, in circles of dissipation, (and every season and every hour has now its appropriate amusement,) are not likely to be found at any time in their studies. Their defence is, that although they read but little—nothing indeed beyond a review or magazine, they are engaged in a most edifying study: They tell us gravely they are *studying men*; and the knowledge of man, they say, is infinitely more useful than that of books, and must

must be of particular importance to those, who by profession are the teachers of mankind." P. 59.

This keen satire is followed by a passage of great strength and dignity, upon the actual study of mankind, which we wish that our limits would allow us to transcribe. The Bishop afterwards proceeds to inquire into the manner in which human learning is to be applied to the interests of religion, especially metaphysical learning. Upon the subject of what is called natural religion he forcibly argues, that if it be meant to signify any thing else than the distorted remains of primeval revelations, it never had any existence: "a religion of man's own discovery (though you reduce it to the most simple principles) neither now exists, nor was ever to be found in any part of the world." This point is very ably discussed. After pursuing the question, wherein the condition of the present teachers of Christianity differs from that of their forerunners, the Bishop leads his clergy to the subjects of non-residence and the Curates' Act, then lately passed, 36 Geo. III. the provisions of which he examines and vindicates at some length. In consequence of the passing of a more recent Act, the former one has lost its interest and importance. The bishops have now but little discretion in appointing the salaries of curates; the sum to be paid them is for the most part fixed by the statute, according to the circumstances of the revenue of the living and the population of the parish; the latter, however, being made the paramount consideration; for if the revenue do not amount to the sum assigned for a given population, the whole receipts of the benefice are to go to the curate. The maximum of population in the estimate of salaries is fixed at 1000 persons, which will entitle the curate, if the living produce so much, to 150*l.* per ann. More is not to be given, although the population shall exceed 1000 to an indefinite extent; and this limitation is more reasonable than at first it might appear to be: for it unfortunately happens, that the value of livings is for the most part in the inverse ratio of the population. The obvious effect of the Act will be, when it comes into operation, to prevent *small* pluralities; a clergyman holding two livings of 100*l.* per ann. each, will probably be required to relinquish one of them: the incumbent of two very valuable benefices will be little, if at all affected. Of the accuracy of the returns of non-resident clergy, made previously to the passing of the Act, much doubt has been entertained; and we hope that the statement, though unintentionally, was made more odious than the truth warranted. Without professing to have collected instances, we have been assured that clergymen who divide their residence and attention equally between two livings, and of course not residing nine months upon

upon either, have been returned non-resident upon both; and we have heard, that from one place a return was made of forty non-resident clergy, who, upon inquiry, turned out to be the prebendaries of the cathedral.

The third Charge in the volume was also delivered to the clergy of Rochester. It turns chiefly upon a subject which then justly excited the alarm of all wise and good men, but has now happily subsided into insignificance; we mean the French revolution. Of the causes which led to that consummation of depravity and misery, and of the practices by which Jacobin emissaries were endeavouring to poison the minds of our countrymen, especially by alienating them from the established clergy, we have here some sketches which mark the master's hand: but if we were to make extracts of every thing which is strikingly excellent, we might transcribe half the volume. Towards the latter part of this Charge, the learned prelate proceeds to discourse on the pastoral duties; and we do not know that we should exceed the truth, if we were to pronounce what he delivered on this subject to be the very best summary which we have ever seen. Incidentally, indeed, he is led to mention Calvinism; and upon this point he has some expressions which, as we well remember, excited at the time considerable surprise, though we think that the passage which was principally remarked, was not correctly understood.

“ When you find occasion—which should be often—to preach, or to write, or to talk, upon this duty of living in the communion of the Church, never make it an occasion of bringing up the controversy, which is always better avoided, upon points of doctrine with the Calvinists; except so far as to shew that a difference of opinion upon what is called the Calvinistic points is no sort of reason for a separation of communions. I confess I cannot understand upon what principle our brethren of the Calvinistic persuasion should demand of us, that we should adopt either the Resolutions of the Synod of Dort, or what are called the Lambeth Articles, as the necessary exposition of the Articles of our Church; but I as little understand upon what principle our Arminian brethren should insist that we should set forth their opinions, as if they were asserted in our Articles, in their true and plain meaning, in condemnation of the Calvinistic. I know not what hinders but that the highest supralapsarian Calvinist may be as good a churchman as an Arminian; and if the Church of England in her moderation opens her arms to both, neither can with a very good grace desire that the other should be excluded. This I know, that the points of doctrine in dispute between the Arminians and the Calvinists have so little to do with the points of discipline in dispute between churchmen and schismatics, that the opinions of St. Austin, which are the basis of Calvinism, have had their strenuous assertors in the
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Church of Rome itself;—indeed, for a long time they were the prevailing opinions of the Latin Church. Among us, Archbishop Laud was an Arminian; as since his time many other good servants of God, bright ornaments and luminaries of our Church, have been. But if we would look for warm advocates of church-authority in general, and for able writers in defence of our own form of church-government in particular, such we shall find among those divines of our own Church, who were called in their day the Doctrinal Calvinists.” P. 172.

Upon this passage we would remark, with perfect reverence for the memory of Bishop Horsley, that in the present circumstances of the Church, it is scarcely possible to comply with his direction. How shall a Clergyman preach against schism without alluding to the principles which lead to it? We could occupy with this subject a much larger space than we can find for the whole of the article; for the present, we would only observe, that although such men as Archbishops Whitgift and Usher and others, whom we could name, were doctrinal Calvinists, and yet carried their notions of Church authority to a great height, the multitude against whose irregularities the Bishop enjoins the Clergy to remonstrate, are not only for the most part Calvinists, but they owe their irregularities principally to their Calvinism: it is nothing to say, that doctrinal Calvinists, men of learning and reflexion, have sometimes been among the warmest supporters of Church-Communion, unless it could be shown, that the unlearned and unstable at the present day, when they adopt Calvinistic tenets, suffer no diminution of attachment to the Church. But what is the fact? The doctrines of irresistible grace, of assurance, of regeneration as wholly distinct from baptism, of the glory which the Almighty derives from the profligacy of sinners, and that human life is not a state of probation, are unlikely in any circumstances to confirm men in their communion with the Church of England; but when we recollect, that the very persons, who, half a century ago, first gave currency to those tenets, made their conventicles ring with anathemas against the national Clergy, and that their successors have not been remarkable for their candour in speaking of the Church, we really think that the preacher who should undertake to dissuade men from schism without alluding to Calvinism, would be employed in much the same manner as if he should inveigh against adultery, forbearing to say any thing upon the government of the passions. Neither does the remark upon the opinions of St. Austin appear to us to be much more relevant to the point at issue. The tenets of that Father had certainly some powerful assertors in the Church of Rome among the doctors and schoolmen; and while those tenets extended no
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further, they had no other effect than that of serving to sharpen the acumen and to keep alive the animosities of disputants: so long as the people at large, heedless of learned controversies, continued to submit their faith to the decrees of the sovereign Pontiff, he might very well tolerate a few subtle treatises maintaining the opinions of St. Austin upon points not immediately connected with the government of the Church; but when these very opinions once became popular, we know that they led to divisions and tumults, of which the Pope could not for a moment be a passive spectator. The practical effect of those doctrines, and the uneasiness which they occasioned to the Court of Rome, may be learnt from the history of Jansenism. As to the remark of Bishop Horsley, that "the highest supralapsarian Calvinist may be as good a churchman as an Arminian," we have no doubt that his meaning has been mistaken: he appears to us to mean, not that the supralapsarian will find his opinions countenanced by the formularies of our Church, but only that the supralapsarian doctrine has not *per se* any thing to do with the question of discipline or church government. The whole context shows this to be the true interpretation of an assertion, which when quoted by itself, as we have often heard it, could not but excite surprise. To such an assertion, considered abstractedly, we can have nothing to object, unless it be that abstract considerations are but rarely permitted to those who would judge of what actually happens in human life. Notwithstanding a few splendid exceptions of Calvinistic Prelates, we cannot consider the tendencies of Calvinism to be favourable to the discipline of the Church of England. Upon the subject of Episcopacy Calvin's opinions were not always consistent; but we discover no want of uniformity in his practice, and we are told, that when he was about to die, after having exercised an irregular authority over the Church of Geneva for many years, he cautioned his people against trusting any man in future with similar powers. In short, we consider Calvinism, with reference to its *discipline*, to be Christianity republicanized; and as to *doctrinal* Calvinism, deeply as we reverence the piety and the learning of many who have professed it, we ardently wish that it had never been published to mankind. The whole of Christianity is contained in what is written; and if that be not sufficient to exercise the faculties of acute inquirers, and to amuse the excursive imaginations of the curious, we could at least have wished that their theories of the divine decrees, and of the unrevealed dispensations of Providence, had been kept distinct as arcana and esoterics unfit to be communicated to the people.

The fourth and last Charge in this volume was delivered to the Clergy of St. Asaph. Upon this our remarks must be brief; nor indeed does it call for so much of our attention as those which precede it. Some of the topics had been anticipated; much of it is occupied in discussing points of ecclesiastical law; and we wish, for the sake of the Clergy, that the Bishop's admonition to them to make themselves acquainted with the statutes which immediately relate to their profession, had been more regarded. It may be hoped, after what has recently happened, that they will not in future act as if they were "as little concerned in them as in the laws respecting the collection of the customs or the excise." The Bishop has in this Charge various reflexions upon Calvinism, tending to show, that it has not doctrinally any connexion with the question of Church Government; and he is of opinion, that it would conduce to the welfare of the Church, "that the Calvinistic Controversy should be suffered to go to sleep." Wishing, as we do, that it had never had existence, we shall not, whenever we observe it to be drowsy, employ any efforts to keep it awake. Unhappily, however, for the last fifty years it has not betrayed any symptoms of somnolency, but an unusual and restless activity: labourers and mechanics have been harangued upon points which Horsley himself, with his mighty intellect, pronounces to be "far above the powers of the human mind;" and the Church has had no alternative but that of engaging in the Controversy, or of being deserted by her children without making any effort to retain them in their duty. We shall hail the day, if we live to see it, when piety shall regain the calmness of sentiment and the humility of heart, by which it reflects glory upon God, and promotes peace on earth: but at present this happy consummation seems far distant; and instead of there being any apparent disposition to let the Calvinistic Controversy sleep, a translation of the Institutes has recently been published for the use of those, who possess not the very common acquirement of being able to read Latin.

ART. II. *The History of Bengal, from the first Mohammedan Invasion until the virtual Conquest of that Country by the English, A.D. 1757. By Charles Stewart, Esq. M.A.S. late Major on the Bengal Establishment, Professor of Oriental Languages in the Honourable East-India Company's College, Herts, &c. &c. 4to. 548 pp. 2l. 3s. Black, Parry, and Co. 1813.*

THE establishment and consolidation of our Empire in the East, and the light which has recently been thrown upon the

literature and the manners of the nations, who have thus become subject to the British Empire, have imparted a high degree of interest to every enquiry connected with India. Whatever be the particular view, in which we regard that portion of the globe, it presents much, which cannot fail to stimulate curiosity and to exercise reflexion. The politician contemplates with wonder the apparently inadequate causes, which have so rapidly effected our Oriental aggrandizement; and he finds abundant matter for speculation in that nice adjustment of jarring interests, by which the stupendous fabric of our power is kept together with so little of visible constraint. The languages of the East attract the scholar not merely by their structure so widely differing from that of the idioms, which prevail in the western world, but by the treasures which they contain in the several departments of history, of poetry, of philosophy, and law; but chiefly by the testimony, which they are found to bear, amidst a mass of incoherent fiction, to the existence of primeval truth. To those, who are impressed with a sense of the blessings which result from Christianity, as well as with the moral obligation to impart them to the heathen world, the superstitions of Hindooism are objects of something more than curious research; and much thought will be directed to the means, which may gradually accomplish their abolition, and cause them to give place to the reasonable worship and the happier hopes of a pure religion. It is in India, that monuments are still preserved, the origin of which baffles the boldness even of antiquarian conjecture; while the admirer of nature there beholds her in her grandest forms, in mountains, which seem to mingle with the clouds, and in rivers, which are the aggregate of tributary streams not inferior to the Rhine. To the "eye, which is not satisfied with seeing, or the ear, which is not tired with hearing," we cannot conceive that any region of the habitable globe presents stronger attractions: but indissoluble ties at home, or the apprehension of disease in a sickly climate, or the want of opportunity till the evening shades of life are beginning to descend, imposes on many an ardent mind the necessity of repressing the strong propensities of science, of benevolence, or of taste.

We receive, therefore, with thankfulness, and are disposed to examine with candour, whatever may contribute to enlarge our stock of information respecting any part of India; and no province, perhaps, of that vast territory, is, upon the whole, more deserving of our attention than the one, of which the history is here presented to the reader. Equalling, if not surpassing in fertility any hitherto discovered region, teeming with a population devoted to industry and the peaceful arts, and having been for successive ages the object of ambition, and the prize of intrigue,

trigue, it has settled under the mild dominion of Britain: and the seat of our government; which at the distance of little more than a century had no existence, except in three inconsiderable villages, has a population of half a million of souls, and has become the emporium of the Eastern world. Nothing, which tends to illustrate the history of possessions thus valuable and revolutions so surprising, can be uninteresting to the inquisitive mind; and if the historian be unable to keep alive the feelings, with which his volume will be opened, he cannot resolve his failure into the unfortunate choice of his subject.

Major Stewart proceeded to the execution of his task in the possession of great advantages. Among these a local knowledge of the country, of its military positions and its means of defence, of the character of the natives and of their civil and religious prejudices, cannot be deemed unimportant: but a still higher and more indispensable requisite was his familiar acquaintance with the Persian language, and a ready access to the records contained in it, as the writings of Persian historians, the Imperial Firmauns, and treaties of peace and commerce. It is, indeed, from such sources, that the author professes to have derived chiefly the materials for his volume. But while we admit, that he could not have had recourse to higher authorities, we are under the necessity of appreciating the general character of the Persian historians, translations of whose writings, as the author avows, form the principal part of his work. If the reader expect to find in these writers the same excellencies, which distinguish the historians of classical antiquity, or those of Italy or England, he will inevitably be disappointed. They appear for the most part to content themselves with the relation of events: profound political reflexions, a nice discrimination of character, graphical exhibitions of nature and of art, the connexion of moral causes and effects, or the variety of incident which characterizes the pages of occidental history, must not be looked for in the chronicles of the East. These defects, however, are not to be imputed so much to any want of talent in the writers, as to the circumstances in which they have been placed, and to the nature of their materials. The philosophical historian cannot easily exist under a long-established tyranny: we mean not to say merely, that his fears would restrain the freedom of his reflexions; but that matter for reflexion under such a government can never be abundantly supplied. It is inseparable from despotism to narrow the sphere of action: implicit obedience to the will of one leaves little opportunity to the energies of the many to display themselves; and those germs of character, which, in free states are variously developed, are here crushed as soon as they appear, or are suffered to unfold themselves only in modes of acting and

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thinking too unimportant to fall within the view of those, who would trace the progress of the mind in its grander movements, as they affect the destiny of Empires. In such a state of things political science is without its proper aliment: in vain does it endeavour to detect the operation of causes, which under free governments secretly but invariably produce the improvement or the depression of the species: here the passions of the multitude have little if any effect on the condition of society: every thing may be resolved into the power or the caprice of a single individual; a limit, beyond which inquiry is impossible, and conjecture unavailing. Tacitus, indeed, whose writings are a library of political science, was born in the reign of Nero: but the Roman spirit still breathed in Thræsa and Helvidius Priscus; and though it was repressed, a long period elapsed, before it was finally extinguished: “*manebat nihilominus quædam imago reipublicæ.*”

While, however, we cannot allow to the Persian writers the higher excellencies of historical composition, we are ready to admit that they are usually very interesting from the clearness of their narrative, from the surprising revolutions which it is their province to record, and from the pictures, which they incidentally exhibit of oriental peculiarities in manners and sentiment. They are also distinguished by an air of ingenuousness, and veracity: they write like men, who have not any party to serve, but are intent only upon recording events as they are believed to have actually happened: they appear not to entertain an idea, that any other passion can be gratified by their labours, than that of curiosity: they frequently fall into moral reflexions, which while they break the monotony of the narrative, delight us by their pathos and truth; and they sometimes indulge in sentiments of simple and unaffected piety, which conciliate our esteem: few persons can read the memoirs of the Mogul Empire by Eradut Khan without feeling the force of these remarks. Of the history of Hindostan by Ferishta we are disposed to speak with even less qualified approbation: he frequently manifests an independence of judgment, which should seem to be the growth of a different climate; and in some of his characters he evinces a discrimination, which reminds us of our own Clarendon.

The history of India, previously to the first Mohammedan invasion, is involved in a degree of obscurity, which our author, even if it had been his object, might have found it impossible to disperse. From the Mahomedan historians information tending to this point was hardly to be expected. They seem to have considered India as the scene only of petty transactions and uninteresting events, till the standard of the Moslems had passed the Persian frontier, and their power was established in the plains

of Hindostan. With the early Hindoo records, many of which we believe to be of high antiquity, Europeans are at present but very imperfectly acquainted: we are not, however, sanguine in the expectation, that our increasing knowledge of the Sanscrit will throw any considerable light on the primitive history of India: the few Sanscrit records, which have hitherto been examined, present us with a blended mass of mythology, poetry, history and law, from which without the aid of contemporary documents it seems scarcely possible to elicit a clear and consistent series of events. It appears, however, that from the earliest times the wealth of Hindostan invited the avarice of its North-western neighbours. The Persian hero Rastum is supposed to have flourished about 1100 years before the Christian era; and the whole empire of India is said to have fallen under his yoke: he established a new dynasty; and succeeding princes for many ages acknowledged the paramount authority of Persia. Phoor or Porus, taking advantage of the distress of that country during its invasion by Alexander the Great, withheld the customary tribute: but the Arsacidæ renewed the claim, which with casual interruption seems to have been admitted, till the time when the Persian monarchy was overthrown by the Caliphs about the middle of the seventh century. But the power of the Caliphs in those parts was of short continuance: towards the conclusion of the ninth century, they were compelled to acknowledge the independence of Ismael Samani, an adventurer from beyond the Oxus, who founded the dynasty of the Samanides in the province of Chorasán, and reigned in Bochiara over Candahar, Cabul, and the mountainous regions between India and Persia, inhabited by the Afghans or Patans. Of this warlike and ferocious tribe the history and the fortunes are remarkable: by some they are supposed to be of Jewish origin, the descendants of king Saul: about the year 961 a dispute having arisen respecting the succession to the Samanian dominions, Abistagi the governor of Chorasán, to avoid the resentment of the successful candidate, whose interest he had opposed, retired to Ghizne the capital of Zabulistan; and ingratiating himself with the Afghans, who were then its masters, he founded the Ghiznean empire, which from small beginnings, through the bravery of the Afghans afterwards gave law to India: their dynasty was not finally subverted till within these five hundred years; and their daring enterprises at a much later period make a figure in oriental history.

Our author commences his work with an account of the early Mohammedan conquerors of India, of the family of the Samanides. Under a succession of these princes we read of frequent incursions into the North-western provinces of Hindostan, prompted rather by the desire of plunder and a hatred of Hindoo idolatry,

idolatry, than by any view to permanent dominion. These princes, however, transferred the seat of government to Lahore; where it continued, till their power was obliged to yield to the fortunes of the house of Ghor. Mohammed Ghory, the founder of the new dynasty, traced his origin through thirty two generations to a progenitor, who was converted to Mohammedanism by Ali the son-in-law of the Prophet. After various conflicts with confederated Rajas, in which he was usually successful, and having penetrated as far as to Benares, where he destroyed the idols and the temples of that celebrated seat of Hindoo learning, he withdrew to Ghizne, leaving the government of India to his viceroy Cuttub. This person was originally a slave from Turkistan; and having been sold into the family of a nobleman, by whom he was educated, his great abilities recommended him to the Sultan Mohammed Ghory: under him he performed signal achievements; and being adopted by the Sultan he succeeded him in the uncontrolled possession of the Indian provinces; and making Delhi his capital, may be regarded as the first Mohammedan Emperor of Hindostan. He died A.D. 1210; and it was in his reign that Bengal first became subject to the Mohammedan arms.

Bengal, according to Ferishta, had from a period antecedent to the Christian era, been an independent and flourishing kingdom subject to a series of native princes or Rajas. The last of these Luckmunyah resided at Nuddeah; when Bukhtyar Khulijy, who commanded a military force under the viceroy Cuttub, marched to Nuddeah, and availing himself of a stratagem to gain admission into the city, he gave up the inhabitants to pillage and slaughter. The Raja with difficulty made his escape, and fleeing to Jagernaut with a view of devoting himself to religion, he died A.D. 1204, within the precincts of the Temple. With Luckmunyah terminated the independence of Bengal under native Hindoo princes. Bukhtyar, having completely subjugated the country, established his government at Gour or Lucknouthi, which according to Major Rennell had been the capital of Bengal 700 years before the Christian era: and in the true spirit of Mohammedan intolerance he destroyed the Hindoo temples, and erected mosques and caravansaries amidst their ruins. The site of Gour is still traced in an extent of twelve miles upon the banks of the Ganges; and a set of engravings exhibiting monuments of its ancient grandeur may be expected, as we are informed by our Author, from the learned Dr. Wilkins of the India House.

Having thus deduced the origin of the Mohammedan power in Bengal, it is not our intention to follow Major Stewart through all the intrigues, battles and assassinations, by which a succession of ambitious adventurers for the most part raised themselves to

the government: nor shall we recite the attempts made by many of them to shake off the authority of the court of Delhi. It was not till A.D. 1340, when a weak prince happened to be seated on the Imperial throne, that Bengal became an independent kingdom under Fakher Addeen. He was, however, put to death by a competitor for the throne after a reign of two years and a half; and his successful rival within a still shorter period terminated his career by assassination. The assassin, whose name was Ilyas, succeeded to the throne; and his subjects forgot in his subsequent deportment the crime by which he rose to power. Usurpation, indeed, seems never to have fixed any stigma on the usurper: violence and treachery were the ordinary methods of attaining to empire. Under princes thus elevated to the supreme authority, many of whom appear to have governed with justice and humanity, Bengal remained an independent state till A.D. 1598. During a great part of this long interval the Emperors of Hindostan enjoyed but the shadow of their former importance: the invasion by Tamerlane was succeeded by a period of weakness and distraction; and even the great Baber, who A.D. 1526 transferred the Empire from the Afghans to the Moghuls, was too much occupied in different quarters to meditate an attack upon Bengal. Humayon his son did, indeed, penetrate to Gour, having expelled the reigning prince Shere Shah; but after remaining there a few months, he was obliged to withdraw, after formally ceding the sovereignty of Bengal and Behar to Shere: who, however, by an act of treachery massacred the Moghuls, while the Emperor and a few of his friends escaped only by swimming their horses across the Ganges. Shere having afterwards assembled 50,000 men defeated the Emperor in the neighbourhood of Camouge, and thus again transferred the empire from the Moghuls to the Afghans. Humayon appears to have been one of those princes, who falling upon turbulent times are destined to be the victims of revolutions: he was mild in his deportment and amiable for his virtues; he was distinguished by his knowledge and accomplishments; and his piety (which may be excused in a false religion) bordered upon superstition: his personal valour was conspicuous in many great achievements; but his scruples about making the most of victory by acts of perfidy and revenge, gave his opponents the advantage. He was, perhaps, the mildest of the princes of the house of Timour; of whom clemency was the prevailing characteristic. But his fall was not followed by his destruction: for the present, however, we must attend to Shere Shah: as this person was of a singular character, we shall collect a few particulars respecting him from *Perishta*, as translated by Dow

Shere,

Shere, whose original name was Ferid, was an Afghan, who early in life enlisted as a common soldier in the service of the governor of Joanpore. His father Hussein held the districts of Seharam and Tondah in jaghire, for which he was to maintain 500 horse: but having little affection for his wife, the mother of Ferid, he neglected her offspring in favour of Soliman, who was his son by a concubine. It was this neglect which occasioned Ferid to flee to Joanpore: there he soon discovered great talents for literature, especially for history and poetry, and was liberally supported by the governor. After three or four years had elapsed, Hussein came to Joanpore, and the father and the son were reconciled: Hussein determined to remain there; and Ferid was sent home to take charge of the estate; and in the discharge of this trust he manifested uncommon genius and resolution. But the mother of Soliman was determined, if possible, to get rid of Ferid and to advance her son. Ferid, therefore, perceiving the injury done to his father's feelings, in order to restore domestic peace voluntarily resigned his trust to Soliman, and engaged in the service of one of the nobles of the Emperor Ibrahim, the predecessor of Baber. From Ibrahim after encountering great difficulties Ferid on the death of his father obtained a grant of the jaghire, and Soliman was ejected: he did not, however, enjoy it long; but was in turn compelled to abandon it, through the interference of a powerful patron of his brother Soliman. After various adventures and escapes, which we have not room to enumerate, he was once more restored to his estate, and entered into the service of the Emperor Baber; the following anecdote is related of his interview with that celebrated person.

“After Shere had staid some time in the Moghul camp, and observed their manners and policy, he one day told a friend, that he thought it would be an easy matter to drive those foreigners out of Hindoostan. His friend asked him what reason he had to think so? Shere replied, “that the Emperor himself, though a man of great parts, was but very little acquainted with the policy of Hindoostan; and that the minister, who held the reins of government, would be too much biassed in favour of his own interest, to mind that of the public. That therefore, if the Afghans, who were now at enmity among themselves, could be brought to mutual concord, the work was completed: and should fortune ever favour him, he imagined himself equal to the task, however difficult it might at present appear.” His friend burst out into a loud laugh, and began to ridicule this vain opinion. Shere, a few days after, had, at the Emperor's table, some solid dishes set before him, and only a spoon to eat with. He called for a knife, but the servants had orders not to supply him with one. Shere, not to lose his dinner, drew his dagger

dagger without ceremony, and, cutting up his meat, made a hearty meal, without minding those who diverted themselves at this odd behaviour. When he had done, the Emperor, who had been remarking his manner, turned to Amyr Khalifa, and said, "this Afghan is not to be disconcerted with trifles, and is likely to be a great man." P. 133.

This prediction, trifling as was the circumstance on which it was founded, received its full accomplishment. After a series of intrigues and enterprizes, we find Shere obtaining the government of Behar, taking the impregnable fortress of Rhotas by stratagem, conquering Bengal, utterly routing the Emperor Homayon, and assuming the Imperial titles. His character, as given by Major Stewart from Ferishta, will afford us an interesting extract:

"The character of Shere is almost equally divided between virtue and vice. Public justice prevailed in the kingdom, while private acts of treachery dishonoured the hands of the king. He seemed to have made breach of faith a royal property, which he would by no means permit his subjects to share with him. We ought, perhaps, to ascribe this vice to the ambition of Shere. Had he been born to the throne, he might have been just, as he was valiant and politic in war: had he confined his mind to his estate, he might have merited the character of a virtuous chief; but his greatness of mind made him look up to the empire, and he cared not by what steps he was to ascend.

"Shere left many monuments of his magnificence behind him. From Sonargaum, in Bengal, to that branch of the Indus called the Nilab, which is fifteen hundred coss, he built caravanserais at every stage, and dug a well at the end of every coss. Besides, he raised many magnificent mosques for the worship of God on the highway, wherein he appointed readers of the Kórán, and priests. He ordered, that, at every stage, all travellers, without distinction of country or religion, should be entertained, according to their quality, at the public expence. He, at the same time, planted rows of fruit-trees along the roads, to preserve travellers from the scorching heat of the sun, as well as to gratify their taste. Horse-posts were placed at proper distances, for forwarding quick intelligence to government, and for the advantage of trade and correspondence: this establishment was new in India. Such was the public security during his reign, that travellers and merchants, throwing down their goods, went without fear to sleep on the highway.

"It is said, that Shere, being told his beard grew white, replied, "it was true that he had obtained the empire towards the evening." He divided his time into four equal parts:—one he appropriated to the distribution of public justice, one to the regulations of his army, one to worship, and the remainder to rest and recreation. He

was

was buried at Sehsaram, his original estate, in a magnificent sepulchre which he had built in the middle of a great reservoir of water." P. 144.

The author subjoins in a note:

"This fine monument of the magnificence of Shere still remains entire. The artificial lake, which surrounds it, is not much less than a mile in circumference. The following is a poetical description of it:

"From 'midst a limpid pool; superbly high,
The massy dome obtrudes into the sky:
Upon the banks more humble tombs abound
Of faithful servants, who their chief surround.
The monarch still seems grandeur to dispense,
And e'en in death maintains pre-eminence."

Asiatic Miscellany.

After the death of Shere Shah, A.D. 1545, the empire was governed for nine years by tyrants of little note; till Homayon, who after his overthrow by Shere had retired to Cabul, regained the throne of Delhi in a great battle won chiefly by the valour of his son, who was afterwards the renowned Akbar; and thus terminated the sovereignty of the Afghans over Hindostan. Homayon lived only about a year to enjoy the fruits of his victory: his death is thus related by Ferishita in the language of Dow.

"In the evening of the first Ribbi, Homayon walked out upon the terrace of the library, and sat down there for some time to enjoy the fresh air. When the Emperor began to descend the steps of the stairs, from the terrace, the crier, according to custom, proclaimed the time of prayers. The King, conformably to the practice of religion, stood still upon this occasion, and repeated the *culmā* (or creed), and then sat down upon the second step of the stairs, till the proclamation was ended. When he was going to rise, he supported himself upon a staff, which unfortunately slipped upon the marble, and the King fell headlong from the top to the bottom of the stairs. He was taken up insensible, and laid upon his bed: he soon recovered his speech, and the physicians administered all their art; but in vain: for upon the eleventh, about sunset, his soul took her flight to paradise. He was buried in the new city, upon the banks of the river; and a noble tomb was erected over him, some years after, by his son Akbar. Homayon died at the age of fifty-one, after a reign of twenty-five years, both in Cabul and India." Vol. II. p. 196.

The independence of Bengal expired with Shere Shah; on his ascending the throne of Delhi, it merged into the empire: afterwards it was sometimes an integral government as a province of the empire, and at others it was occupied by rebellious chiefs;

but its Nuwabs never became absolutely independent, till the declension and extinction of the authority of the Moghuls on the death of Mohammed II. in 1747. The power of the English was established in Bengal within ten years from that period.

The Emperor Akbar ascended the throne of Hindostan A.D. 1556; and his reign lasting about 50 years very nearly synchronizes with that of our Queen Elizabeth. His youth gave promise of future excellence, which his maturer age abundantly fulfilled. It has rarely fallen to the lot of the historian to record virtues of a more princely cast than those which distinguished this highly-gifted monarch. Ferishta has drawn his character in the following passages:

“He loved glory to excess, and thirsted after a reputation for personal valour; he encouraged learning with the bounty of kings, and delighted in history, which is in truth the school of sovereigns. As his warm and active disposition prompted him to perform actions worthy of the divine pen of the poet, so he was particularly fond of heroic compositions in verse. In short, the faults of Akbar were virtues carried to extremes; and if he sometimes did things beneath the dignity of a great king, he never did any thing unworthy of a good man. His name lives, and will for ever live, the glory of the house of Timur, and an example of renown to the kings of the world.” Dow, vol. ii. p. 275.

“During his long reign, Akbar caused inquiries to be made, to ascertain the population, the natural productions, the manufactures, &c. of the different provinces; the result of which, with various regulations arising therefrom, were formed into a book called the *Ayecn Akbary*, or Institutes of Akbar, which still exists in the Persian language. He endeavoured to correct the ferocity of his countrymen; was indulgent to the religion and customs of the Hindoos; and wishing to revive the learning of the Brahmins, which had been persecuted as profane by the ignorant Muffis, he ordered the celebrated observatory at Benares to be repaired, invited the Brahmins to return to their studies, and assured them of his protection.” Crawford's Sketches, Vol. i. p. 94.

The *Ayecn Akbary* was drawn up by Abul Fazil the minister of Akbar, and the Sully of his country. It has been translated by Gladwin; and affords us a view which is still very interesting, of the statistics of Hindoostan. Our concern, however, with Akbar is confined to the affairs of Bengal.

We have seen that Bengal ceased to be an independent kingdom in the time of Shere Shah; but the line of Mohammedan Bengal kings still remained. The last of these Daood Khan, abandoning the politics of his predecessor, who had consented to hold his dominions of the Emperor, and relying upon his immense resources, which had accumulated during the preceding peaceful

peaceful reign, sought a pretext for quarrelling with Akbar, and marched an army into his territories. Daood, being driven from some strong posts, was pursued into Orissa, where he made a formidable stand: his chief reliance was on 200 furious elephants placed in the front of his line of battle; whilst his antagonist had a number of small cannon mounted on carriages. The contest was the severest, which had ever taken place between the Moghuls and the Afghans. Victory declared in favour of the former, but it was dearly purchased. Five days elapsed, before the conquerors were in a condition to advance: Daood, however, solicited peace, and was suffered to retain the province of Orissa, while his conqueror Monaim Khan took upon him the government of Bengal; but shortly afterwards he died at Gour in a pestilence, which raged in that unhealthy district. The death of Monaim served the Afghans as a signal for insurrection; but after some resistance they were again defeated, and Daood being taken prisoner was condemned to lose his head: the line of Moham-medan Bengal kings, which was terminated by his death, had subsisted above 230 years; and with him the Afghan nation lost their sovereignty over Bengal, of which they had been in possession for nearly four centuries. Our author remarks;

“The government of the Afghans in Bengal cannot be said to have been monarchial, but nearly resembled the feudal system, introduced by the Goths and Vandals into Europe. Bukhtyar Khulijy, and the succeeding conquerors, made choice of a certain district as their own domain: the other districts were assigned to the inferior chiefs, who subdivided the lands amongst their petty commanders, each of whom maintained a certain number of soldiers, composed principally of their relations or dependants; these persons however did not cultivate the soil themselves, but each officer was the landlord of a small estate, having under him a certain number of *Hindoo* tenants, to whom, from the principle of self-interest, he conducted himself with justice and moderation: and had it not been for the frequent change of masters, and constant scenes of rebellion and invasion, in which private property was little regarded, the cultivators of the soil would have been placed in a state of comparative happiness: and agriculture would have flourished, as it subsequently did in another part of India, under the government of their countrymen, the Rohillas.

“The condition of the upper classes of Hindoos, must, doubtless, have been much deteriorated: but it is probable that many of the Afghan officers, averse to business, or frequently called away from their homes to attend their chiefs, farmed out their estates to the opulent Hindoos, who were also permitted to retain the advantages of manufactures and commerce.

“The authority of the Afghan kings of Bengal depended much upon their personal ability and conduct. We have seen them, on
some

some occasions, acting as despotic sovereigns; at other times possessing little or no influence beyond the town or city in which they resided,—often insulted, and even murdered, by their menial servants." P. 164.

By the death of Daood, Bengal together with Behar and Orissa fell into the uncontrouled possession of Akbar, and Moghuls for the most part were appointed to the government. The Moghul chiefs, however, becoming disgusted and disaffected in consequence of some new financial arrangements, the Emperor in order to reduce them to obedience gave the command of a powerful army to a Hindoo, the Raja Todermul. This was found to be a politic step; the Raja by his great influence among the Hindoo zemindars prevailed upon them to withhold from the rebels the necessary supplies; while on the other hand he was enabled, by the prompt remittance of half a million of rupees from the Emperor, to pay them in ready money for every thing brought to his camp. Similarity of religion served to increase their zeal; and famine soon compelled the rebels to separate in search of food. The conduct, however, of the vizier, who very unseasonably called upon several chieftains in the raja's army to account for sums of money received in their former commands, destroyed the harmony, which had hitherto subsisted among them, and had nearly been fatal to the interests of the Emperor. At no period did Akbar during his long reign find himself involved in so much embarrassment. He was prevented from placing himself at the head of the Raja's army by disturbances, which had broken out in Guzerat; and he was threatened with an invasion by his own brother from Cabul. In these difficulties he was obliged to solicit the services of nobles, who had long withdrawn from the court disgraced or in disgust. To one of these, Aazim Khan, he gave the chief command of the army in Behar; who reported, however, that every thing was to be dreaded from the distractions, which prevailed in the eastern provinces. The Emperor, therefore, to avert the mischiefs of divided authority, superseded the Raja, and appointed Aazim Khan to the united government of Bengal, Behar and Orissa. Soon afterwards, however, we find the latter province in the hands of the Afghans, who seem to have been constantly on the alert to establish themselves, wherever they could discover an opening. Bengal and Behar still remained subject to the Imperial authority, and were given to the Raja Man Sing, but the Afghans still maintained themselves in Orissa, till the zeal of the Raja was animated to more vigorous exertions by indignation at their impiety in having seized upon the sacred territory, and temple of Jagernaut: having recovered Orissa to the Emperor, he made Rajemahel on the Ganges, the capital

capital of the three provinces. But though the Afghans were subdued, their spirit was still unbroken: during the remainder of Akbar's reign they twice invaded Bengal, but were expelled by the Raja Man Sing. Akbar's death took place, A.D. 1605. The empire, though less extensive than it had been under some of the princes of the Afghan dynasty, was far more firmly consolidated: it comprised the countries lying between the 19th and 36th parallels of north latitude, and extended about twenty five degrees from east to west. The military establishment was 300,000 horse and the same number of infantry; and the revenues were 32 millions sterling, in a country where the produce of the earth is five times cheaper than in England, besides customary presents to a large amount. Such was the flourishing condition of the house of Timur under a prince, who seems to have used despotic power, chiefly in promoting the prosperity of the nations placed under his controul. He died at Agra, says Ferishta, "amidst the tears of his subjects, who loved him as their father, admired him as their leader, and feared him as their prince." It is curious to reflect, that the conduct of men, in whose veins flowed the blood of Zinghis and Tamerlane, should abate our horror of despotism, while the enormities, which usually mark the career of vulgar tyrants, raised to power by popular acclamation, warn us to guard our freedom.

Akbar was succeeded by his son Jehangire; one of whose first acts was to recall Raja Man Sing from Bengal, and to confer the government of the three provinces on his own foster-brother Cuttub Addeen; whose arrival at Rajmahel gives rise to the following very curious and romantic piece of history, taken principally from Dow.

"Some months after the arrival of the new governor at the capital of Bengal, he took offence that Shere Afgun, a nobleman celebrated for his great prowess, but who, disgusted with court, had retired to his estate in Burdwan, had not come to Rajmahel, to congratulate him upon his accession to the government; he therefore summoned him to appear, and to clear himself from some charges of which he stood accused. Shere, suspecting that treachery was designed, refused to move from Burdwan; and the Viceroy, having represented this contumacious conduct to the Emperor, received orders to send Shere Afgun a prisoner to court; and if this measure should be found impracticable, to put him to death, either by open force or by stratagem.

"Such were the ostensible motives assigned for this transaction; but, in order to elucidate the real cause of this event, it becomes requisite to revert to the History of Hindoostan, and to introduce to the reader one of the most celebrated characters that has ever appeared on the theatre of Asia.

"About

"About twenty years before this period, Chaja Aiass, a native of the western Tartary, left that country to push his fortune in Hindoostan. He was descended of an ancient and noble family, fallen into decay by various revolutions of fortune. He, however, had received a good education, which was all his parents could bestow. Falling in love with a young woman as poor as himself, he married; but he found it difficult to provide for her the very necessities of life. Reduced to the last extremity, he turned his thoughts upon India, the usual resource of the needy Tartars of the north. He left privately friends, who either would not; or could not assist him, and turned his face to a foreign country. His all consisted of one sorry horse, and a very small sum of money, which had proceeded from the sale of his other effects. Placing his wife upon the horse, he walked by her side. She happened to be with child, and could ill endure the fatigue of so great a journey. Their scanty pittance of money was soon expended: they had even subsisted for some days upon charity, when they arrived on the skirts of the Great Solitudes which separate Tartary from the dominions of the family of Timur, in India. No house was there to cover them from the inclemency of the weather; no hand to relieve their wants. To return, was certain misery; to proceed was apparent destruction.

"They had fasted three days: to complete their misfortunes, the wife of Aiass was taken in labour. She began to reproach her husband for leaving his native country at an unfortunate hour; for exchanging a quiet, though poor life, for the ideal prospect of wealth in a distant country. In this distressed situation she brought forth a daughter. They remained in the place for some hours, with a vain hope that travellers might pass that way. They were disappointed: human feet seldom tread these deserts. The sun declined apace: they feared the approach of night: the place was the haunt of wild beasts; and should they escape their hunger, they must fall by their own. Chaja Aiass, in this extremity, having placed his wife on the horse, found himself so much exhausted that he could scarcely move. To carry the child was impossible: the mother could not even hold herself fast on the horse. A long contest began between humanity and necessity: the latter prevailed, and they agreed to expose the child on the highway. The infant, covered with leaves, was placed under a tree; and the disconsolate parents proceeded in tears.

"When they had advanced about a mile from the place, and the eyes of the mother could no longer distinguish the solitary tree under which she had left her daughter; she gave way to grief; and throwing herself from the horse on the ground, exclaimed, "my child! my child!" She endeavoured to raise herself; but she had no strength to return. Aiass was pierced to the heart. He prevailed upon his wife to sit down: he promised to bring her the infant. He arrived at the place. No sooner had his eyes reached the child, than he was almost struck dead with horror. A black
snake,

snake, it is said, was coiled around it; and Aiass believed he beheld him extending his fatal jaws to devour the infant. The father rushed forward: the serpent alarmed at his vociferation, retired into the hollow tree. He took up his daughter unhurt, and returned to the mother. He gave her child into her arms; and, as he was informing her of the wonderful escape of the infant, some travellers appeared, and soon relieved them of all their wants. They proceeded gradually, and came to Lahore.

“The Emperor Akbar, at the arrival of Aiass, kept his court at Lahore. Asuf Khan, one of that monarch's principal omrabs, attended then the presence. He was a distant relation to Aiass and he received him with attention and friendship. To employ him, he made him his own secretary. Aiass soon recommended himself to Asuf in that station; and, by some accident, his diligence and ability attracted the notice of the Emperor, who raised him to the command of a thousand horse. He became, in process of time, master of the household; and his genius being still greater than even his good fortune, he raised himself to the office and title of Actimâd-ul-Dowla, or High-treasurer of the empire. Thus he, who had almost perished through mere want in the desert, became, in the space of a few years, the first subject in India.

“The daughter, who had been born to Aiass in the desert, received, soon after his arrival at Lahore, the name of Mher-ul-Nissa, or the Sun of Women. She had some right to the appellation; for in beauty she excelled all the ladies of the east. She was educated with the utmost care and attention. In music, in dancing, in poetry, in painting, she had no equal among her sex. Her disposition was volatile, her wit lively and satirical, her spirit lofty and uncontrouled. Selim, the prince-royal, visited one day her father. When the public entertainment was over, when all, except the principal guests, were withdrawn, and wine was brought on the table, the ladies, according to custom, were introduced in their veils. The ambition of Mher-ul-Nissa aspired to a conquest of the prince. She sung,—he was in raptures; she danced,—he could hardly be restrained by the rules of decency to his place. Her stature, her shape, her gait, had raised his ideas of her beauty to the highest pitch. When his eyes seemed to devour her, she, as by accident, dropt her veil; and shone upon him, at once, with all her charms. The confusion, which she could well feign, on the occasion, heightened the beauty of her face. Her timid eye by stealth fell upon the prince, and kindled all his soul into love. He was silent for the remaining part of the evening. She endeavoured to confirm, by her wit, the conquest which the charms of her person had made.” P. 192.

We regret that our limits allow us only to abridge the remainder of this chapter. Selim, who was afterwards the Emperor Jehangire, is overpowered by charms played off with so much dexterity: Mher-ul-Nissa had been betrothed by her father

father to Shere Afgan: Akbar honourably refuses to employ his influence in dissolving the contract: she becomes the wife of Shere; and Selim ascends the throne. Shere is loaded with honours, but is at the same time insidiously exposed to dangers, which remind us of the labours of Hercules: but he escapes from them all, till at length Cuttub, by order of the Emperor, contrives to circumvent and dispatch him, but not without the sacrifice of his own life. Mher-ul-Nissa is not absolutely inconsolable, and Jehangire repents of a vow which he had made never to see the lady, who had, though unconsciously, been the cause of his favorite Cuttub's death. The marriage, therefore is solemnized; and the Empress under the new name of Noor Jehan (Light of the World) conjointly with Jehangire rules the Empire of India.

"A circumstance so uncommon," says our author, "in an Asiatic government, is thus recorded on the coin of that period: by order of the Emperor Jehangire gold acquired a hundred times additional value, by the name of the Empress Noor Jehan."

She was a woman of a masculine and daring spirit; and while in the exercise of political power she broke through the restraints ordinarily imposed upon her sex in the East, she seems not to have been addicted to cruelty or any other vice, and maintained the reputation of unblemished chastity. She survived the Emperor many years, but after his death retired upon a splendid pension, and died at Lahore.

The successor of Cuttub Addeen in the government of Bengal was Jehangire Cooly Khan; a personage, who is described as an odd compound of rigour and whim: his method of prevailing upon tardy tenants to pay up their arrears is to us quite original; though we doubt whether it would have much effect upon English farmers:

"In his disposition were blended the opposite qualities of piety and cruelty: he constantly retained in his service a hundred persons, who could repeat the Koran by heart, and who, at the end of every repetition, bestowed on him the merit arising therefrom. He also attended prayers five times daily, and was much employed in religious offices; but, as a judge, he was inexorable. While engaged in prayers, he frequently, by a motion of his hand, gave the signal for the flogging, hanging, or beheading a culprit. He was at all times attended by a hundred trumpeters, who, whenever the villagers disputed with him respecting their rents, used to make so dreadful a noise, as terrified the rustics into submission. He was also constantly accompanied by a hundred Cashmirian archers, who could bring down the smallest bird in its flight, and who were ready to pierce with their arrows any person pointed out in the crowd:

in short, he was detested by the inhabitants of Behar; but, fortunately for those of Bengal, he died in little more than a year after he had assumed that government, and before he had time to make them feel the effects of his cruelty.

We have hitherto heard nothing of the Europeans in Hindostan: in a future number we shall have occasion to trace the origin of that power, which having been shared among different European states, is now exclusively possessed by the British.

(*To be continued.*)

ART. III. *The Bride of Abydos. A Turkish Tale. By Lord Byron.* 4to. 5s. 6d. Murray. 1813.

CRITICISM, as it was first instituted by the great masters of the science, was intended as a standard of sound judgement, to illustrate the principles of the sublime and beautiful by examples drawn from the most perfect models, not to select and magnify the failures of mediocrity; to point out the beauties of a celebrated work, and not to descend to those trifling negligencies and errors, which must escape even the greatest poet in the fervour of his imagination, and in the length of his labour. But when the style of the poet and the taste of the age have mutually vitiated each other, the genius of poetry, as well as the constitution of the body politic, must be recalled to the first principles of the art. Respecting these, it is neither within the limits nor the intention of our present design to enter into an investigation of their properties, or a disquisition on their merits; it is enough for our purpose to observe, that he who feels an anxiety that his poetry may live beyond the capricious applause of the present day, must form his style upon those general rules which are the land-marks of criticism in every age, and which, long after the mannerisms of one period have been forgotten in the solecisms of another, will secure him the permanent admiration of posterity.

There was a time when the fashion of the day displayed itself in luxuriance of imagery, quaintness of allusion, and ambition of meretricious ornament; the taste of the present age appears to be lost in the admiration of a mawkish affectation of simplicity, which it dignifies by the name of Nature, and to sanction a servile and insipid copy of the meanness and awkwardness of our black letter ballads. The dotage of poetry will betake itself, as a last resource, to the imitation of the trifles and absurdities of

its childhood; as the old nurse (according to G. Colman's apt illustration) delights to ape the unmeaning prattle of the infant in her arms. Poets of a second-rate genius must flatter the prevailing taste of the age in which they live, in order to secure that admiration and applause which are the objects of their ambition. But it is a circumstance to be much lamented when those, whose powers both of invention and expression might place them above a negligent submission to the absurdities of the reigning taste, become its victims.

These cursory remarks have been called forth by a general view of the poem before us, which, from the unexampled rapidity of its circulation, and from the general applause with which it has been received, becomes a prominent object in the poetical department of a literary journal. Lord Byron has distinguished himself as the author of two poems since his return to England. Of the general character of his writings we may with justice assert, that he conceives forcibly, and draws originally, with a prevailing tendency to gloom and despondency. Yet melancholy as are the strains of the "*Bride of Abydos*," it is distinguished from his former productions by a larger portion of tenderness and affection. For this gloomy bias, the noble Lord may perhaps avail himself of the authority of Mad. de Staël, a lady whom every one seems eager to cite, and proud to admire: we should indeed doubt whether any Review, on any subject, could have a chance of being read, if it did not contain a quotation from this celebrated authoress, as a passport to approbation. "*A l'époque, où nous vivons, la mélancolie, est la véritable inspiration du talent; qui ne se sent pas atteint par ce sentiment, ne peut pas prétendre à une grande gloire comme écrivain : c'est à ce prix, qu'elle est achetée.*"

The scene of the poem is laid in Anatolia, in the court of a powerful pacha of that province, situated, as the title informs us, near Abydos. The unity of place is strictly preserved throughout the whole story, as at no time are we transported beyond the environs of the pacha's haram. The noble Lord's predilection for Turkish ground is readily accounted for by his actual visit to the scenes most congenial to his fancy, and best explained by the effusions of his own feelings.

"Oh yet—for there my steps have been;
These feet have pressed the sacred shore."

The features of a country, which we have personally witnessed, are described with an accuracy which no industry nor reading can emulate, and are portrayed with a natural warmth, which no effort of imagination can impart. Southey having pre-occupied the fields of high-flown romance, and W. Scott having ran-

sacked the archives of feudal times, and the scenery of his native mountains, to dress out his wild and wandering strains, Lord Byron has wisely chosen his station on Turkish ground. The plains of the lesser Asia may be said to have been hitherto untrodden by the footsteps of modern poets; and from the partiality which our noble author seems to entertain for his ground, we may hope that these tales of love are but a prelude to a poem of a more enlarged and magnificent structure, founded on one of those bold and prominent points, which the revolutions in the Turkish empire appear to present.

When, however, a native of the British Isles reads of the "clime of the East and the land of the Sun," he is apt to travel, in imagination, some degrees beyond the lesser Asia. From our childhood we have been accustomed to consider Persia as the land of the Sun, being represented as such both in the page of history and the fictions of poetry, from the adoration there paid to the heavenly bodies, and from its situation as the eastern frontier of the civilized world. From the extension of our geographical knowledge, we are not likely to contract our ideas of the eastern portion of the projected sphere, taking ourselves as the middle point; nor from the accession of Persian poetry, both real and fictitious, which of late years has been poured in upon us, shall we be inclined to withdraw our allegiance from the ancient dominions of the solar majesty. We read, indeed, of the Empire of the East, the seat of which was at Constantinople, but we must at the same time remember, that it was called the Empire of the East in contradistinction only to the Empire of the West; but when to the "clime of the East" is added "the land of the Sun," we cannot but extend our ideas to countries far more eastward in actual position, and more peculiarly the land of the Sun in poetical geography. If, however, the noble Lord's more accurate information, or more classical fancy, should term the whole of the region to the east of Greece the land of the Sun, we cannot contend against his interpretation of "Anatolia," although, to our minds, the idea attached to its derivation has been long since lost.

The tale opens with the Pacha Giaffir seated in his divan, with a countenance of more than usual anxiety and thought. He orders Haroun, the chief of his eunuchs, to conduct his daughter Zuleika from her tower into his presence, that he may acquaint her with his determination respecting her future disposal. His son Selim here excuses her absence from the haram, she having wandered, under his protection, to contemplate the beauties of an eastern morning. To this account the pacha replies with indignation, "Son of a slave:" and reproaches him in the bitterest terms with the degradation of such inactive pursuits, and the

the cowardice of a contemplative mind. "Son of a slave," replies Selim in thought, "and *who* my sire?" The angry eye of Selim is met by that of his father, who reads in it the sullen and rebellious purpose of his heart, but mistrusts his power of execution. This scene of anger and altercation is broken off by the introduction of Zuleika, in honour of whose appearance the poet changes his measure.

"Soft—as the memory of buried love—
Pure—as the prayer which childhood wafts above—
Was she—the daughter of that rude old chief,
Who met the maid with tears—but not of grief."

She is informed of her father's intention to wed her to one of the line of Carasman, Oglou, the Bey or Governor of Magnesia. She hears her sentence with silence and submission, but not without a tear.

"So bright the tear in beauty's eye
Love half regrets to kiss it dry—
So sweet the blush of bashfulness,
Even pity scarce can wish it less."

The Giaffir mounts his steed, and accompanied by his Moorish attendants hastens to witness the exercise of his troops. An interview now ensues between Zuleika and her brother, which reminds us strongly of a scene in the *Ethwald* of Miss Baillie.—The playful fondness of Zuleika bears a strong resemblance to the same interesting feature in the character of Bertha, act 1. sc. 2. We are induced to mark the similitude, as the manners of both the females are foreign to the general description of poetical heroines. It may not be improper to remark, once for all, that an illustration of the beauties of one poem by parallel passages in another, different perhaps both in style and language, cannot be construed by any one, who can extend his ideas beyond the mere volume before him, into a charge of plagiarism.

To return to the story—Selim still remains absorbed in thought; the playful tenderness of Zuleika is in vain employed to move his countenance from its mute and motionless expression. She offers him a rose, as a messenger (according to the Turkish fable) from the nightingale; promising a strain more cheerful than usual, to soothe and dissipate his sorrow.

"What—not receive my foolish flower?
Nay then I am indeed unblest:
On me can thus thy forehead lower?
And knowest thou not who loves thee best?
Oh, Selim dear!—Oh more than dearest!
Say, is it I thou hat'st or fearest?"

Come lay thy hand upon my breast,
 And I will kiss thee into rest,
 Since words of mine and songs must fail,
 Even from my fabled nightingale.—”

She utters a vow that without his consent she will not become the bride of Osman Bey, as she conceives that he must have been the enemy of her brother. Selim is roused from his trance; he explains at some length the cause of his melancholy, in the reproaches of his father, and closes his speech with mysterious threats of future revenge:

“ Think not I am what I appear,
 I’ve arms, and friends, and vengeance near,”

The answer of Zuleika is full of the tenderest expression. The following passage brings to our recollection an exquisite scene in *Venice Preserved*, Act I.

“ To soothe thy sickness, watch thy health,
 Partake, but never waste thy wealth,
 Or stand with smiles unmurmuring by,
 And lighten half thy poverty.”

“ BELVIDERA.

“ Though the bare earth be all our resting place,
 Its roots our food, some clift our habitation,
 I’ll make this arm a pillow for thy head,
 And as thou sighing ly’st, and swelled with sorrow
 Creep to thy bosom, pour the balm of love
 Into thy soul, and kiss thee to thy rest,
 Then praise our God, and watch thee till the morning.”
 Act I,

The canto concludes with a promise, on her part, to meet him at twilight in her cell within the garden of the harem; and here the tale assumes a dramatic form; and indeed the entire scene, perhaps even the whole poem, were it not for the metre, is admirably adapted for scenic representation. But, however happy we should be to see the story and the expressions of the poem worked into a legitimate drama, we trust that it will not be disgraced by a metamorphosis into that farrago of absurdity, a modern melo-drama.

In the second canto, the tale recommences with a description of the chamber of Zuleika. The ornaments of a Turkish apartment in the haram are accurately portrayed. The poet has here, by an elegant artifice, thrown into the last line the circumstance which, if previously known by the reader, would have rendered such a description flat and uninteresting.

“ Round

“ Round her lamp of fretted gold
 Bloom flowers in urns of China's mould;
 The richest work of Iran's loom,
 And Sheeraz' tribute of perfume;
 All that can eye or sense delight
 Are gathered in that gorgeous room—
 But yet it hath an air of gloom—
 She, of this Peri cell the sprite,
 What doth she hence, and on so rude a night?”

The next stanza discovers her in the garden, with Selim by her side, in their way to her favourite grotto. On her arrival, she finds the appearance of it changed. In an obscure corner she views a pile of arms, and a sword stained with blood. Selim throws off his vest, and discovers himself armed and accoutred like a *Galiongé*, or Turkish sailor. He unfolds the mysterious secret “that he was not what he seemed,” and discovers himself to be no longer now the brother of Zuleika. Her answer to these unexpected tidings is expressed in all the pathos of artless innocence.

“ Oh! not my brother!—yet unsay—
 God! am I left alone on earth;
 To mourn—I dare not curse—the day
 That saw my solitary birth!
 On! wilt thou love me now no more?
 My sinking heart foreboded ill;
 But know *me* all I was before,
 Thy sister—friend—Zuleika still.”

Selim relates at considerable length the history of his life. He discovers himself to be the son of Abdallah, a brother of Giaffir. A rancorous hatred had long existed between the brothers, which terminated in the murder of Abdallah, from a poison which was administered to him while in the bath, by the order of Giaffir. From some doubtful reason, whether from remorse, or from the desire of an heir, Selim, while an infant, was secretly adopted by Giaffir, and educated as his own son. The secret of his real birth was disclosed to him in due time by Haroun, the faithful slave of his father, who witnessed, but dared not revenge, the death of his master. In process of time the haughty pride of Giaffir discovered itself in a contemptuous aversion to the child of a murdered brother, and the indignation of Selim was daily increased by a thirst of revenge for the blood of his father. He now declares himself to Zuleika the leader of a horde of pirates, to whom the chance of an adventure had first introduced him, and to which the tyranny of his pretended father had driven him, as a dreadful refuge. He closes his long nar-
 ration

ration with protestations of love, and a requisition that, both for her father's sake and her own, she would fly with him that very night, as the morning would witness the arrival of Osman Bey. The ensuing lines will greet the classical ear as a lively representation of the mute amazement of the appalled but innocent Zuleika. The dramatic effect of the subsequent passage adds a spirit of reality to the scene.

“ Zuleika mute and motionless
 Stood like that statue of distress—
 When, her last hope for ever gone,
 The mother hardened into stone;
 All in the maid that eye could see
 Was but a younger Niobe!—
 But ere her lip, or even her eye
 Essayed to speak, or look reply—
 Beneath the garden's wicket porch
 Far flash'd on high a blazing torch!
 Another—and another—and another—
 ‘ Oh fly—no more—yet now my more than brother!’”

Giaffir and his guards hurry on, in the heat of pursuit, towards the grotto.—Selim stands dauntless, and entreats Zuleika to remain there for her own security, with an oath that he will not attempt the life of her father.—He flies to his comrades, who are seen approaching on the water to his rescue.

“ His boat appears—not five oars length—
 His comrades strain with desperate strength—
 Oh! are they yet in time to save?
 His feet the foremost breakers lave;
 His band are plunging in the bay,
 Their sabres glitter through the spray;
 Wet—wild—unwearied to the strand
 They struggle—now they touch the land!
 They come—’tis but to add to slaughter—
 His heart's best blood is on the water!”

He falls by a carbine, from the hand of Giaffir, and his body is washed from the shore by the waves. Before even the death of Selim, the heart of Zuleika, who had remained motionless within the grotto, had burst with amazement, fear, and anguish.

Such is the story of the *Bride of Abydos*; how far it may exceed the bounds of strict probability it is neither fair nor necessary to inquire, as the inquiry itself could not be suggested but by a very minute investigation; since then there is no incident which appears at first sight to shock our credulity, or to outrage our belief, we are bound to repose our confidence in the usual licence allowed to the invention of poetry. The unity of time
 and

and place, which are so nearly preserved throughout, breathe a spirit of life into the whole. The attention is not wearied by tedious details of the change of place, or the lapse of hours, nor the imagination exhausted by following the poet over undescribed intervals of space and time. The action of the poem is included in less than twelve hours, and within the compass of a few hundred feet, yet every part is an animated and a moving picture. The conduct of the tale throughout seems to unite the most spirited freedom to the most accurate and artful judgment.

From the specimens already given, it will appear that the descriptive parts of the second canto abound with life and fire. The death of Zuleika is one of the most brilliant passages in this or any other modern poem. It is conceived in the tenderest affection, it glows with the most poetic eloquence, it is expressed in the very pathos of simplicity. It might pass the ordeal of the severest criticism, and be scarcely touched by the fire.

“ By Helle's stream there is a voice of wail !
 And woman's eye is wet—man's cheek is pale—
 Zuleika, last of Giaffir's race,
 Thy destin'd lord is come too late,
 He sees not—ne'er shall see thy face !
 Can he not hear
 The loud wul-wulleh * warn his distant ear,
 Thy handmaids weeping at the gate,
 The Koran chaunters of the hymn of fate—
 The silent slaves with folded arms that wait,
 Sighs in the hall, and shrieks upon the gale ;
 Tell him thy tale !
 Thou didst not view thy Selim fall !
 That fearful moment when he left the cave
 Thy heart grew chill—
 He was thy hope, thy joy, thy love, thine all—
 And that last thought on him thou could'st not save
 Suffic'd to kill—
 Burst forth in one wild cry—and all was still—
 Peace to thy broken heart and virgin grave !”

The allusion to the unfortunate fate of Hero and Leander, at the opening of the second canto, will be read by the scholar with much pleasure ; and may perhaps remind him of the many exquisite passages in the long-neglected poem of the Pseudo-Musæus, on the same subject ; we cannot forbear citing one

* Wul-wulleh—the death song of the Turkish women.

line, as adding to "the turret torch which blazed on high," a new and most beautiful idea:

Μοιράων ἀνέφαινε, καὶ οὐκ ἔτι δάλλον ἐρώτων.

The translation to the Troad is happily conceived, and powerfully expressed.

"The winds are high—and Helles tide
Rolls darkly heaving to the main,
And night's descending shadows hide
That field of blood bedew'd in vain,
The desert of old Priam's pride—
The tombs, sole relics of his reign,
All save immortal dreams that could beguile
The blind old man of Scio's rocky isle!"—

He proceeds to state his belief in the reality of the scene: now whatever may be the fate of the hypothesis of that consummate scholar, Jacob Bryant, one fact is universally agreed upon, no less among the friends than among the opponents of his system, namely, that Homer described most accurately every lineament in the face of the country around. The question, therefore, as far as modern travellers are concerned, will be set at rest by considering the point at issue to be, not whether Homer placed the scene of his poem in the Troad, and whether his descriptions are answered by the features of country around; but whether the Greek encampments actually existed in the plains of Troy, or in the imagination of the poet; and whether the visions of the ancient bard were not as devoid of reality as the visions of the modern traveller, who in the heat of classical enthusiasm views the shores of the Hellespont peopled with the armies of Greece, and believes every tumulus to "contain no fabled hero's ashes." If, then, it is allowed that the poet fixed the scene of his action, whether real or imaginary, in the Troad, we believe that it will require as much learning to prove the action real, as Bryant has expended to shew it to be imaginary. And as such an exhibition is not likely to take place in our times, the learned world, notwithstanding the frequent visitations to the Troad, need not be alarmed, lest their repose should be again disturbed by the renewal of the controversy.

We have before noticed the change of measure, in which liberty Lord Byron seems frequently to indulge. In a short and hasty tale, the effect produced by the transition is often striking, but we are of opinion, that in a longer poem, the frequent recurrence of such a licence would give an air of littleness and trifling, and considerably diminish any ideas of grandeur that might be attached to the whole. The transition is happily introduced in the

the second canto, where Selim, having closed his history, renews his protestations of love in heroic measure, a verse in which the noble Lord seems peculiarly to excel.—Many of the lines are worthy of selection.

“ Mark, where his carnage and his conquests cease :
He makes a solitude—and calls it peace !

* * * * *
Pow’r sways but by division—her resource
The blest alternative of fraud or force.”

Our readers must have anticipated us in the recollection of the celebrated expression of Tacitus, “ *Ubi solitudinem faciunt, pacem appellant;*” and in the last couplet, the well known maxim of a politician, (Machiavel we believe,) “ *Divide et impera.*” We shall cite the ensuing lines, not only on account of their own beauty, but as they remind us of an exquisite passage in Tibullus, I. 1. 45.

“ Ay—let the loud winds whistle o’er the deck,
So that these arms cling closer round my neck;
The deepest murmur of these lips shall be
No sigh for safety, but a prayer for thee.”

“ *Quam juvat immites ventos audire cubantem
Et dominam tenero detinuisse sinu,*” &c.

One extract more from this part of the poem will close our selection. The harmony and flow of the following lines is too elegant to be passed over without observation.

“ Borne by my steed, or wafted by my sail,
Across the desert, or before the gale,
Bound, where thou wilt my barb, or glide my prow,
But be the star that guides the wanderer, thou.
Thou, my Zuleika, share and bless my bark,
The dove of peace, and promise to my ark;
Or since that hope denied in worlds of strife,
Be thou the rainbow to the storms of life.”

The grace of this passage is heightened in no small degree by the judicious application of a scriptural image. Similar allusions are not unfrequent in the poem, but not always with the same success. Who in “the ocean patriarch” would recognize Noah? The waters of the universal deluge cannot in any propriety of language be termed “the ocean,” nor excepting in the ark, is Noah recorded to have ever embarked. The expression therefore is evidently misapplied. Nor is the name which Selim assumes to himself, “The nephew of a Cain,” more appropriate, for it does not appear from Scripture that Abel

Abel ever had a son. The expression in itself is low and meagre, and from the non-existence of the personage alluded to, is awkward and obscure. In the following lines the illustration is more happy.

“ And oh! that pang where more than madness lies,
The worm that will not sleep, and never dies:
Thought of the gloomy day, and ghastly night,
That dreads the darkness, and yet loathes the light;
That winds around, and tears the quiv’ring heart—
Ah, wherefore not consume it, and depart?”

“ The worm that never dies,” is indeed a most forcible illustration of that state of mind here described, a state of mind which Scripture alone can adequately pourtray, and Scripture alone can permanently relieve. We know not whether the noble Lord was aware of a very close imitation also of Job, viii. 13, “ When I say, my bed shall comfort me, my couch shall ease my complaint, then thou scarest me with dreams and terrifiest me with visions.—When I lie down, I say, when shall I arise, and the night be gone, I am full of tossings to and fro, until the dawn of the day.”—We are happy that the noble Lord can read and admire the language of Holy Writ; it is our ardent wish that such a mind may drink deep of its spirit from above, and that while its phraseology animates and adorns his poetry, its consolations may strengthen and support his soul. It is only when misapplied, that its words add obscurity to expression, or its spirit infuses fanaticism into the heart.

Before however we terminate our account of the prominent beauties of the poem, we cannot pass over in silence the conclusion of the whole. At the foot of Zuleika’s tomb is planted a single rose, faint and pale, and though the wintry winds

“ May wring it from its stem—in vain—
To-morrow sees it bloom again.
The stalk some spirit gently rears
And waters with celestial tears.

* * * * *

“ To it the livelong night there sings
A bird unseen—but not remote—
Invisible his airy wings,
But soft as harp that Houri strings
His long entrancing note.”—

* * * * *

“ And some have been who could believe,
(So fondly youthful dreams deceive,
Yet harsh be they that blame)

That note so piercing and profound,
Will shape and syllable its sound
Into Zuleika's name.

'Tis from her cypress summit heard
That melts in air, the liquid word—

'Tis from her lowly virgin earth

That white rose takes its tender birth," &c. &c.

Of this most exquisite strain of fancy, of which we have given only detached portions, we may justly say, that it is conceived in the imagination of Ovid, and uttered in the tenderness of Virgil or Ariosto. The wildness of the idea is so artificially tempered by the delicacy of the expression, as scarcely to betray its fabulous origin. From the blood of Adonis, according to the fancy of the ancient poets*, sprang the purple rose; from the tears of Venus budded forth the anemone; on the hyacinth were impressed the notes of lamentation for the loss of Ajax; nor shall the pale and virgin rose be less dignified by its origin from the grave of Zuleika.

When beauties, such as we have selected, exist in a poem, it becomes us to speak in the most measured terms of its failings, neither to violate the dignity of the poet, nor the province of criticism, by searching, with industrious malignity, for trifling faults and occasional weaknesses. But where errors so often recur, as to lead us to suppose that they are either the effects of design in the author, or of a vitiated style in the age, we are then bound to deliver our opinion frankly on the point.

The whole of the first canto appears to be so decidedly inferior to the second, that excepting a few brilliant passages, we should scarcely suppose it to be the work of the same hand. We admire the judgement of the poet in reining in his strength, and preserving his vigour unimpaired for the exertions demanded at the close of the poem, but we can see no reason why the whole first canto, (as far as expression is concerned,) should be cast in a secondary mould. The noble Lord has shewn himself, on a former occasion, no less a critic than a poet; and in his "English Bards and Scotch Reviewers," has given the truest estimate of the beauties and errors of his great rival in popular favour, Walter Scott. It must appear, therefore, somewhat remarkable, that he should so soon have practically recanted the

*-Νῦν ῥόδα φονίσσεσθε τὰ πενθιμὰ, νῦν ἀνεμώνα,
Νῦν, ὑάκινθε, λαλεῖ τὰ σὰ γράμματα, καὶ πλέον αἶ, αἶ,
Βάμβαλε οἷς πετάλοισι—

Αἶμα ῥόδον μὲν ἔτικτε, τὰ δάκρυα τὰν ἀνεμώναν.

Mosch. Ep. Bioris.

principles

principles there advanced, and that he should now stand in the foremost ranks among the imitators of those very faults, which his own native taste taught him at that time to reprobate and expose. The narrative part of the first canto is in the true Scottish style of thought and expression. This would lead us to suppose, that our noble author's ear, which at first disdained the awkward carelessness, and mawkish insipidity which too often occur amidst the beauties of that admired author, had now been so long accustomed to his strains, as freely to adopt their style, more perhaps in conformity with the vitiated taste of the age, than his own better judgement.

Our first objection lies against the four-foot measure, to the adoption of which may be traced most of the errors both in expression and style, which so considerably lower the standard of excellence in modern poetry. The four-foot measure is well adapted to the light, humorous, and easy tale; that it is capable also of expressing the most pathetic simplicity, both the noble Lord and Walter Scott have clearly shown; perhaps even in the description of hasty and hurried events the shortness of the verse may aptly represent the design of the author. But wherever lengthened narration or enlarged description are required, it appears to disappoint in an equal manner the power of the poet and the expectation of the reader. Nor does it appear more successful when applied to continued eloquence, or alternation of address. The length of the line but ill corresponds with the expansion of idea, and each sentence means something more than its words can express. Hence we too often find the most animated descriptions labouring under the distortions of a forced conciseness, and the most eloquent addresses assuming a sort of pertness and petulance. The frequent omission of necessary particles diminishes also that perspicuity which is the very soul of poetry; and the inversions of grammatical position give the whole an air of harsh and rugged obscurity. The writer, conscious of these defects, is not unfrequently forced into the opposite extreme, and by way of balancing accounts with the understanding, is seduced into a flat and meagre affectation of simplicity, and an uninteresting relation of those trifling circumstances, which are best expressed in the measure of the verse. We are aware that a continued strain of heroic lines requires as continued a flow of vigorous thought; nor is such a measure entirely adapted to the genius of a tale like the present. Perhaps a more unexceptionable measure cannot be framed than the stanza of Spenser, with or without the alterations by Prior; and we cannot but notice a very successful instance of its adoption in the "Sir Edgar" of Mr. Hodgson, a tale replete with the most legitimate interest and animated elegance.

Before we close our remarks on the metre, we must object strongly to the use of double rhymes in the middle of the verse, and of the trochee in its last foot.

The former may occasionally add a spirit to parts of a lyric ode, but in descriptive poetry the jingle of repeated sounds is always forced and unnatural, and sometimes even ludicrous in its effect. Some lines in the poem before us are not much less absurd than the well-known passage in the ode of Pope, "Though fate had fast bound her, with Styx nine times round her," &c. The trochee at the conclusion of the line, if sparingly introduced, may sometimes give a judicious relief to the sameness of the four-foot measure; but where either by carelessness or design it perpetually recurs, the ear is disappointed, the verse seems to have lost its dignity and stability, and what should be expressed in elevated or powerful language is reduced below the level of a song or ballad.

Our next objection will be directed against those harsh and unmeaning obscurities, which are too prominent in the course of so short a poem to be passed over in silence. A striking example of this occurs in the four first introductory lines.

"Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime—
Where the rage of the vulture—the love of the turtle,
Now melt into sorrow—now madden to crime."

The two first lines are perfectly intelligible; but whether in the two next the noble Lord means, the rage of the vulture melts into sorrow, and the love of the turtle maddens to crime, or exactly vice versa, and whether conjointly or alternately they melt or madden, is to us perfectly dark and uncertain; nor if this point were settled, could we clearly comprehend either the meaning or the application. In this state of obscurity, we should stand excused, were we to suggest a reference to the Court of Aldermen, or to the Common Council, for a practical exposition of the meaning of the first line. We are fearful that our taste would be questioned, by no small portion of our readers, were we to confess that the following simile has baffled the powers of our comprehension.

"As the stream late concealed
By the fringe of its willows—
When it rushes revealed
In the light of its billows—
As the bolt bursts on high
From the black cloud that bound it—
Flash'd the soul of that eye
Through the long lashes round it."

As it now stands, "the stream" is connected with no verb, nor bears any reference to the subsequent part of the sentence; the order of the words should have been "As when the stream late concealed—rushes revealed," &c. Now surely the transposition of these words as above is not only inelegant in itself, but is warranted by no grammatical licence in any language with which we are acquainted. Nor is the antithesis of the simile by any means correct. A permanent appearance is opposed to a momentary effect. The appearance of a stream with respect both to light and shade is permanent. It may be darkened in one part by the shadow of the willow, and in another part immediately succeeding it may be illuminated by the rays of the sun, but the effect in both cases is continued; we see it darkened, we see it illuminated, both at the same time in different parts. Now when the eye flashes, its previous darkness is lost—the change is momentary, and at the instant of that change the simile is drawn. To suppose that by "the stream" is meant the different particles of water as they pass in momentary succession from shadow to light, is to suppose an effect which the keenest eye could not observe, the very idea of which must vanish in the uniform appearance of the whole. Besides, to meet "the flashing of the soul of that eye through the long lashes round it," the light of the stream should have been "revealed," not after it had passed the willows, but through their fringe, which is impossible. From the dissimilitude of the images, the strain of the expression, and the obscurity of the construction, we cannot but hazard a wish that the simile had been wholly omitted. To those, however, who are still lost in admiration of its boldness and perspicuity, it would be an injustice not to present a celebrated passage glowing with beauties and imagery of the same species.

" Mournful cypress, verdant willow,
Gilding my Aurelia's brows,
Morpheus hovering o'er my pillow,
Hear me, pay my dying vows.

" Gloomy Pluto, king of terrors,
Arm'd in adamantine chains,
Lead me to the chrystal mirrors
Watering soft Elysian plains.

" Thus when Philomela drooping,
Softly seeks her silent mate,
See the bird of Juno stooping,
Melody resigns to fate."

It might not be too much, perhaps, to request a reader of this description to elucidate the meaning of the following couplet:

“ Soft as the melody of youthful lays,
That steals the trembling tear of speechless praise.”

Canto II. 404.

When obscurities of this kind so frequently occur in a poem which can boast of passages so exquisitely beautiful as those which we have selected, we cannot attribute them to the false taste of the author, but we must ascribe them rather to that negligence which is engendered by the folly of unqualified admiration. Correction and emendation are a superfluous task to him who feels conscious that his very faults will be received with undistinguishing applause.

Those who have formed their taste by a long and exclusive study of the most perfect models of poetry, both in the ancient and the modern languages, cannot but lament to find the most elevated conceptions defrauded of their force by harshness and obscurity of expression. Such a reader could never rest satisfied with “ that night of stormy water ” as a form of words at all calculated to convey the idea of a night when storms agitated the water.

The noble Lord is very liberal in the use of his Turkish terms. No objection can be urged against the introduction of those words which convey an idea for which in our own language we have no adequate expression. No single word in English can give a notion of a *harām*, a *pacha*, a *muezzin*. A foreign term is also judiciously adopted, when the corresponding word in our own language is associated with a low or mean idea. *Chibouque* is therefore properly used for a smoking-pipe. But where the word in our own language fairly and fully expresses the idea, the adoption of a foreign term is always useless, and often absurd. When we have a name so expressive as the “ nightingale,” why should we read of the “ *bulbul*,” a word, which, if it can give any idea at all, must from the repetition of the syllable convey to the English ear a ludicrous expression. Surely our “ rose ” is a more elegant term than “ *gul*.” In the following lines, our country gentlemen, who have not been enabled to pick up scraps of Turkish in the grand tour, must find themselves totally at a loss:

“ Resigned his gem-adorn'd *chibouque*,
And mounting featly for the mead,
With *Maigrabec* and *Mameluke*,
His way amid his *Delis* took,

To witness many an active deed
 With sabre keen—or blunt *jerced*,
 The *Kislar* only and his *Moors*
 Watch well the Haram's massy doors."

To some of these hard words his Lordship has kindly vouchsafed a glossary in the notes; for not even W. Scott, with all his Border jargon, could have more effectually set interpretation at defiance.

Before we close our observations, we must enter a protest against the stage effect of dashes, which occur, without any reason whatsoever, sometimes twice or thrice in one line, and never less than a dozen times in a page. Parts of the noble Lord's poetry do not want these tricks to set them off; and where they are introduced to give a spirit to what was previously flat, and a mysterious meaning to what was before unintelligible, to the eye of a sensible critic they will generally aggravate the fault.

We have thus presented to our readers a fair representation of the beauties and defects of this popular tale; more we need not say, for as the book is now in the hands of nearly the whole English nation, it will answer for itself. We have spoken with the more freedom of what we conceive to be its defects, as from its universal circulation every objection may be canvassed, and every misrepresentation corrected. If we were allowed in opinion to anticipate its fate, we should predict, that whatsoever its faults may be, both they and the parts which contain them will be rapidly forgotten, but that its beauties will be long stored up in the memory of every admirer of true and legitimate poetry.

ART. IV. *An Introduction to the Study of the Mathematical Principles of Natural Philosophy: containing a Series of Lectures upon the Rectilinear and Projectile Motion, the Mechanical Action, and the Rotatory and Vibratory Motion of Bodies. By the Rev. B. Bridge, B.D. F.R.S. Fellow of St. Peter's College, Cambridge, and Professor of Mathematics and Natural Philosophy in the East India College. 2 Vols. 8vo. 432 pp. 11. 1s. Cadell and Davies. 1813.*

WHOEVER, while lounging in a friend's parlour, has occasionally taken up a Review, must have generally found, in some part of it, the leaves uncut. After long and accurate attention to the phenomenon, as it occurred to ourselves, we are compelled to confess, that the sheet appropriated to mathematical

or philosophical subjects uniformly exhibited that ignominious mark of neglect. With whatever coolness we might heretofore contemplate such a circumstance, we now feel, very sensibly, that it “comes home to our business and bosoms.” The remembrance of indignities offered to the labours of others excites dire apprehensions of the contemptuous disregard, to which our own are exposed.

Most laudable are the customs that have been established by those ingenious worthies, who have preceded us in the career of criticism. Illustrious examples at this moment stimulate us to make the phænomenon, which has just been brought forward, the ground-work of refined and instructive speculation. We might investigate its causes and trace its consequences. Many an ear could we delight by the rhythm of our periods, and many an understanding could we fascinate by the brilliance of our conjectures. Let the disquisition, however, be deferred till another opportunity; and proceed we to a yet more urgent, and, in our judgment, a not less pleasing duty, which we have to discharge.

We are authorized by that learned and mysterious fraternity to which we have the honour to belong—the good-natured reader will forgive our eagerness to declare how fearlessly we have encountered the rites of initiation, and to acknowledge the prompt and flattering attention with which we have been admitted to the renowned grades of *Apprentice*, *Fellow-Craft*, and *Master-Critic*—we are authorized to certify to the literary world, by these presents, that it is from a paramount sense of duty alone that the abovementioned *neglected subjects* undergo discussion at all;—that we have no motive of affection for such subjects arising from any peculiar facility with which our accounts of them are drawn up;—on the contrary, that we can much more easily keep pace with an adventurer in his *Travels in India*, than pursue the evolutions of a mathematician in a *Treatise on Isoperimetrical Problems*.

So much for our brethren in general:—with regard to our own private lodge, although we dare not divulge the *greater mysteries*, we may conscientiously publish our determination to notice all such WORKS OF SCIENCE as may appear, in this country, with just claims to attention. Their magnitude and importance will, of course, regulate the extent of our observations.

Anxious, as it is natural for us to be, that our *first number* should contain as much information as possible, that may be interesting, we take credit to ourselves for no little hardihood in inserting an article which, by its very title, will probably deter many readers from an inspection of its contents. May we be

permitted to entreat, that all those who have accompanied us thus far will, at least, admire our resolution. As an encouragement to perseverance in the perusal of these remarks, we can with great sincerity declare, that we shall through the whole critique studiously avoid the introduction of any thing that might grievously discompose the gentlest student of the Belles Lettres. When Oliver Goldsmith was employed in writing his *Natural History*, Dr. Johnson predicted that he would make it as entertaining as a Persian tale:—and—“to speak without vanity, for we are above it,”—we do think that the review of a treatise on Mathematical Philosophy might, even in power of amusement, contest the palm with many a modern Novel.

Mr. Bridge is not one of those who, emulating the grand style of Epic Bards and manufacturers of Romances, plunge at once into the intricacies of their subjects. To prepare the understandings of his readers for the speculations concerning which we are about to offer an opinion, he had previously written three tracts. They have, indeed, casually fallen into our hands; but we do not pretend that the time employed in studying their contents has occasioned a vast consumption of lamp-oil. The first tract unfolds the rudiments of algebraic calculation. It may with great propriety be called, as W. Ludlam formerly denominated an extremely similar work of his own, a “Horn-book for Babes in Mathematics.” To that interesting class of human beings, for whose instruction it was immediately designed, we believe that it has proved very acceptable and very useful. The operations to be performed are all along indicated with great patience and industry; and the *rationale* of rules and processes is occasionally given in a manner not ill contrived to “teach the young idea how to shoot.” A tract of this kind, replete with numerical examples and questions without solution, may have a beneficial effect on minds that *generalize* too slowly, as well as on minds that *generalize* with too great rapidity. In the Preface, Mr. Bridge has announced his intention of publishing a volume supplementary to the present work, on “the general Theory of Equations, the Summation of Series, and the Application of Algebra to Geometry.”—The second of the tracts to which we have above alluded, contains the Elements of Plane Trigonometry. In this we find little that can call for remark. The common theorems are deduced by the ordinary methods:—without much of system indeed; sometimes geometrically and sometimes algebraically. It may, beyond all doubt, accomplish the purpose for which it was intended. Almost any other elementary treatise on the subject will accomplish that purpose as well. The third tract, on the Conic Sections, we like the least of all. Its principal claim to notice is professedly grounded

grounded on novelty of arrangement. In the arrangement which it presents we discover no striking merit. The demonstrations, from an incongruous mixture of Algebra and Geometry, are, to our taste, sufficiently disagreeable. The tract, indeed, comprises many propositions not usually introduced into elementary treatises on these curves. The propositions to which we allude, and which are not brought together with due regard to unity of plan, relate to the quadrature of the curves, to constructions in certain cases, and to properties common to the different sections. Theories of Conic Sections are now objects of attention, it is true, not so much on their own account, as for the attainment of knowledge indispensable to the study of Natural Philosophy. Are they therefore to be divested of the great characteristics of a system complete in itself? The Elements of Geometry are also studied with a view to their subsequent application; but we are not content with unconsidered collections of miscellaneous propositions; we read Euclid. The number of treatises on Conic Sections, which have been published during the last twenty or thirty years, seems to indicate a prevailing feeling that something, by which they might be more completely adapted to the purposes of students, was yet wanting. Mr. Bridge, among others, imagined that he had discovered the deficiency, and has endeavoured to supply it. He is, we believe, the last Mathematician who has tried his hand. Perhaps no one will pronounce, that his efforts have been eminently successful. We now beg for a little respite: paper is dear and money scarce. The world has already been favoured with plenty of systems, possessing moderate claims on its regard; and even of these, the relative merits have not yet been determined. There are, let it be recollected, many other sciences to be learnt, and many other merits to be assigned: time hastens; and, not to persevere too long in novelty of remark, art is long and life short. We are, in truth, tired of reading compilations, which, because they exhibit propositions numerically arranged, are called systems. The turn is now come for something that shall have been completely finished before one word of it was printed: something that, if it were only for the sake of variety, shall bear the marks of sound learning and continued reflection. There is a gentleman who, if report may be credited, has for a considerable time been employed in preparing a treatise on this subject. That gentleman will undertake nothing without well knowing what he is about. All the resources of Geometry are at his command, and he can apply them with an acuteness and elegance that leave nothing to be wished for. We hope that our information is correct. If it be correct, and if we had the power of doing so, we would impose quiescence, in these matters,

ters, on every pen but his own. He is the person whom we should point out as completely qualified to supply the *multum diuque desideratum* in its amplest extent.

In addition to a knowledge of those parts of mathematical learning, to which the foregoing tracts relate, some acquaintance with the fluxionary calculus is demanded of him who will study the work to which we are at length directing the reader's attention: a work of considerable extent and importance, as may be gathered from the following division of its subjects, and enumeration of its contents, presented by the author himself.

- “ Part I. contains the general illustration of the laws and theory of motion; the descent and ascent of heavy bodies by the constant force of gravity; the composition and resolution of motion; the investigation of the center of gravity of a body, and the motion of the common center of gravity of any number of moving bodies; the collision of hard and elastic bodies; and the motion of projectiles.
- “ Part II. treats of the theory of mechanical action and pressure, as applied to the mechanical powers; the pressure and tension of cords; and the strength, stress, and pressure of beams.
- “ Part III. relates to the motion of bodies upon inclined planes; the rotatory and vibratory motion of bodies about a fixed axis; the maximum effects of machinery; and the investigation of the centers of gyration, oscillation, percussion, and spontaneous rotation of a body or system of bodies.
- “ Part IV. is on the rectilinear motion of bodies by *variable* forces; the vibrations of cords; the oscillatory motion of bodies in circular and cycloidal arcs; and on the method of ascertaining the actual time and velocity of a body descending by the force of gravity, varying inversely as the square of the distance from the earth's center.”

It may be observed, that each of these Parts is composed of several distinct *Lectures*, which are again divided into sections.

In the outset of every science it is absolutely necessary that the precise import of terms employed should be fully comprehended. We have, therefore, no pleasure in discovering an explanation interwoven in a paragraph with correlative matters. Elegance of composition does not make up for want of distinctness. We are strong advocates for the old formalities adopted by the great masters of accurate reasoning. When a definition is presented apart from every thing else, it is ready to be impressed on the memory. Mr. Bridge has in general pursued a different plan; but our opinion on the subject remains unshaken. Of definitions and explanations, indeed, according to any scheme, he is very sparing, even in the first
Lecture,

Lecture, in which we might expect them most to abound. To proceed with our analysis:—After having been shewn “the relation of the time, space, and velocity, in uniform motions,” we are taught “the mode of estimating the *momentum* of a body in motion.” Under this head, we are sorry to find any space occupied by such words as “*cause* and *effect*.” With regard to the assertion, that “if two bodies, one weighing 2lbs. and the other 1lb. move with the *same velocity*, it is very well known that the *former* would strike an obstacle opposed to its motion with *twice* the force of the latter,” we really do not “very well know” what to say to it.” Still, however, we cordially assent to the maxim, that the ratio of the momenta of two bodies in motion is the same as the ratio which is compounded of the ratios of their velocities and quantities of matter.

The last section of this Lecture introduces the student to the laws of motion. The first of them is thus enunciated: “A body always continues in its state of rest, or of uniform motion in a right line, till, by some external influence, it be made to change its state.” Let us now consider the method by which its truth is evinced. “It is a fact established by universal experience, that inanimate matter possesses not the power of putting itself in motion; it follows therefore, that a body at rest will continue at rest, unless it be acted upon by some external force. So much of the law, then, is derived from experience.” That “a body, when once put in motion, will continue to move on uniformly in the right line in which the motion is begun, unless prevented by some extraneous cause,” is, we are told, “not quite so conformable to common observation.” This, however, is not a difficulty that can detain us long; for we are assured, that “a little reflection will convince us, that a mass of inanimate matter no more possesses the power of *destroying* than of *producing* its own motion.” Q. E. D. Who can hereafter doubt the truth of a proposition so rigorously proved? And yet, as if any thing could be required to aid and abet the force of such reasoning, on our “mass of inanimate matter,” the author endeavours to “*illustrate* what is here asserted by a familiar instance or two.”

By the terms of the second Law of Motion, it is laid down that “Motion, or the change of motion, is proportional to the force impressed, and is produced in the right line in which the force acts.” The dictum is received by Mr. Bridge, for the following reasons:—“This law asserts no more than that ‘effects are adequate to their causes.’” Every one allows that a *double* force will produce a double quantity of motion; that *three* times the force will produce *three* times the motion; and this

motion

motion will not only be *proportional* to the force impressed, but will also be produced in the *same direction* in which the force acts." Now, to our plain understandings, all this appears nothing but a mere repetition of the law itself in other terms. And yet—such diversity is there in the human mind—Mr. Bridge is convinced that "the truth of this law is thus easily established." Having, therefore, in so satisfactory a manner, shewn the *truth* of the Law, the Author is resolved, that nothing relating to it shall be left in obscurity; "we shall now," says he, "endeavour to illustrate the *meaning* of this law by one or two examples."

Example 1.

"A weighs 7lbs. and is moving with a velocity of 5 feet in a second; B weighs 4lbs. and is moving with a velocity of 7 feet in a second. In the course of their progress, A receives a blow equivalent to the momentum of a body weighing 14lbs. and moving with a velocity of 6 feet in a second; B also receives a blow equivalent to the momentum of a body weighing 3lbs. and moving at the rate of 12 feet per second. Both these blows were given in the same right line, and in the same direction as that in which the bodies were previously moving; and after the blows, A moved with a velocity of 17 feet, and B with a velocity of 16 feet per second. Is this change of velocity conformable to the second law of motion?"

If the reader be anxious about the answer to this great question, we exhort him to turn to the book itself; and if still farther light on the subject should be wanted, we take the liberty of recommending Ex. 2, which, we venture to pronounce, will be found equally luminous with the above.

The Third Law of Motion is presented in the following terms: "Action and reaction are equal, and in opposite directions; and are always to be estimated in the same right line." With the design of establishing this point, our reasoner thus proceeds:

"In this third law it is asserted, (rather by Mr. B. it is asserted) that when one body acts upon another body by pressure, or impact, or, by any other means, (this is at least a *hardy* assertion, whatever may be its *correctness*. Rev.) the *re-action* of the latter body is always equal and exactly in an opposite direction to that of the former. This seems perfectly intelligible, when the bodies thus acting upon each other remain *at rest*. For instance, my hand or my book presses upon the *table*, and my chair upon the *floor*; if the *re-action* of the table and floor (we speak not of the cause of this *re-action*) be not precisely equal and opposite to the action of my hand, the book, and the chair, some motion must ensue in the direction of these respective pressures; which is contrary to fact and experience. *Again*; a person who is just able to move 2 cwt. is

appended to a load amounting to 3 cwt. : no motion ensues : it follows therefore, &c. &c."

It is thus that by "familiar instances" of *chairs* and *tables*, by desultory reasoning on such vague notions of *action* and *re-action* as may be suggested to the student by the mere words, the real meaning and genuine mode of proof of this important principle of Natural Philosophy are kept entirely out of sight. As to that case, which, according to the extract which we have just made "seems perfectly intelligible"—had Mr. Bridge forgotten that he was treating of the laws of MOTION?

The following observations, however, are somewhat nearer the mark :

"In the case when one or both the bodies are freely in motion before this mutual action takes place, the meaning of the law is, that in this mutual action the striking body *loses* as much momentum as is *gained* by the body struck ; and this loss of momentum in the striking body can only be accounted for from the *re-action* of the body upon which it impinges. The following examples will probably tend to illustrate the meaning of what is here advanced."

Even here, notwithstanding an acknowledged approximation to what is right, there is a sad propensity to talk "about it, Goddess, and about it." The *measure* of action and re-action is only given by implication : it is not forced upon the reader's attention. He is, besides, left without any evidence that the fact, which the law asserts, is true. The examples are designed to illustrate its meaning ; and not to prove its truth. How much better would it have been, had the author condescended to make action and re-action the objects of computation by the terms of a definition. He might then have informed the student, that it is by experiment alone, that their equality, when so estimated, can be discovered. Nothing could then have remained, but that he should point out, by a well-selected instance, the kind of experiments, by which the truth of the law might be manifested.

We cannot take leave of this subject, without a few general remarks. The laws of motion are the fundamental truths of Natural Philosophy. They are intended to be applied as axioms. It is, then, of the utmost consequence, that they should be impressed on the minds of students in their full meaning, and with the clearest evidence of their certainty. Their proofs and their purposes should be strenuously dwelt upon. Now, in the treatise under consideration, there is not one paragraph that can furnish information on such matters. We are almost persuaded that a young man of ordinary capacity might attentively read this lecture,

lecture, and indeed the whole book, without being able to state whether the first principles of the science are derived from abstract reasoning, or from observation and experiment. As it was undoubtedly designed that this work should be employed in academical education, there is great reason to complain that the elementary parts should have been so carelessly drawn up. *Tantum rem tam negligenter!* Of Mr. Wood's Compendium of Mechanical Philosophy, a lecture-book in the hands of almost every student in the University of which Mr. Bridge is a member, it is but justice to observe, that, in the opening sections, the subjects which we have now been discussing are laid down with far greater precision. Finally, Mr. Bridge should recollect that his talents will be employed much more usefully to the world, and much more honourably to himself, should he be the means of endowing the youthful mind with the genuine principles of science, than if he were to print solutions of all the neat problems which he may have collected, from the time when he was a student at college.

We now proceed to Lecture II. "On the rectilinear ascent and descent of bodies acted upon by the force of gravity." The principal proposition here demonstrated is, that if, of the two sides containing the right angle of a triangle, one represent the time of a body's motion, and the other the velocity generated, when the body moves from rest by a force acting uniformly, the area of the triangle will represent the space described. The proposition is afterwards not ill applied to the circumstances of the rectilinear motion of bodies acted upon by the force of gravity, whether from a state of rest or otherwise. The theory is then familiarized by examples sufficiently appropriate. So far all is well; and yet we are altogether dissatisfied with the Lecture as it now stands. The 12th and 13th Lectures, "on the motion of bodies upon Inclined Planes," and "on the ascent and descent of bodies connected together by a cord going over a fixed pulley," exhibit cases that are immediately dependent on the principles here advanced. It is not thus that, in the great models of scientific composition, the parts of the same subject are scattered about. We can, however, in an arrangement apparently so fortuitous, discover some forethought. The doctrine of falling bodies was required for the proof of a proposition (on the parabolic motion of projectiles) introduced into the third Lecture: also, the theory of the resolution of forces, which is the leading subject of the third Lecture, is applied to a proposition in the 12th. Be it moreover remarked, that the parabolic motion is, in the third Lecture, only just glanced at, with a monitory notice, that it "will be resumed in the sixth Lecture."

ture." Such is the ingenuity with which the formality of system is avoided.

The 3d Lecture, "On the composition and resolution of motion," now claims our attention. We are extremely to glad to find Mr. Bridge designedly adhering to the Newtonian method of deducing the quantity and direction of the compound *force* from the previously-demonstrated theorem of the composition of *motion*. We could never perceive the validity of the objections that have been raised to this method. Applause, in our opinion, is due to the insertion of La Grange's decision on the subject, in a work so popular as, we have no doubt, Mr. Bridge's will be. In imitation of a good example, we will also transcribe that decision. It is recommended to the consideration of all those who contend, that the truth of the doctrine of compound forces can only be made manifest by algebraic processes.

"Mais il faut avouer qu'en séparant ainsi le principe de la composition des *forces* de celui de la composition des *mouvements*, on lui fait perdre ses principaux avantages, *l'evidence* et la *simplicité*, et on le réduit à n'être qu'un résultat de constructions géométriques ou d'analyse." (Mécanique Analytique.)

In the latter part of this Lecture, we are also glad to meet with the method of investigating a force equivalent to any number of forces, acting in any directions, and in different planes, by means of three rectangular co-ordinates. This method had been long given in the works of foreign mathematicians, before it found its way into any distinct treatise on Mechanical Philosophy, published in this country. We hope that, henceforward, it will regularly form a part of the elements of that science. A mind studious of simplicity might be well employed in giving ease and perspicuity to the process of deduction.

The 4th Lecture, "on the center of gravity," cannot detain us long. The fundamental theorem appears to have been taken from Gregory's "Treatise of Mechanics." In that work it is given as the principal property of the straight lever. We are pleased with the process, by which Mr. B. has shewn, that the center of gravity of a triangle divides the line drawn from any angle to bisect the base, into segments which are in the ratio of two to one. It is much more elegant than the ordinary method. Well-known theorems, on the motion of the center of gravity, and on its distance from a plane, together with numerous instances of investigating the center of gravity, as they are constantly taught in treatises on Fluxions, contribute to render this Lecture one of the most extensive in the book.

We are next presented with the doctrine of the Collision of Bodies. Of the manner in which that subject is treated, the reader,

reader, if he be so disposed, shall have an opportunity of judging for himself. We extract the whole of that part of the Lecture, which relates to the "direct impact of imperfectly elastic bodies."

" XXI.

" On the direct Impact of imperfectly Elastic Bodies.

" 1. When *imperfectly* elastic bodies impinge upon each other, the same effect is produced during the act of *compression* as if the bodies were *perfectly* elastic; but in the act of *restitution* the velocity lost by *A* or gained by *B* is not equal to the velocity lost or gained during the act of *compression*, but is diminished in the ratio of $m : 1$ (if $m : 1$ represents the ratio of *imperfect* : *perfect* elasticity). The velocity lost by *A* therefore, during the act of

compression, is $\frac{B \cdot \overline{a-b}}{A+B}$; during the act of *restitution* it is

$\frac{m B \cdot \overline{a-b}}{A+B}$; hence, upon the whole, the velocity lost by

A = $\frac{1+m \cdot B \cdot \overline{a-b}}{A+B}$, and, for the same reason, the *V_y* gained by

B = $\frac{1+m \cdot A \cdot \overline{a-b}}{A+B}$.

" 2. The velocity of *A* after impact = $a - \frac{1+m \cdot B \cdot \overline{a-b}}{A+B}$

= $\frac{\overline{A-mB} \cdot a + 1+m \cdot Bb}{A+B}$. The velocity of *B* after impact =

$b + \frac{1+m \cdot A \cdot \overline{a-b}}{A+B} = \frac{\overline{B-mA} \cdot b + 1+m \cdot Aa}{A+B}$. If $b=0$, or *B* rests

before impact, then *A*'s *V_y* after impact = $\frac{\overline{A-mB} \cdot a}{A+B}$, and *B*'s *V*

after impact = $\frac{1+m \cdot Aa}{A+B}$. If $A-mB=0$ (or $A=mB$) then

$\frac{\overline{A-mB} \cdot a}{A+B}=0$; i.e. if *A* be equal to mB , and impinges upon *B*

at rest, then *A* rests after impact, and *B* moves forward with a

velocity = $\frac{1+m \cdot mBa}{mB+B} = ma$.

" 3. Let α, β represent *A*'s and *B*'s velocity after impact, then

$$\alpha = a - \frac{1+m \cdot B \cdot \overline{a-b}}{A+B} (X), \beta = b + \frac{1+m \cdot A \cdot \overline{a-b}}{A+B} (Y).$$

Subtract (X) from (Y), then

$$\beta - \alpha = b - a + \frac{1+m \cdot \overline{A+B} \cdot \overline{a-b}}{A+B}$$

$$= b - a + 1+m \cdot \overline{a-b} = m \cdot \overline{a-b}.$$

Hence

Hence the relative velocity *before* impact $(a - b)$: relative velocity *after* impact in an *opposite* direction $(\beta - \alpha) :: a - b : m \cdot \overline{a - b} :: 1 : m :: \text{perfect} : \text{imperfect elasticity}$.

“ 4. The sum of the products arising from multiplying each body into the square of its velocity *before* impact, is *greater* than the sum of the products arising from multiplying each body into the square of its velocity *after* impact.

For $Aa + Bb = A\alpha + B\beta$ (X) by Art. 8, p. 166; let $m = 1 - n$, then by last Art.

$$\beta - \alpha = \overline{1 - n \cdot \overline{a - b}} = a - b - n \cdot \overline{a - b} \text{ (Y) ;}$$

\therefore from equation

$$(X) A \cdot \overline{a - \alpha} = B \cdot \overline{\beta - b}$$

and by multiplication,

$$Aa^2 - A\alpha^2 = B\beta^2 - Bb^2 + n B \cdot \overline{a - b} \cdot \overline{\beta - b},$$

$$\text{or } Aa^2 + Bb^2 = A\alpha^2 + B\beta^2 + n B \cdot \overline{a - b} \cdot \overline{\beta - b}.$$

If the bodies move in the *same* direction, a and β are *each* of them greater than b ; and if they move in *opposite* directions, b *itself* is negative; the quantity $n B \cdot \overline{a - b} \cdot \overline{\beta - b}$ is therefore *always* positive, consequently $Aa^2 + Bb^2$ is *greater* than $A\alpha^2 + B\beta^2$.

“ 5. Let there be a row of imperfectly elastic bodies,

$A, \frac{A}{m}, \frac{A}{m^2}, \&c. \dots \frac{A}{m^{n-1}}$, in a geometrical progression, whose

common ratio is $\frac{1}{m}$ (where $n =$ the number of bodies, and $1 : m$

expresses the ratio of *perfect* to *imperfect* elasticity), placed *contiguous* to each other; and let the *first* body A impinge upon the second with the velocity $= a$; then all the *intermediate* bodies will remain at *rest* after impact, and the last body will move off with a velocity $= m^{n-1}a$. For let the intermediate bodies be $B, C, D, \&c$.

then $\frac{A}{m} = B, \therefore A = mB; \frac{A}{m^2} = C, \therefore \frac{A}{m} = mC$, i.e. $B = mC$; &c.

&c.; but by Art. 2. when $A = mB$, and A impinges upon B at rest with velocity (a) , A rests after impact, and B moves forward with a velocity (ma) , which call (b) ; for the same reason, since $B = mC$, and B impinges upon C at rest with velocity $(b = ma)$, B will rest after impact, and C move forward with a velocity $(= mb = m^2a)$; and so on. When the motion therefore has been thus propagated through the whole row of bodies, all the *intermediate* bodies will remain at *rest*, and the *last* body will move forward with a velocity $= m^{n-1}a$.

“ 6. If there be a row of elastic bodies, $A, rA, r^2A, \&c. \dots r^{n-1}A$, whose *degree* of elasticity and *mode* of acting upon each other is the same as before, then the bodies will all move after im-

pact, (unless $r = \frac{1}{m}$) and the velocities with which they impinge upon each other will be represented by $a, \&a, r^2a, \&c. \dots r^{n-1}a$,
where

where $\rho = \frac{1+m}{1+r}$. For when A impinges upon rA at rest, the ve-

locity communicated = (by Art. 2.) $\frac{\overline{1+m.Aa}}{A+rA} = \frac{\overline{1+m.a}}{1+r} (b)$; for

the same reason, velocity communicated to *third* body = $\frac{1+m}{1+r} \times$

$b = \frac{\overline{1+m^2}}{1+r^2} + a$, &c. &c. so that the velocity communicated to

the *last* body = $\frac{\overline{1+m}}{1+r}^{n-1} \times a$.

“7. Let $r=m$, then $\rho = \frac{1+m}{1+r} = 1$; $\therefore \rho$ and all its powers = 1;

i. e. when the *common ratio* by which the bodies *decrease* is the same *fraction* as that which expresses the *degree* of elasticity, the velocity communicated in each case will be that with which the *first* body struck the *second*, and with this velocity will the *last* body move off. So that in this case the same effect is produced upon the *last* body as when a row of *equal perfectly elastic* bodies are placed contiguous to each other; but the other bodies do not remain at rest after impact.

“8. Since, by Art. 3, $\alpha = a - \frac{\overline{1+m.B.a-b}}{A+B}$, we have

$\frac{\overline{1+m.B.a-b}}{A+B} = a - \alpha$, $\therefore 1+m = \frac{A+B.a-\alpha}{B.a-b}$, and $m =$

$\frac{A+B.a-\alpha}{B.a-b} - 1$; hence, if the magnitudes and velocities of the

bodies *before* impact be given, as also the velocity of A *after* impact, the ratio of *perfect* to *imperfect* elasticity may be determined. It is evident, that it might also be determined from the *equation* expressing the velocity of B *after* impact.” Vol. i. p. 174.

It will, we trust, be cheerfully acknowledged, that we have hitherto most conscientiously adhered to our promise, that we would not, on the present occasion, entangle the reader in mathematical perplexities. We may, however, be tedious, yet not abstruse. When we consider how much of the work under review yet remains without a comment, we cannot flatter ourselves that by the interest of our remarks on each succeeding lecture, we could keep attention alive to the last. There is, in fact, so much of the same kind of character visible in every part, that the terms by which it is described, must almost inevitably become monotonous. We shall then, without any farther pursuing our examination in its detail, proceed to offer our opinion on the work as a whole. Of one section, however,

we shall previously take notice. Sect. LXVIII. (vol. II. p. 184—190,) professes to treat of “the variation of the accelerative force when one weight acts obliquely upon another over a fixed pulley, the weight of the rope, and the inertia of the pulley, not being taken into the consideration.” Now, with regard to the six pages devoted to this subject, we beg leave, *under the rose*, to assure Mr. Bridge, that they present hardly one sentence that is not fundamentally erroneous. They contain two cases, which, according to the author’s notions of things, “may serve to give some idea of the manner in which problems of this kind are to be solved.” How unfortunate, that, in both instances, the principles of solution should be utterly false! False, however, they are; and therefore it is unnecessary to enquire into the accuracy of that deduction of consequences, which is so dextrously attached to the latter case.—We could easily be persuaded to fancy that the former of the problems, by which Mr. Bridge has unwittingly got entangled, was originally set as a kind of mathematical trap: but a reference to that instructive manual, “The Cambridge University Calendar,” would have at once induced us to judge, that Mr. B. was too old, and indeed too wise, to be caught by it. The latter problem has been the subject of considerable discussion; and therefore we rather wonder that Mr. Bridge should have fallen into so unlearned a mistake.—To trace our errors to their source is one of the surest means of improvement. With unaffected good-will to Mr. Bridge, and to his fame as a man of science, we strenuously advise him to study, once more, the problems to which we have alluded. It is not our intention to forestall his discoveries. Their utility may possibly not be confined to the immediate objects of his attention. He may behold many things, even in his own book, in a new light.

On referring to the list of errata, for the purpose of correcting mistakes before we began to read the work, we were somewhat struck by the following notice. “In p. 315, it should have been mentioned, that the theorem for the construction of the *funicular polygon* is borrowed from the *Traité élémentaire de Mécanique par Francœur*.” From the very nature and aspect of Mr. Bridge’s treatise, we were convinced that an impartial administration of the law of *saum cuique*, would be an enterprise attended with difficulty. We supposed, however, that it had been undertaken; and we felt no small satisfaction of mind on reflecting, that we were in company with so conscientious a mathematician. Our readers will imagine the disappointment we experienced, on discovering only two or three slight references throughout the whole work. Perhaps it is

more

more *creditable* to acknowledge obligations to French writers, than to those of our own country.

On mechanical philosophy so much has been written, and so ably written, that it would be neither easy nor desirable that a system should be formed of materials quite new. The materials are already prepared: but they frequently demand a finer polish and a more luminous arrangement. In the labour which must be bestowed, there is an opportunity for the display of peculiar merit, and for securing permanent applause. When the student is dismissed from the schools of pure mathematics, prepared for the study of that philosophy which, as he has been taught to believe, is to furnish his mind with some of its most valuable treasures, let him not find all the rules of his *late masters* completely reversed. Let him not be, at once, bewildered by a chaos of facts. Let him be plainly told what the first principles are, and whereon they rest. It is fit that he should be led straight on, by a method of strict deduction and legitimate application. For the formation of a system, secure in its principles, and compleat in its design, with its parts indissolubly connected, and its purposes fully developed, there is required a mind penetrating and comprehensive, furnished by study with the stores of knowledge, by reflection acquainted with the bearings of all its acquisitions, and endowed with industry to exhibit them in all their detail.

Without being acquainted with Mr. Bridge, we are his friends. Our observations are prompted by a much more substantial regard for his interests as an author, than would be shewn by those critics who should advise him to persevere in the plan which he has adopted. We respect his acquirements: we admire his industry: we are convinced that he has a just opinion of the value of academical education, and an ardent zeal to promote its success. We tell him that in some particulars he has not done well, because we are sure that he can do better.

There is something unfinished in Mr. Bridge's demonstrations. They have not been written and considered again and again, till the alteration of a word would spoil them. A clever student would, in the hurry of an examination, give demonstrations of as high a character. We have lately seen in print too much mathematical reasoning of the same order. The *notes* throughout this work are a glaring evidence of the imperfect manner in which it has been drawn up. In the midst of a proposition we are interrupted by a reference to a *note* for the proof of a property, which happens to be there applied. If the property belong to another science, it ought to belong to a science

science with which the student is previously acquainted; and therefore it does not there need demonstration at all: if it belong to the science itself, there ought to be a place for it in that science, *before* the proposition in which it is employed. We have already said, that a work of this kind must, from its very nature, be composed of materials provided by others. We observe that Mr. Bridge, in appropriating the labours of his predecessors, has sometimes made alterations, where we do not observe that he has made improvements. Had some of the propositions, which were in all probability derived from Mr. Atwood's excellent 'Treatise on Rectilinear and Rotatory Motion, retained a little more of their original form, the ease and advantage of the learner would have been more effectually consulted. With regard to the "Questions for Practice," with which the work is most copiously stored, we cannot help remarking, that they seem better adapted for "practice" in *arithmetical operations*, than for illustration of the theory. They require no ingenuity; they communicate no new intelligence. Numerical calculation is all that is demanded. We will explain our meaning by an instance. Mr. Bridge shews, in general terms, how "to mark out upon a given inclined plane, a part equal to the height, which a body, falling from the top of the plane, would describe in the same time as one falling down the altitude;" and then, among his "questions for practice," he places the following:—"The length of a plane is 150 feet, and elevation 30° : mark out upon the plane a part equal to the height which a body in falling down it describes, whilst another body would descend freely down the height." It can hardly be necessary to assure Mr. Bridge and our readers, that a man may solve thousands of such problems without gaining a new idea. But we are tired of complaint: let us seek for something that may deserve commendation.

Notwithstanding all that we have said, the academical student will find this book very useful. There are, in it, many important particulars, drawn from sources to which he may not always have access: many pretty applications and deductions, which have probably never been printed before—*problemata circumcurrentia*, which, till Mr. Bridge displayed them to the world, people had been content to peruse in the manuscript collections of their undergraduate-days. Problems, even of our invention, we discovered in these miscellaneous pages. Little did we think that they would ever be made subservient to the purposes of a Treatise on Natural Philosophy. The reader may guess our secret transport on discovering the honour that had been paid them. They are solved with equal elegance and accuracy.

"In painting," saith that learned Knight, Sir Joshua Reynolds, "it is far better to have a MODEL even to *depart from*, than to have nothing fixed and certain to determine the idea. When there is a model, there is something to proceed on, something to be corrected; so that even supposing *no part* is adopted, the model has still been not without use." A model of this kind may be the work before us, to our author, in planning a new one. Instead of two volumes let us have one. Let the form of "Lectures" and the system of "familiar instances" be rejected:—let the principles be fully explained—the propositions enunciated—the demonstrations re-cast—the parts connected:—finally, let some of the abstruser propositions, and nine-tenths of the "questions and practice" be omitted, and the work may command our unqualified approbation. Mr. Bridge has powers which can well accomplish all this. We hope that he will have leisure for the undertaking. Let him proceed with great care, and his production may be finished with a master's hand. Let him do nothing in a hurry; for we "can wait."

ART. V. *Letters from the Levant; containing Views of the State of Society, Manners, Opinions, and Commerce, in Greece, and several of the principal Islands of the Archipelago. Inscribed to the Prince Kotslofsky. By John Galt.* 8vo. pp. 386. Price 10s. 6d. Cadell and Davies, 1813.

"LETTERS from the Levant," professing to convey information respecting Greece and the Islands of the Archipelago, present an attraction which can hardly fail to operate upon cultivated minds. Much, indeed, has of late been done to extend our acquaintance with those interesting regions: shut out from the Courts of the Continent by the warfare in which the nations of Europe have of late been engaged, the curious have been compelled to seek their gratification by quitting the beaten track; and Greece has within these few years been more diligently explored, and has furnished matter for a greater number of volumes, than in the whole of the century preceding. Young men, on quitting the University, have been impelled by a laudable enthusiasm to trace the scenes of achievements recorded in the poets and historians: the scholar has examined the libraries of monasteries in quest of MSS.: the lover of the fine arts has measured the remains of temples, or has collected the precious fragments of ancient sculpture: the scenery of Greece has afforded employment

ployment to the pencil of the artist; and even the structure of the *Romaika*, and its affinity with the classic idiom, have been the object of critical inquiry. Let not the reader, however, imagine, even though the subject of Greece be not any longer new, that the manner of treating it admits no further variety: we can assure him, that he has not seen any thing which anticipates the present volume: Mr. Galt's manner and style and cast of sentiment entitle him to the character of an original writer, and may be considered as his own.

Our traveller had already published an account of his visit to Sicily, Malta, Cerigo, and Turkey; and the present publication, as we learn from the preface, contains "a narrative of voyages and travels, undertaken after the visit to Malta, and completed prior to the landing at Cerigo." The ordinary inducements which lead travellers to the Archipelago, seem not to have had any influence upon the mind of Mr. Galt: he observes in his first letter, dated from Malta, "In this excursion I shall be guided chiefly by chance, as my object is less to examine the remnants of antiquity, than to see the existing condition of the islands, the disposition of the inhabitants, and the products of their industry." The reader is thus very properly admonished not to hope for much information upon points which are foreign from the author's purpose.

As much of the interest of the narrative arises from the peculiar vein of humour, and the shrewdness of the reflexions, which distinguish the author's companion, we are made acquainted with this person at the commencement of the volume. Mr. Galt seems to have been deeply sensible of the merits of his fellow-traveller, and he loses no opportunity of placing them in a conspicuous point of view: but we hasten to introduce him.

"I have engaged a Greek interpreter, who in appearance is the short and fat image of Sancho. He has a great deal to say, and wears formidable whiskers, which, in spite of the naïveté of a pair of duck eyes, give him a redoubtable aspect. As he has happened to be occasionally employed by other English travellers, he conceives himself related to the nation, and boasts of having served it ten years. I have ever found an inexhaustible fund of amusement in oddities of nature's making; and I expect not a little, in the course of my voyage, from Jacomo." P. 2.

Our author and Messer Jacomo sailed from Malta in a polacca: there was a Madonna in the cabin, with a lamp constantly burning before her; so that, as Mr. G. observes to his correspondent, they were "efficiently protected." Their passage, however, was charged very high, considering that it is usu-

ally performed in eight days. The circumstance gives rise to the following reflexion:—

“Jacomo comforts me, by saying, that if we have a quick run, we shall have provisions enough left for a great part of the remainder of our voyage; and, if we are long at sea, we shall have got over so many days of our lives without any more expence. There is something like philosophy in this.” P. 3.

The author had not been long at sea, when it blew a hurricane; during which he had no consolation in reflecting that Ulysses and Æneas had encountered similar tempests in the same sea, and that even St. Paul had fared no better: neither did he find any pleasure in observing, that Virgil's description of a storm, which Scaliger says is enough to make a man vomit, is faithful and just: for “vomit,” however, Mr. G. would read “sea-sick,” ingeniously remarking, “but it is quite the same thing.” During this storm, Messer Jacomo was frequently uttering the most pious ejaculations, and he recounted with most circumstantial minuteness a shipwreck which he had once experienced; to all which Mr. G. was unable to pay any attention. Happily, however, they arrived at Valona, in Albania; but Jacomo soon began “to execrate the place, and to undervalue the inhabitants:” his opinion of them seems not to have been ill-founded: the travellers were exposed to the insults and menaces of “a puppy Turk, not more than sixteen;” and at the sight of his pistol Jacomo actually turned pale: but a subsequent adventure roused his courage.

“Happening to pass a fountain, where a number of Albanians were watering their horses, I stopped to look at them. One of them observing me, left the fountain, and approaching respectfully, addressed himself to Jacomo. The manner in which he came forward convinced me that his enquiries related to some particular subject, in which he was personally concerned; and presently, by Jacomo's interjections of surprise, and expressions of satisfaction, I saw that he too was much interested in the business. Without, however, affecting to notice them, I returned towards the shore, and they followed in very earnest conversation. In the course of a little time we fell in with a lad who had a turkey in his hand for sale, and which Jacomo bought, in order to repair the dilapidation of our stores. The price was half a dollar; but the merchant not having change, Jacomo left me, carrying the *fragocotos*, as the Albanian called it, in his arms; for he would not trust the horseman with it, nor the seller with the dollar. While he was gone, another impudent Turkish boy came up, and began to make mouths at me, but the Albanian drove him away.” P. 11.

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A more alarming crisis, however, seemed to be at hand, and a stouter heart even than that of Giacomo appears to have felt the danger: we do not allude to that of the *fragocotos*.

“ When we reached the landing-place, a boatman pointed out to Giacomo a sail in the offing. I left them together in conversation, and walked along the beach by myself, till the supercargo of our vessel, who was also on shore, should come to the boat. I had not gone above four or five hundred yards, when I heard Giacomo calling out, in a tone of the utmost alarm. Turning round, I beheld him running towards me with all his might. He was carrying the turkey in his arms, like a child, and it was flapping its wings about his head, also, seemingly, in great terror. ‘ O Sir,’ cried he, as he approached, panting with fear and haste, ‘ O, Sir! it is a French privateer, and by G— we are taken! What shall we do?’ ‘ What shall we do, indeed?’ exclaimed I, participating in his alarm, and looking alternately at the privateer, as she was entering the port, and at our vessel idling at anchor. Perceiving that the wind was rather against the privateer, as she came on the inner side of Sasino, I thought we had time to get on board, and to return on shore with my baggage, before the Frenchman could be alongside. Having resolved to make the attempt, and trusting that chance would afford us, in a short time, an opportunity of getting afterwards to Zante or Pátras, I returned quickly towards the landing-place for a boat. Before I had reached it, however, a friendly squall interfered, and compelled the privateer to cast anchor at an agreeable distance from the St. Nicolo. You will be surprised that I should have felt any apprehension of being captured in a neutral port; but I had learnt before, that the neutrality of this harbour is very little respected by either of the two great belligerents.” P. 14.

But the French privateer was not long thus formidable; for most fortunately a Maltese Corsair, under the British flag, came into the harbour, and anchored within hail of her: this event gave the travellers “ sincere satisfaction, and they were as boastful of their valour as if they had gained a victory.” Shortly afterwards they had actually to encounter “ an ugly, black, dishonest-looking galley, a Tripoline Corsair,” which, however, was beaten off, and “ went away crawling with her oars along the smooth sea, like a centipede on a plate of glass.” Being off Athaca, on his way to Zante, the author recounts the amusements on board the vessel, and especially a musical entertainment, in the following passage:—

“ Put yourself in order, I pray you to hear this. We have no less than a player on the lyre, an Orion on board. Modern musicians have often, in vain, attempted to draw from an instrument, made according to the form of that with which Apollo is commonly

monly represented, some of those notes to which such wonders have of old been ascribed; but they have never been able to obtain any thing superior to the tinkling of an ordinary guitar, or the prattle of that paralytic chattel, a spinnet. I feel something like an antiquarian extasy, in being enabled to throw a spark of light on this interesting and important subject. But, alas! for the picturesque flying fingers of Dryden's Timotheus, you must substitute flying elbows; for the lyre is played upon with a bow, in the same manner as a vulgar fiddle. It is a hollow three-stringed instrument, somewhat like the body of a violin, clumsily formed; but notwithstanding the rudeness of the workmanship, the sound was so sweet and vocal, that I have no doubt, that one better constructed and more skilfully played, might produce some degree of pleasurable sensation. Now the question to be decided is, whether the lyre, with bow and catgut, or that kind commonly placed in the hands of the effigies of Apollo, is the instrument to which such miraculous effects have been ascribed." P. 33.

Upon the name *Orion* we would just observe, that the author, though he avows himself in the preface to be "a heretic in classical dogmas," (and certainly on such points he displays a manly independence,) may possibly mean *Arion*. We conclude that he does not wish to carry his hatred of bigotry and intolerance so far as to object to the established orthography of classical names; but as to his ingenious musical discovery, we have nothing to object to it, unless it be, that Dr. Burney, in his *History of Music*, has clearly shown, that in producing sound from stringed instruments the ancients were unacquainted with the use of the bow.

Arriving at Zante, he is put on shore near a brook, where about twenty old women were washing clothes; upon which he remarks,

"I believe it is a settled point that it was not in this island but in Cephalonia, that Ulysses met with the washerwomen, so that there is no occasion for me to make any comparison upon the similarity of our fates." P. 38.

We should be sorry, though we do not profess any heresy "in classical dogmas," to push our orthodoxy to excess; but we verily believe, that Ulysses met with the washerwomen neither in Zante nor Cephalonia, but in Phœacia, the identical Corfu, off which island Mr. G. encountered the ugly Tripoline corsair: at least, we speak from the authority of Homer.

From Zante, of which the author gives us some interesting particulars, he proceeds to Patras and Corinth, and thence to Argos.

“ The most remarkable object that I observed in Argos, was a large building belonging to the post, and which, considering the tendency of events, is probably destined to be converted into barracks. There is also a very handsome structure, for a town of so small a population, appropriated as schools for the education of the youth. I have not yet had an opportunity of learning whether these schools are wholly for the instruction of Turkish boys, or whether they have been instituted also for the pious purpose of bringing up any neglected Christian children in the gospel according to Mahomet.

“ It is of very little use, I imagine, to be at the trouble of ascertaining the truth of this, as all the youths brought up at the academy prove Mahomedans, just in the same manner as all the students in the English universities, become members of the Church of England. There is, however, some difference between the Turkish system and the English, if it embrace the conversion of youth to the tenets of the state religion. For at Oxford and Cambridge, where the youth are sent to be taught the true doctrines of the Church, which are supposed not to be well taught any where else, it is very wisely required that they shall have not only pre-resolved to become members of the Church, but that they shall actually be members—an arrangement which cannot be too much admired, as it has the effect, by excluding dissenters and catholics, of preserving the emoluments of the colleges to a much smaller number of persons. This system in the present age is the more worthy of being allowed to remain unaltered; for the number of dissenters is rapidly increasing, and if they were allowed to enter the universities, they might turn out the dealers in advowsons and fellowships, as the money-changers were of old expelled from the temple.” P. 74.

We are ready to do justice to the liberality of sentiment which pervades this passage. We perceive that the author is as free from religious as from classical bigotry; and we admit that there is an originality of thinking and a boldness of conception in the idea here thrown out of putting the Universities of Oxford and Cambridge upon the *Lancasterian plan*; and yet with all these acknowledgements we must be permitted to question the expediency of adopting it. We know that we subject ourselves to the charge of exclusion and persecution, but we cannot help it. We had always conceived that the Universities were intended to be seminaries for youth, whose religious principles presented no obstacle to their serving the offices of Church and State; and that the circumstance of their retaining among themselves their advowsons and fellowships amounts to nothing more than that fellowships and livings are given only to those who are candidates for them. If, as Mr. G. would lead us to suppose, the true doctrines of the Church are taught elsewhere, we are ignorant

norant of the reasons why the students so taught keep aloof from the Universities: we have never heard, that persons professing those doctrines were rejected; but the admission of Dissenters, who, according to Mr. Galt, are rapidly increasing, and may become the majority, could only tend to a catastrophe, which persons who are adverse to establishments and exclusion would still deplore; we mean the establishment of themselves, and the exclusion of the present establishment. Their humanity, no doubt, would lead them to prefer the present system, however objectionable, to the introduction of another founded on the very same principles of exclusion, possibly somewhat less tolerant than the present, and perhaps not to be brought about without a few of those proscriptions and murders, which are said sometimes to attend revolutions. We are not, however, quite sure that we know what Mr. G. means by "the gospel according to Mahomet;" but recollecting the letter which certain English Unitarians addressed to Ameth Ben Ameth, Ambassador from the Emperor of Fez and Morocco to Charles II. in order to establish a community of faith between the two sects, we do shrewdly suspect that the "gospel according to Mahomet" is the oriental name of the *Improved Unitarian Version*; and yet we should be concerned, that so abominable a heresy as that of Socinianism should be countenanced by a nation so enlightened as the Turks, and we should have thought that "neglected Christian children" might as well be instructed in the Koran.

But while we differ from Mr. G. upon the expediency of new-modelling the English Universities upon the platform of Mr. Joseph Lancaster, we readily admit, that our author may not, from peculiar circumstances, have been sufficiently acquainted with the end and design of those venerable institutions; and our candour would suggest every thing which may tend to excuse his misapprehension. We think it probable, that Mr. G. is a native of Scotland; and we conceive that the subjoined passage was intended to indicate that fact in the most delicate manner, so as not to expose him to the charge of ostentation. We extract it from his account of Athens.

"Of the efficacy of viper-broth in restoring debilitated patients, we have all heard; but I have been informed of another effect of this medicine, which, for the benefit of *our countrymen*, ought certainly to be made as public as possible. When Father Paul was at College, the itch broke out among the students, to such a violent degree that they were obliged to disperse. On returning home, Paul infected his brothers, and ointments of the oldest and most approved composition were found unavailing. A mountaineer one day happened to come into the house; and the Piedmontese highlanders,

highlanders, like those of other countries, having great experience of the malady, he was consulted on the occasion. He readily undertook the case, and promised to effect a cure in the course of a single night. Next morning he returned with a large living viper in a bag, and ordered an earthen vessel to be placed on the fire, filled with water and charcoal. In the moment when the water was on the point of boiling, he plunged in the serpent, and boiled it until the bones only were to be seen. When the process was finished, the broth was left to cool; and when cold, the shirts of the patients were dipped in it, and dried in the shade. At night, when the patients went to bed, the shirts were put on, and next morning the pleasing pain of their irritability had entirely subsided." P. 170.

Supposing our conjecture, then, to be well founded, we can account for and excuse expressions which frequently escape Mr. G., and which in an Englishman who might be expected to have some acquaintance with the Universities, and not to be wholly without some tincture of academical learning, would have merited the severity of our censure. As the case stands, we find no difficulty in solving the phenomena; and instead of charging the author with wilful misrepresentation, we admire and enjoy his humour. A Scotch writer, we recollect, remarks, that a talent for humour has been denied to his countrymen; but little reliance can be placed upon general descriptions of national character: Abdera produced Democritus,

"cujus prudentia monstrat

Summos posse viros et magna exempla datorios
Vervecum in patriâ crassoque sub aère nasci:"

and the "Letters from the Levant" bid fair to redeem the curse of Scotland. Mr. G. never mentions colleges or collegians or academical studies but in a strain of pleasantry, of which we hardly recollect the parallel. Having occasion to speak of the pinnacles of the modern Greeks, he styles them "those boats which the inhabitants of colleges translate ships of the line." Speaking also of a petty revolution in the isle of Samos, his reflexion upon it is, "what laud and praise this affair would have received from the Doctors of Oxford and Cambridge, had it happened 2000 years ago." In another place he observes, that "the ideas of the Greeks respecting their ancestors are almost as absurdly inflated as those of an Oxford or Cambridge tutor." The Commentaries of Cæsar are said to be "read only by boys, and commented upon by pedants;" and in another place Mr. G. informs us how it happens that Cæsar is so much a favourite with these same pedants. We defy the most sagacious of our readers to divine the cause; but Mr. G. has discovered it.

it. "Julius Cæsar was very fond of them (the wines of Scio); for among his other great qualities he was a very good judge of wine, which is, no doubt, the reason why he is so much lauded by certain college and church dignitaries, and proposed by them as a model and example to their pupils." P. 264. In this passage, not merely that stupid race of people who dwell in colleges for no imaginable purpose but to misconstrue Greek, and to misrepresent history, and to inflate themselves with vast ideas of (we believe) their ancestry, but the Clergy also afford matter to our author for the exercise of his inimitable talent: the transition, indeed, from the Universities to the Clergy is easy and natural; and of the latter he has still droller things to say. As a "heretic in classical dogmas," he never goes out of his way to illustrate local antiquities by a reference to Pausanias; but who or what were the Harpies? Jacob Bryant has positively said that they were priests of the Sun, and Mr. G. verily believes it; and therefore he observes to his correspondent, "Whenever you stand in need of a metaphorical expression to describe Ecclesiastics, you have classical authority to use that of Harpies." P. 77. Another hint for a *metaphor* is conveyed under the gravity of the apothegm, "Women are the pillars of the Church in all countries." P. 172. Mr. G. had been speaking of *old* women, and of the manner in which the wicked friars cajoled them, according to Father Paul, "a liberal-minded man," already spoken of as the sole patentee of the viper-soup, that infallible cure for "the pleasing pain" of *Psora*. But metaphors are weak things when we would speak plainly and unequivocally. Mr. G. assures us, that

"The oppressive Turks are content with the same proportion of the result of the primary labour of mankind, for the support of their fleets and armies, sultanas and princes, that the meek and lowly priesthood of England require for their backs and bellies." P. 265.

We are really shocked at this statement; that men in this country should receive tithes to the amount of three, four, or five hundred pounds per ann. and sometimes more, for maintaining Christianity and instructing the ignorant, and yet that they keep neither soldiers nor sailors (except by paying taxes); nor even (*proh nefas!*) sultanas.

From Argos our author proceeded to Tripolizza, and thence to Athens. The passion for exploring, which is so common among antiquaries, is finely ridiculed in the following passage, suggested by a visit to the quarry of Mount Pentelicus.

"If you have any desire to make an excursion equally instructive, find out an old dry subterraneous drain, then take half an
 ell

A of wax taper in your hand, and lying down on your belly like a worm, crawl into the drain. When you have got to a place where you have elbow room, take out your pen-knife, with which scratch your name upon a stone. If in this operation the blade should snap, or, by shutting suddenly, should cut your finger, continue the work with the stump, or suck the wound, as the case may require. Having finished the inscription, turn your head a little askew to the left, if the place is large enough to allow you, and look at the engraving from the right corner of your dexter eye, for that is the proper position to admire such performances. This done, endeavour to get away from the scrape in the best manner you can. One word more by way of advice: if you happen to have a companion in the descent, and he goes out first, there is great reason to apprehend that he may give you a kick in the face. If he is behind, the chance is equal that you will kick him, which is the most agreeable way of the two for the accident to fall out. Therefore be sure to get out first, if at all possible." P. 107.

Our author visited the Acropolis; the account of which is given in a manner which we consider to be peculiarly his own.

"The distant appearance of the Acropolis somewhat resembles that of Stirling Castle, but it is inferior in altitude and general effect. As a fortress, it is incapable at present of resisting any rational attack; the Turks, however, consider it a mighty redoubtable place; nay, for that matter, they even think old frail Athens herself capable of assuming a warlike attitude. At the proclamation of the present war against the Russians, they closed her paralytic gates in a most energetic manner. The following morning, Father Paul of the convent went at day-break to take the air among the pillars of the temple of Olympian Jove, and arriving at the arch of Hadrian, found them still shut; whereupon he gave them a kick, and the gates of Athens flew open at the first touch of his reverence's toe." P. 113.

Mr. G.'s general reflexions upon Athens are conveyed in the following extract. We do not imagine that this, any more than the few other passages resembling it, is a favourite with the author, but though it may not display that originality of style and sentiment and humour which is his proper praise, we confess that in an ordinary writer we should think it far from contemptible.

"To the mere antiquary, this celebrated city cannot but long continue interesting; and in the classic enthusiast, just liberated from the cloisters of his college, the scenery and ruins may often awaken admiration and inspire delight. Philosophy may here point the moral apothegm with stronger emphasis; virtue receive new incitements to perseverance, by reflecting on the honour which still attends the memory of the ancient great; and patriotism here
more

more pathetically deplore the inevitable effects of individual corruption on public glory; but to the traveller who rests for recreation, or who seeks a solace for misfortune, how wretched, how solitary, how empty is Athens!" P. 121.

From Athens our traveller visited Megara, Ægina, and Salamis; of all which he gives us some interesting particulars. We find him next at Idra, the antient Aristera; and his account of it is another of those passages in which, though we discern not any traces of the peculiar talent of Mr. Galt, we should say, that in an ordinary writer it would appear to possess considerable merit.

"The whole island, indeed, is but one great rock, naturally as sterile as a mass of recent lava. Not a tree grows on it; for the two or three shrubs among the houses are not entitled to that appellation. Nor does any flock feed on it, or the ploughshare ever impress its surface. But the inhabitants, without soil, without a single well in the whole city, containing upwards of 20,000 inhabitants, without the natural possession of one article of convenience, even of necessity, have become opulent by turning their attention to commerce, and in these seas rival the fame and enterprise of the antient Phœnicians.

"Wholly occupied with their vessels and trade, they have as yet made no roads in the island, so that I was almost literally obliged to crawl on all fours over rocks and stones to the city. The town itself is exceedingly well built; and more than any place I have ever seen, or could have previously imagined, it resembles the form of a theatre. The houses are piled in successive tiers to a stupendous height; but the crowded port below, with the majestic stage of the sea, circumscribed by the distant scenery of Greece, displays a spectacle infinitely more sublime than any theatre can exhibit.

"The principal building in the town is the residence of a Captain Georgio, formerly of the Ottoman navy, in which he acquired an honourable reputation by faithful and intrepid service. In the late war he signalized himself in the personal defence of the then Captain Pashaw, who rewarded him with the governorship of Idra, his native island, and happening to visit him while he was building a house, insisted on contributing to render it an ornament to the town. Georgio has lately resigned the office of governor, and four magistrates have this year, for the first time, been elected by the people.

"Some time ago, a Turkish officer, a friend of Captain Georgio, came to live here, and built a handsome mansion for himself. But no other Turk being in the island, and Georgio taking up with his old friends, and embarking in trade, the poor Ottoman found himself alone, and grew very melancholy. After many days spent in solitary rumination, he one morning put money in
his

his purse, and taking his pipe in his hand, silently stepped on board a vessel, and sailed for Constantinople, from which he has never returned.

“ There are forty parish churches in the town of Idra, and two of them have steeples built of marble. Eighty houses constitute, I am told, a parish; and in those districts, or as I might say, those shelves of the rock on which there are more than eighty houses, but not enough to make two parishes, a chapel is sometimes erected. What kind of relationship such chapels have to the parish churches, I have not been able to get satisfactorily explained, except that the service is not regular in the chapels, being performed only when the neighbours raise a contribution to pay the priest. Idra forms part of the diocese of Egina, in which Poros is also comprehended. The bishopric is one of the richest in these parts, the nett annual revenue being estimated at 600*l*. The episcopal residence is in Egina, but the bishop visits Idra and Poros regularly every year. As I shall have another opportunity of furnishing you with the circumstantial information which I have gleaned here, and also of discussing more at large the particular political and commercial consequence of the island, you will excuse me for so abruptly terminating this letter;—the master of a vessel waits, in which I mean to take my passage, and I must speak to him.” P. 233.

After leaving Idra Mr. G. pursues his course to Zea, Scio, Smyrna, Scalanova, Ephesus, and Foscià: respecting the last-mentioned place we give a short extract, and with it we must be content.

“ After walking about the neighbourhood for an hour or two, and enquiring in vain if there were any things worth looking at, I returned towards the boat. At the gate, for the walls are still in existence, a number of Greeks were amusing themselves in their holiday-clothes, and a band of Turks were reposing in the shade. Desiring Giacomo to enquire at [of] one of the Turks about an appearance somewhat like a wall, along the face of the hills, I was amused by the Turkishness of the reply. Giacomo, as is usual with him, instead of putting a plain question, prefaced the enquiry with some observations of his own, relative to antiquities in general, the great love and esteem which the British have for them, particularly his master, and how for them only he had come on shore, &c. &c. The Turk listened to the oration with the greatest possible gravity, and when Giacomo had made an end, answered, ‘ That he could tell nothing about the age of those walls, for they were older than him, and that we could see, as well as he, that they were very old;’ adding profoundly, ‘ who can now tell by whom they were constructed, or for what purpose, since every one is dead that had any thing to do with them.’” P. 300.

Being at sea off the Isle of Samos, with Patmos in sight, the author fell into a fit of poetry, which produced an Ode. He conjures his correspondent to treat it with tenderness, as it was written "off the coast of Ionia, a country where there was never any professed reviewer,—besides, that the ancients once stoned a critic to death: and who knows," says the writer, "but one of the moderns may be actuated by the same spirit?" Of course, we say nothing of the Ode. Samos and Myconi are the remaining islands visited by Mr. Galt, before his landing at Cerigo.

We have now examined this volume at some length, in order to convey an idea of our author's original humour and peculiar taste; and we hope that we have convinced our readers of the truth of our assertion, that the subject of Greece has never been so treated by any former traveller. We would remark, however, one source of humour, which to us is absolutely new: it consists in the happy use which Mr. Galt has made of a table of contents; which we would rather denominate an *inventory of emptiness*. It is well known that surprise is the very soul of wit; and certainly nothing can more effectually awaken this feeling than to look over the inventory, and when any thing interesting or curious occurs, to turn to the text. Thus, for example, upon seeing in the inventory; "Jacomo's philosophical observation, p. 3," we turn to the volume, and find as already quoted from that place.

Inventory, "Jacomo a candlestick, &c. p. 72;" text, "I am sitting on the ground; a portmanteau is my writing-desk, and Jacomo is both the candlestick and ink-stand." Inventory, "Fleas and lions and tygers resemble each other in ore respect, p. 166:" text, "Fleas, you know, like lions and tygers, and other bloody-minded beasts, are always most active during the night." Inventory, "Facetious account of a murder, p. 246:" text, "On their way home they fell in with a Greek, and being very jovial, they killed it." Inventory, "The author a reformer of the Greek Church, p. 326." On turning to the text we find that Mr. G. persuaded a Greek Bishop "to keep a register of births, marriages and burials." And he adds, "to have been an instrument of introducing so useful an arrangement into so useless an institution as the Greek Church was a subject of self-gratulation."

In one place the inventory refers us to a passage so abominably dirty, and at the same time so silly, that we wonder how any man could commit such ribaldry to paper.

Appended to the volume are several papers; one of which, an historical sketch of the regiment called the Royal Scots, is by James Hamilton, Esq. The rest, by Mr. Galt, are on the

Levant,

Levant, the Crimea, Egypt and Candia, and "Observations on the practicability of opening a direct intercourse with Malta and the East Indies, by way of Egypt;" meaning, we apprehend, *between* Malta and the East Indies, &c. This little tract contains a sketch of the history of the commerce which has been carried on with the East, by way of Egypt, from early times: and in reading this, and some other parts of Mr. G.'s performance, we are entirely convinced that, on the whole, his literary reputation would rank quite as high as it is likely to do at present, if in future he would practise a strict abstinence from impotent jokes upon academical education, and malicious sneers levelled against the clergy, for no other reason, as it should appear, than that they have been regularly educated. We would also recommend to him to resist the temptation, powerful as it evidently is upon his mind, to indulge in flippancy, or in any thing which he considers as wit. He is a candidate for literary renown, and he has published, within a very short space of time, two volumes of Travels, a Life of Cardinal Wolsey, and a whole pentalogia of Tragedies. We would advise him to rest a-while: the interval might be very profitably employed. We can believe that he is a man of lively talent; but his taste we cannot too strongly reprobate: under its dominion, any talents, however powerful, must become worse than useless; they can serve only to give an air of vulgarity to beauty, and of absurdity to truth: of such taste we may pronounce, with some alteration of Johnson's elegant and well-merited compliment to Oliver Goldsmith, "*Quicquid tetigit, inquinavit.*" To a man, who appears to pique himself upon having made but little progress in the studies of a scholar and a gentleman, it cannot be of much use to offer advice derived from classical antiquity: but to others, especially to men of strong natural powers, we shall always urge the precept *τέχνην τὴν φύσιν ῥυθμίσαι*.

ART. VI. *Memoirs of John Horne Tooke, interspersed with original Documents. By Alexander Stephens, Esq. of the Honourable Society of the Middle Temple.* 2 vols. 8vo. pp. 1000. Price 1l. 4s. Johnson. 1813.

AMONG the illusions by which men deceive themselves, none is more general than that of biographers, in imagining that they intend to be perfectly impartial. That indifference of judgment which makes the historian impartial in his views of the conduct of individuals, that he may faithfully display the grand picture

picture of national events, can rarely belong to the biographer. The historian fixes on a period which appears to him to be interesting, but as he does not select the characters who shall be conspicuous in the great drama, he may unfold the virtues and views, the successes and failures of each, with great advantage to his general plan, and, if really a candid writer, without injury to his individual feelings. The biographer, on the contrary, always selects a hero, whom he means to exalt into renown, or sink into infamy. If he chooses a man who lived in times somewhat distant from his own, it is most frequently for the sake of illustrating some system, religious or political, some opinions in morals, taste or literature, to which the author is particularly devoted; if the subject of his memoir is his contemporary, affection or hatred generally guides his pen, and in spite of professions, and perhaps of the writer's intentions, the narrative is characteristic of his feelings. Expecting therefore to find in every biographical memoir some considerable portion of partiality, we pay little attention to those professions, which perhaps an author may use in consequence of having deceived himself; we are ever happy to read an account of the lives of eminent men, because every act and saying of theirs is interesting and instructive, either as illustrating virtue by exhibiting the perfection to which it may be brought, or correcting pride by shewing the weaknesses and errors from which the wisest and greatest of mankind are not exempt. When, however, an author selects for his subject a person whose conduct is in many respects equivocal, and in some decidedly vicious and wicked, he ought, in justice to his hero, the reader and himself, to moderate the tones of lofty eulogy, and content himself with extenuating the errors he is obliged to describe, instead of exalting them into the rank of merits and virtues. The beautiful and feeling apology which Dr. Johnson has made, in the shape of a biographical memoir, for his friend Savage, may have misled some injudicious compilers; but he who undertakes to pourtray the condition of a man whose example, moral, political or religious may have a bad influence on the mind of the reader, should be particularly careful so to contrive his work, that while he defends the individual, he may prevent the danger which would arise from an indiscreet adoption of his principles, or imitation of his actions. The life of Savage already alluded to, although written with the utmost zeal of friendship, and comprizing every thing that is ingenious in apology, and animated in applause, will never induce a reader so far to adopt the example of that frail and irregular being, as to become proud, revengeful, ungrateful, and improvident; to spend the night in excess and the day in idleness; and to allow genius and talents to pause from action amidst

unattainable

unattainable wishes, and degrade themselves in mean dependence and abject solicitations.

That the task of celebrating the character of Mr. Horne Tooke after his decease would not be left to the compilers of obituaries in magazines, was easily to be imagined; that some friend of his person and adherent to his opinions would snatch him from the hands of the opposite party, was reasonably to be expected; and therefore it is not surprising that Mr. Stephens, who describes himself as a frequenter of his house at Wimbledon, who shews throughout a great veneration for his talents and virtues, and a thorough agreement in most of his opinions, and who is besides already known as the author of some works on contemporary politics and history, should have undertaken to write these memoirs.

Mr. Stephens seems to have been aware of the difficulty of his undertaking, and speaks of that much more correctly than he does of his own performance of it, in his preface, where he says;

“ To write the life of a person, against whom violent prejudices have long existed, and treat freely of one, as yet scarcely cold in his grave, is a task equally difficult and delicate. Yet memoirs such as these, if composed with talents and fidelity, would contribute to rescue English biography from the charge of penury and partiality, on one hand, while, by laying open the secret springs of human action, on the other, they could not fail both to gratify and instruct mankind.

“ But if, unfortunately, the author does not possess such high pretensions to public attention, he, at least, hopes to be entitled to the humbler claims of candour and ingenuousness. It is his chief aim, on the present occasion, to rescue the name and character of a celebrated man, from unmerited obloquy, and prove, notwithstanding some apparent political eccentricities, that he was a true, able, and firm friend to the laws and liberties of his native country. But it is not intended to describe him as a ‘ faultless monster,’ entirely exempt from all the passions, the frailties, and the failings, incident to humanity. He has not drawn an imaginary picture, but painted a portrait from the living subject. The ends of legitimate biography are best fulfilled, by avoiding unmerited censure on one hand, and unjust panegyric on the other.”

However justly partiality may be imputed to English biography, in common with that of all other nations, penury is not the charge from which it wants to be rescued. It is indeed a subject of just regret that the great and eminent men of former times, and a few, even near our own days, have been so neglected, that their fame will only survive in their works, or in general history. Little is known of Spenser, Shakspeare, Jonson, and many of

those who illuminated our dawn of literature and poetry ; philosophers, warriors and statesmen, have perished without an attempt to commemorate them, except in county histories, books of the peerage, and biographical dictionaries ; but in these times almost every man struggles for notoriety during his life, and every man who attains it, even in a limited degree, finds some friend, who, after his death, endeavours to convert it into fame. There is certainly in these days no penury in the number or in the size of biographical productions.

Whether the opinions which have long prevailed respecting Mr. Horne Tooke were or were not " violent prejudices," whether he was or was not " a celebrated man labouring under obloquy," and " notwithstanding some apparent political eccentricities, a true, able and firm friend to the laws and liberties of his native country," it will be our endeavour to inquire. If he was a " monster," his biographer allows that he was not " faultless," and if on a review of his whole character, as displayed in these volumes we do not find that there is much reason to war against the opinions which the public have so long entertained, we shall yet be most happy to allow him all the praise to which candour will permit us to think he has any claim. It will also be our duty to show whether Mr. Stephens has any demands on our applause on the score of " talents and fidelity," whether his work is or is not calculated to " gratify and instruct," how far he is to be praised for " candour" and " ingenuousness," or has accomplished " the ends of legitimate biography."

As the author has attempted no division of his work except into chapters, we think a more natural disposition of its parts will be to consider it as comprising three epochs ; the first from the birth of Mr. John Horne in 1736 to his effectual renunciation of the ecclesiastical character in 1773 ; the second from that period to his trial in 1794 ; and the last including the residue of his life.

Mr. Stephens commences his work with much pedantic parade, proving the importance of history and biography from Bossuet, Plutarch and Bacon, and going through a great number of common-place instances, from the heroic ages down to the days of Cromwell and Franklin, to shew that although a man may attain to eminence without the aid of illustrious birth, yet many exalted persons have felt that the want of ancestry is a disadvantage, and biographers have felt some awkwardness in recording the humble origin of their heroes. This idle parade is used to usher in the fact, that the father of Mr. Horne (for so we shall style him while he called himself so) was a poulterer, and in the train-bands. The difficulty is much more happily surmounted by one of Le Sage's adventurers named Scipio, who
intending

intending to tell that he was the son of a kind of soldier, and an itinerant murderer of chickens, says with great simplicity,

“ Had it depended upon me, I would have been the son of some grandee, or knight of Alcantara at least; but as *one does not choose his own father*, you must know that mine was an honest soldier of the holy brotherhood, who married a young gypsey whom he thought very handsome.”

Without the citation of thread-bare instances, every man will agree that he who attains celebrity by pursuing the paths of learning and virtue, is not deprived of his title to honour and respect, because his father was a poulterer; and a very little taste would have prevented the wasting of many words in telling the fate of Mr. Horne's other children. The most compressed form of which speech is capable, would have been sufficient to disclose that Benjamin was “a market gardener in the fruit line,” introduced the pine-strawberry from Saratoga and died rich; that Thomas was a poulterer, beggared himself with extravagance and died in an almshouse; that of four daughters, three married tradesmen, and one was the wife of the late Dr. Denhambray.

A disposition to enter into minute and unimportant details, magnify trifles, and to descant on matters and persons little connected with the life of the hero is the striking fault of the present work. The bookseller and the reader may perhaps entertain very different opinions on the merits of an author, who carries a talent of this kind to so great an extent as Mr. Stephens. He guesses that old Mr. Horne, in his trimmed band character, may have been one of the heroes in Hogarth's march to Finchley; and he exhibits “a noble instance of his English intrepidity” in commencing an action of trespass against Frederick prince of Wales, about a breach in a brick wall; nay more, the prince was so pleased with his conduct that he appointed him his purveyor of poultry; and did him the honour, to die in his debt. Coming to his hero, Mr. Stephens says,

“ It appears from a paper, originally written by himself, and now in my possession, that in 1743, being then in the seventh year of his age, he was sent to an academy in Soho-square. To this early removal, his parents were perhaps chiefly induced by the proximity of the school, which was a very respectable one.”

The importance of the fact required all the solemnity of a written attestation, and the sagacity of the conjecture is highly worthy of the biographer.

In 1744, the young gentleman went to Westminster school, and two years afterwards, to Eton. Mr. Stephens by diligent

search has discovered, that in the course of the last fifty or threescore years, several gentlemen, who afterwards attained eminent stations in the state and in public opinion, were educated at Eton, some of their poems are published in a collection called *Musæ Etonenses*, but Mr. Horne's poems are not. Indeed it is reluctantly allowed, that he was an idle boy, who exhibited little capacity; but while he was apparently gaining no greek, he lost, by accident, the sight of one eye, was placed at a boarding school at a village in Kent, eloped, and came in a cabbage-cart to Covent-garden market, a place which, in his riper years he adorned on the hustings.

At nineteen, he was sent to St. John's Cambridge, but before that time Mr. S. has communicated two specimens of his wit: the first according to the author, "developed the future grammarian," for he said that the schoolmaster from whom he ran away was an ignorant fellow, who "might perhaps know what a noun or a verb was, but he understood nothing about a preposition or a conjunction." The other specimen prognosticated we suppose, the future orator, for it consisted in an elegant paraphrase by which he transmuted the poulterer, his father, into a Turkey merchant. No wonder that Mr. Stephens should hear from an old woman "that Mr. Horne never was a boy; with him there was no interval between childhood and age; he became a man all at once upon us."

At Cambridge nothing memorable seems to have occurred, except his forming an intimacy with Dr. Beadon, and he went out usher at Mr. Jennings's academy at Blackheath. Considering that Mr. Horne was the "darling son" of an opulent father, this degradation is unaccountable. Mr. Stephens acknowledges it to have puzzled him, and that he is "not enabled by means of any written document or contemporary testimony, either to explain or dilate on these events." However that his passion for dilating may not be intirely unappeased, he contrives to introduce an essay on public education, with apt aphorisms from Lord Monboddo, Milton and Swift.

"While at Blackheath," says the biographer, "young Horne appears to have formed an attachment to a young lady, then residing in the same house; a circumstance which, perhaps, might have sweetened his toils, and rendered his bondage less irksome. But it proved transient; the connexion having been broken off, in consequence of some formidable, yet unexpected obstacle; 'and thus,' he was accustomed sarcastically to remark, in his old age, 'I luckily escaped from two evils—matrimony and misery at the same time'."

After this escape, he took deacon's orders, at the earnest request of his father; and he entered his name in 1756, as a student
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in the Inner Temple. In his narrative of these matters Mr. Stephens is a little confused. By his account Mr. Horne was only twenty years old, when he became a law student; he did not go to Cambridge till he was nineteen; he studied there, and was among the triposes in 1758 when he was twenty two; and yet he had found means before he was twenty to be an usher at Blackheath, to escape from matrimony, to be a deacon, a curate at some un-named place in Kent, where he was afflicted with the ague, to recover and find other prospects opened, and to begin "eating his way to the bar." If accuracy is at all valuable in a biographer, Mr. Stephens should have given himself a little more trouble to ascertain facts and rescue his narrative from absurdity. It is certainly much easier, and fills space in a volume quite as effectually, to have recourse to a biographical dictionary, or a common-place book for trite allusions to Cardinal Wolsey and other eminent persons who from low birth have attained high stations, or to give meagre and incorrect accounts of the hero's contemporaries, as Mr. Stephens has done of Lord Ashburton and Lord Kenyon.

If Mr. Horne had commenced law-student in 1756, he might, with the aid to be derived from his standing at the University, have been called to the Bar in 1759, but far from attempting it, he was admitted to priest's orders in 1760, his father having purchased for him the living of New Brentford, valued, according to his biographer, at between two and three hundred pounds per annum. He was absent from his living some part of the year 1763, and during the greater part of the year 1764 during which he was engaged as travelling tutor to young Mr. Elwes, son of the celebrated miser. His character as a parish priest is given by his biographer in the following terms.

"During his residence at Brentford, however, he seems to have laboured to prove useful to his parishioners and all around him. His sermons were plain, perspicuous, and practical discourses, tending to remind his audience of their duties to God, their neighbours, and themselves. While he explained the tenets of christianity, and insisted on their decisive superiority over those of all other religions, he is said to have carefully abstained from controversial points. Chiefly intent on producing beneficial results, he never extended his researches beyond the truths contained in the scriptures, and the received opinions of the Anglican church. Like the learned and pious Dr. Jortin, he perhaps thought 'that where mystery begins, religion ends;' and in this point of view he always bore ample testimony to the excellence of that faith in which he had been educated. No one, however, was ever more ready or more eager in private to oppugn and refute the doctrines of the Catholic Church. These he eagerly opposed, both then and throughout the whole of an active life, from a variety of causes. First, he deemed many of its observances superstitious; secondly,

he abhorred the idea of a connection with, and a reliance on, a foreign jurisdiction, as this seemed to intrench on the independence of his native country; and thirdly, in consequence of auricular confession, and the powers assumed, as well as exercised, by the priesthood of that persuasion, he considered this system as highly unfriendly to human freedom.

"It may be imagined by some, on account of the equality of pastors and their uniform bias towards a moderate and well-regulated liberty, that he might be inclined to lean to the dissenters. But this was not the case. On the contrary, he admired a hierarchy, consisting of an ascending scale of dignitaries, from a parish priest, to a metropolitan, which he deemed best calculated both to incite to, and reward merit and virtue. Notwithstanding the charges afterwards adduced against him, on the score of orthodoxy, no one was more violent against schismatics of all descriptions; and, whatever may be thought, certain it is, that even his very prejudices were on the side of the Church of England; for out of the pale of its faith, he never was very ready to admit of any ecclesiastical desert whatsoever!

"Mr. Horne had no sooner obtained his living, than he determined to administer every possible comfort to the poor of the populous neighbourhood, by which he was surrounded. He was regular in his attention to the sick, a circumstance accompanied with a double portion of consolation. Not content with praying with those that desired it, he actually studied the healing art, for the express purpose of relieving the complaints of such as were unable to pay for the assistance of an apothecary. To attain this end, he carefully studied the works of Boerhaave, and the best practical physicians of that day; and, having learned to compound a few medicines, he formed a little dispensary at the parsonage house, whence he supplied the wants of his numerous and grateful patients. He was accustomed at times, to plunge himself on the cares he had performed, and often observed, that although physic was said to be a problematical art, he believed that his medical, were far more efficacious than his spiritual labours."

If Mr. Stephens has any authority beyond the report of Mr. Horne himself for all this encomium, it will not be deemed surprising that fair prospects of preferment opened to his view; that through the interest of his friends, he should have obtained the promise to be appointed one of the king's chaplains; or that the higher honours of his profession should present themselves to his hope: If the sentiments and acts here ascribed to him had arisen from a proper feeling of christian duty, and existed without the contrast of great vices, and conduct utterly inconsistent with his calling, he must by perseverance have attained great eminence, nor would his progress have been retarded by mere social indulgences, or by that love of whist which made the wits of New Brentford call him the *cardinal priest*.

An eager desire to enter into the political contests of the day, first drew him into other notice than that which attached to his clerical character. This deviation is ascribed by Mr. Stephens to

“ Certain impressions, which had been indelibly engraved on a mind, at once bold and original; avaricious of fame, and disdainful alike of riches and preferment, when these appeared to be in opposition to his principles.”

“ Mr. Horne,” he says, “ appears, in early life, to have imbibed high and exalted notions of public liberty; and these, operating on a sanguine temperament, produced a degree of zeal, which, before it was corrected by experience, must at times have approximated to political fanaticism. It would be truly curious to trace the origin of those ideas, and thus, connecting cause with effect, make a liberal estimate of the result; but, in the absence of facts, it is only permitted to guess at first causes, by a recurrence to contemporary history.”

In pursuit of this guess, the biographer goes back to the Revolution, and reviewing the assemblage at Leicester House during the life-time of Frederick, Prince of Wales, speaks of Pitt and Lyttleton, the writings of Bolingbroke and the Bangorian controversy, which “ sharpened the wits of the nation,” and decides that

“ Liberal investigation, as connected with the pretensions of the reigning sovereign, had become the genius of the age, and could not fail to have influenced both the mind and the conduct of the subject of this memoir.”

Unwilling to carry the spirit of speculation too far, Mr. Stephens will not venture to suppose, that young Horne, who was about fourteen when Prince Frederick died,

“ Had been inoculated by approximation to royalty, and first caught the holy flame of freedom, at Leicester House; the altars of which then smoked continually with popular incense, while strains were there chanted to liberty, by the best poets of the age, worthy of the days of Marinodius and Aristogiton.”

To this senseless bombast, succeeds a meagre and vapid essay, which the author calls “ a survey of the political hemisphere,” in the year 1765. Mr. Horne’s enthusiasm having been excited by the case of Mr. Wilkes, about 1763, he began his career as a political writer.

“ Of his first literary efforts, it is difficult, at this period, to give any account. A song, to celebrate the liberation of Wilkes from the Tower, has been preserved in the memory of a surviving friend; but it appears evident, from a variety of circumstances, that his

his labours were chiefly directed against the favourite (Lord Bute). Squibs, puns, paragraphs, letters, and essays, were all employed in their turn, on this occasion. By degrees, he extended his plan, and, on finding that the chief justice of the King's Bench had pronounced some severe and unpopular sentences against those who espoused the same cause with himself, he attacked him with an unexampled degree of severity: in respect to this nobleman, indeed, he appears, like Hannibal with the Romans, to have sworn an eternal enmity. The Cabinet, too, was by turns assailed, with all the united efforts of sarcasm, ridicule, and argument; and his own, in conjunction with a thousand pens brandished on this occasion, in one common cause, soon rendered that one of the most unpopular administrations, which England had witnessed for a century. But his chief effort, consisted of an anonymous pamphlet, which was entitled, "The Petition of an Englishman; with which are given a Copper-plate of the Croix de St. Pillory, and a true and accurate Plan of some Part of Kew Gardens," and which appeared in 1765."

We have particularly cited this passage as one out of the numerous specimens of the author's obscurity and confusion. From the reading of it, no inference can be drawn, but that Mr. Horne was actively employed as a party writer from the time of Wilkes's discharge, in May 1763, until a bold bookseller published his pamphlet in 1765, and yet we had been told, but a few pages back, that, during a considerable part of 1763, and almost the whole of 1764, to use Mr. Stephens's own elegant expression, his hero was bear-leader to young Mr. Elwes upon the Continent.

The pamphlet, we are told, is exceedingly scarce, and from the long extract given, we shall copy only one short passage.

"We have seen," says Mr. Horne, "by Mr. Wilkes's treatment, that no man who is not, and who has not always been, absolutely perfect himself, must dare to arraign the measures of a minister. It is not sufficient that he pay an inviolable regard to the laws; that he be a man of the strictest and most unimpeached honour; that he be endowed with superior abilities and qualifications; that he be blest with a benevolent, generous, noble, free soul; that he be inflexible, incorruptible, and brave; that he prefer infinitely the public welfare to his own interest, peace, and safety; that his life be ever in his hand, ready to be paid down cheerfully for the liberty of his country; and that he be dauntless and unwearied in her service—all this avails him nothing. If it can be proved (though by the base means of treachery and theft) that in some unguarded, wanton hour, he has uttered an indecent word, or penned a loose expression—away with such a fellow from the earth; it is not fit that he should live."

"Mr. Horne was very fortunate," says his biographer, "to escape from that prosecution, which he seemed so anxious to court.

For

For this impunity, he was perhaps indebted to his seeming indiscretion, as he had made some gross allusions to the honour of a great lady, which might have rendered a trial in a court of justice both injudicious and indelicate; while it would have added not a little to the public odium against this personage, relative to whom, too many prejudices unhappily subsisted at that moment."

What can we think of the biographer and his hero when we read these passages? Mr. Horne, who had been introduced at Leicester House while a boy, and accustomed to play with his present Majesty once or twice a week, whose friend and relative Dr. De Maimbray was on the establishment, and favoured by the princess dowager, returns these favours by such rank abuse as would excite disgust even if recited in the course of a judicial proceeding. The same man, having been five years in priest's, and nearly nine in deacon's orders, apologizes, in the base and fallacious paragraph we have above cited, for the gross blasphemy and disgusting obscenity of the *Essay on Woman*, and the smaller poems published with it. Surely the piety he is said to have displayed, must have been mere hypocrisy, or the narrative of it is mere fiction.

In 1765, Mr. Horne again became "bear-leader" to a young gentleman named Taylor, and visited Italy. Mr. Stephens, considering it singularly unfortunate that Mr. Horne did not write some account of their journey, attempts to make the reader amends by suggesting the many excellent observations he might have made on Louis XVI., who was "inattentive to the fate reserved for his unfortunate successor," on the Parliaments, on the future Revolution, which undoubtedly he would have foretold (and there is no way of foretelling but by writing a book, else perhaps his hero's prescience might have escaped in conversation); "he could easily have told us by what magic the external greatness of Lucca, of Pisa, and of Florence was produced," and he could have told many curious things about Genoa and Venice; but as he told none of them, Mr. Stephens, dispensing with prescience, tells us all, after it has been told in every newspaper and magazine for the last twenty years.

At Paris, travelling in a fashionable dress, and exhibiting no appearance of a clergyman, he threw himself at the feet of his idol, Mr. Wilkes, who is said to have solicited his friendship and correspondence, although he seems not to have cared for either. Perhaps as a man of taste and fashion, he was ashamed of him; for in some letters, which he afterward published, he insinuates pretty plainly, that the reverend divine, in his laced cloaths, looked very little like a gentleman; and to a letter which he received from Montpelier, he returned no answer.

This

This letter contains those ever-memorable sentences in which the supposed pious minister of New Brentford, in terms of the vilest ribaldry and blasphemy, describes the effect of ordination. That he felt himself to be the very thing he describes, no one can doubt; but that it is characteristic of any man in orders, except himself, there is no reason to believe. Having in this epistle paid his homage to Mr. Wilkes in terms of pretty gross flattery, he was not to be deterred by contemptuous neglect from seeking him out in Paris in the following spring, and it was then he left with him those laced cloaths, afterwards so famous in controversy.

He was now so far acquainted with Mr. Wilkes as to suspect his venality, to doubt his veracity, and to know his vices; but, says Mr. Stephens, "he knew how to distinguish between him and his cause." The observation is most absurd. The only causes, which Mr. Wilkes then had to be known by, were the publication of the *North Briton*, No. 45, which no man of common sense or common honesty could feel a disposition to defend, and the *Essay on Woman*, with which no Christian could possibly contaminate himself. These had made Lord Temple ashamed of him, and induced Lord Chatham to inveigh against him as "the blasphemer of his God, and the libeller of his king." The question of General Warrants, had long been at rest, and the actions brought in consequence of the execution of them had only been suspended by Mr. Wilkes allowing himself to be outlawed. Rejected as member for London, Mr. Wilkes was brought forward as a candidate for Middlesex, and the minister of New Brentford not only supported his pretensions, although treated with something very like contempt by himself and his adherents, but pledged his credit for his expences; and in the hearing of his parishioners, declared, "that in a cause so just and so holy, he would dye his black coat red." For this savage expression, Mr. Stephens offers a weak and inefficient apology, saying it dropt hastily from his mouth, but never seriously entered his heart.

In the subsequent elections for Middlesex, which ensued on Mr. Wilkes's expulsion from the House of Commons, Mr. Horne was equally active. From these subjects the author suddenly turns to applaud the conduct of his hero, in supporting the widow Bigby in an appeal of blood. Two brothers, named Kennedy, it appears, had murdered a watchman, and were capitally convicted, but afterward respited and pardoned. It is suggested that this lenity was procured through the interest of their sister, a well-known courtesan, with a nobleman high in office. If such was the fact, and it has often been asserted, and never sufficiently contradicted, the royal mercy could not have been worse directed, nor through a more disgraceful course. Still the

revival of an obsolete feudal proceeding, founded on the absurd notion, that a compensation for the wrong done to an individual is a more legitimate object of criminal justice than the public cause and the general preservation of the peace, had more in it of factious infatuation than sensible policy, or temperate love of justice. The event shewed the folly of the attempt. The woman received a compensation in money, and desisted from her suit. Mr. Horne, suspecting that Mr. Murphy had negotiated the arrangement, hated him till the day of his death.

His activity was also shown in some affairs arising out of election slaughters, particularly in the instances of Allen, and Balle, and Mc Quirk: he was chosen a freeman of Bedford, to vex and oppose the duke of Bedford; and he prompted, as it is said, the sheriffs in their proceedings respecting the execution of two men, named Doyle and Valline.

Lest the reader should forget that the minister of New Brentford was a clergyman, Mr. Stephens next notices a sermon, which he found time to compose in the midst of election contests, bustle, and confusion; the only religious tract he ever printed; and lest the reader should imagine that the precepts of Christianity had any influence on the mind of this reverend pastor, we are next presented with the history of his contest with Mr. Onslow, in which, after stigmatizing that gentleman as a person "incapable of keeping his word," he *unadvisedly* added, "that if Mr. Onslow would lay aside his privilege, he would lay aside his gown."

The next event commemorated is the reply of Alderman Beckford to the King, which, according to Mr. Stephens, proceeded from the suggestion of his hero, and for this he vouches the hero himself, who said that he composed the reply which procured Mr. Beckford the honour of a statue in Guildhall. For him too is claimed the merit of having founded the "Society for supporting the Bill of Rights;" but, alas! the death of Beckford terminated the apparent union of the City patriots; they wrangled, they libelled, they abused each other with no less heat and virulence, than they had shown toward the Government. The dispute about Bagley and his interrogatories, instead of uniting, proved the means of dissolving this new club. This lamentable event, however, was immediately followed by the institution of the "Constitutional Society," consisting chiefly of the most respectable of the old members, with an exclusion, however, of the Wilkites; and doubtless gave birth to the "Whig Club," the "Friends of the People," and the "London Corresponding Society," in after-times.

One of the circumstances attending this disunion of the City party, was a public, and apparently irreconcilable quarrel, be-

tween Mr. Wilkes, and his devoted adherent, Mr. Horne. Who of the two was in the right, it would be difficult to determine; for much of the contest turned on propriety of conduct, veracity, disinterestedness, and sincerity; qualities which each claimed to himself, and denied to the other. Each seems to have made out a very lame case for himself, and a very good one against his antagonist. Mr. Wilkes had one conspicuous advantage; he knew himself; he was used to declare, in his merry moments, that he was not fool nor knave enough to be a Wilkite. Mr. Horne had been a most decided one, and yet he pretended to have known long before the year 1768, when he wanted to dye his black coat red, that the object of his adoration was then devoid of every virtue, an abandoned profligate, a spendthrift, and a swindler. The correspondence at length occupies only one hundred and thirty-eight pages in Mr. Stephens's first volume; and if the reader is desirous of becoming a proficient in the art of throwing mere filth, we refer him to it.

The fury of Mr. Horne's attack drew on him the animadversions of Junius, who did not fail to notice the inconsistency of his present charges with his former support; but Junius having made some boastful pretensions respecting himself, and assailed Mr. Horne with that insolence, which had hitherto been so successful against men who had feelings and characters, was answered and attacked in his turn in a manner which allowed him no reason to boast of the result of the conflict.

(To be continued.)

BRITISH CATALOGUE.

DIVINITY.

ART. 7. *A Sermon, preached in Lambeth Chapel, on Sunday, the 12th of December, 1813, at the Consecration of the Right Reverend John Parsons, D.D. Lord Bishop of Peterborough. By William Fournay, D.D. Warden of Wadham College; Oxford, Rector of St. James's in Dover, and Vicar of Hougham in Kent. Published by Command of His Grace the Lord Archbishop of Canterbury. 4to. pp20. Oxford printed; Rivingtons and Hatchard, London. 1813.*

Occasions like that, on which this Sermon was delivered, are adapted perhaps, beyond all others to exercise the knowledge and the zeal of the preacher. They afford him an opportunity of insisting upon the doctrines, of asserting the discipline, and of maintaining the authority of the Christian Church; they lead him to examine the

the nature and the extent of the duties belonging to the highest Order of the Priesthood, and of the difficulties, which obstruct their execution; and they invite him to an inquiry into the signs of the times, and into the means, which under the blessing of God may avert the dangers, which threaten the Establishment: a lively sense of the sanctity of the charge committed to the Rulers of the household of God, a depth of sacred erudition, an intimate acquaintance with Ecclesiastical History, and an insight into the probable operation of the passions, the prejudices and the wiles of those, who are the advocates of Confusion rather than of Peace, are the sources; from some or all of which the Preacher may be expected to derive the topics applicable to such a solemnity.

Dr. Tournay has very suitably chosen for his text the declaration of St. Paul, 2 Cor. iv. 1. "Seeing we have this ministry, as we have received mercy, we faint not:" and the points, on which he is led to insist, are strictly such, as the text will suggest to a comprehensive and reflecting mind at the present day.

The distraction introduced into the Church of Corinth by the intrusion of a false teacher, his endeavours to derogate from the authority of the Apostle, by calling in question his knowledge, his eloquence, and his other qualifications, and the Christian firmness, with which these attacks were endured or resisted, are considered in the opening of the Discourse. But the same ministry, in which the Apostles thus humbly gloriéd, is intrusted to the Clergy of our own Church "under circumstances in some respects similar, and in others widely différent."

The difficulties, with which the Apostles had to contend, are shewn to consist in their not being authorized by any moral or intellectual qualifications to hope for extraordinary success: yet were they called upon to preach a *new* Religion, which, while it was to overthrow opinions interwoven with civil policy, and consecrated by their antiquity, offered only the humiliating doctrines of a despised and crucified Galilean. Our own difficulties, it is observed, in many particulars, resemble those of the Apostles: the Clergy have to deplore their weakness, both intellectual and moral: the faith, which they are to preach, is at war with the corruptions of the heart: infidelity and heresy are reviving antiquated objections, clothed in the garb of novelty; the successful pursuit of abstract science leads men to undervalue the moral evidence, on which alone Christianity now rests; and "while the heinous crime of Schism is not palliated merely, but even shamelessly justified, the Clergy must maintain with moderation but with firmness, the just authority of the Christian Church."

The Preacher then proceeds to compare the present means of surmounting these difficulties, with those, which were enjoyed by the Apostles: and afterwards he remarks of the Christian Minister,

"To miraculous powers indeed, and perceptible impulses of the Spirit, he makes no pretensions; but he devoutly relies on that sanctifying and invigorating grace, which is promised to all,
 whe

who humbly and earnestly implore it. Strengthened in his faith by the astonishing completion of many scriptural prophecies not fulfilled in the time of the Apostles, he anticipates the completion of others, that still minister consolation and hope. Calling to mind the gracious declaration of Jesus, that he would be 'always with his Church, even unto the end of the world *,' and that 'the gates of hell should not prevail against it †,' he is 'strong in the Lord and in the power of his might ‡.'

"These promises, it is true, are *strictly* applicable to the universal Church militant here on earth; but they may also in due measure afford special comfort to the Ministers of our own established Church. For, being most studiously formed on the apostolical model, it may reasonably hope for more than ordinary favour from its divine Master and Head; and having often zealously upheld the civil constitution of our country, it has surely a title to reciprocal protection from the state.

"Our laws have accordingly provided, that those 'who wait at her altar,' shall be 'partakers with the altar §.' They have further established such gradations of ecclesiastical power and emolument, as must be always anxiously guarded from the encroachments of innovation; unless indeed it be deemed expedient to diminish the utility, by impairing the dignity, of the priesthood; unless it be thought desirable to discourage respectable candidates for the ministry, and finally to place 'in the Priests' office' none save 'the lowest of the people ||.'

"Most wisely subservient also to the credit and safety of our Establishment, is the constitution of our chief seminaries of learning. The English Universities have long been (God grant that they may ever be) *Church-of-England* Universities; depositories, not only of sound knowledge and morals, but likewise of pure faith, as it is contained in the formularies of our national Religion; to the exclusion of all whose principles must lead them to cherish 'evil will against our Zion.' Moreover, the rulers of our Church are seated in the national Senate with the hereditary counsellors of the Sovereign, there to assert her rights, and to watch over her welfare, identified as it is with the cause of genuine piety." P. 11.

We are much pleased with the following passage: the first paragraph especially encourages the hope, that notwithstanding the dangers, which beset the Establishment, the Almighty may educe good out of evil, and turn to its preservation the very circumstances, which seem to threaten its subversion,

"If we place the highest value on those possessions, which have been conferred and secured in a manner most wonderful and unhopèd for, precious indeed must the Church of England be in

" * Matt. xxviii. 20."

" † Ibid. xvi. 18."

" ‡ Eph. vi. 10."

" § 1 Cor. ix. 13."

" || 1 Kings xiii. 33."

our sight. On looking back to the spiritual blessings of our ancestors, we shall often find them marvellously preserved and increased, notwithstanding the indifference that neglected, the hypocrisy that abused, and the infidelity that derided them. We shall see even the vices and crimes of men made involuntary instruments of purifying the national religion; the headstrong passions of the eighth Henry promoted the cause of the Reformation; puritanical craft and violence repressed by the Popish prejudices, the hereditary antipathies, and the unbridled licentiousness of the second Charles; and the attempt of his bigotted successor to restore Papal superstition and tyranny, eventually placing the Protestant faith, and the rights of civil and religious freedom, on a broader and firmer basis. In our own days, while the altars of the Gallican Church have been trodden down by Atheists, and her Priests devoted to exile or to death, the Church of England has been as a 'vine, which the Lord's right hand has planted,' and sheltered. Her 'hedge' has not yet been 'broken down:' no 'boar from the wood' has yet 'rooted it up:' no 'wild beast of the field' has hitherto been permitted to devour it *.

"A Church thus providentially reared and supported will continue, we trust, to be the special care of the Almighty. On his blessing must depend the preservation of her genuine doctrines and her ancient discipline. Yet the means it best pleases him to employ, are the prudence, the zeal, and the constancy of his faithful servants; and to the exercise of all these virtues they are now loudly called.

"For within the very walls of our temple are some who harshly condemn their more sober-minded brethren, because they dare not ascribe to the God of mercy and of love, decrees, which would disgrace the most cruel of human tyrants. Some too there are, who, though in words they disclaim this horrid dogma, profess opinions that differ but little from it in their practical result; whilst we are threatened on all sides by others, who, hostile alike to good government in Church and State, are labouring to effect the overthrow of both.

"But the most dangerous because the least suspected enemy of the sacred edifice we are sworn to defend, is that evil spirit which has been permitted to go forth, usurping the specious name of LIBERALITY.

"It was this spirit, which instigated and abetted the Theophilanthropists of France in their daring attacks on Revelation.

"It is this spirit, which, affecting the most scrupulous tenderness for every man's creed, would leave to no man a preference for any.

"It is this spirit, which, artfully confounding religious toleration with political power, and Christian candour with sceptical in-

difference, would place Antinomianism and Popery, the ravings of Fox, and the visions of Swedenborg, on a level with the religion of Pearson and of Leslie, of Sherlock and of Barrow.

“ It is this spirit, which has beguiled many benevolent persons to promote institutions captivating in their titles, but most mischievous, it is to be feared, both in their immediate tendency and ultimate effect. Hence the respectable sanction given to a system of education, whose boast is, that it favours no particular form of Christianity; thus indirectly striking at the root of all Christianity whatever. Hence likewise many excellent members and sincere friends of our Church are, in another instance, ‘ unequally yoked together,’ not only with moderate and pious Dissenters, but with Fanatics also, and avowed Socinians, whose ends they are powerfully, though unconsciously, serving, while their own righteous purpose, the diffusion of Scriptural knowledge, might be better effected by other and unexceptionable means.” P. 14.

Notwithstanding these and other ominous appearances, the Champion of our Israel is exhorted not to *faint*. Various considerations, tending to his encouragement, are enforced; and form the conclusion of the Discourse.

Our opinion of the general merits of this Sermon, must be expressed in few words. If it be not distinguished by a very unusual vigour of conception, or of language; yet its topics are judiciously selected, the views of the Preacher are luminous and comprehensive, his arrangement is clear and natural, and his diction is exceedingly perspicuous and pure. It is evidently the production of a learned, a polished, and a pious mind; and the sentiments, which it conveys, while they discover a zeal for the Establishment, are deeply imbued with the Christian spirit. The delicacy prescribed by the situation of the Preacher, has probably deterred him from any allusion to the character and qualifications of the new Bishop: but we are not placed under the same restraint; and we shall always congratulate the Church of England, when her highest dignities, as in the present instance, are conferred upon men, who are known to be sincerely attached to her interests, and who will not shrink from the temperate yet firm defence of her rights.

ART. 8. *Indifference not Christian Charity, a Sermon preached in St. Mary's Chapel, Penzance, Wednesday, May 26th, 1813, at the Annual Visitation of the Clergy, and published at their Request, by C. Val. Le Grice, M.A. Penzance printed; 8vo. 3s. pp. 98. Rivingtons. 1813.*

At a moment, when the interests of our Established Church, and the cause of Religion seem more than ever to require the exertions of an able and zealous Clergy, it is consoling to observe, that even in the most distant corners of the kingdom, men of vigorous talent and sound principles are stationed by Providence to bear testimony to the truth. No district is so obscure, no tract so rugged,

no situation so remote from the allurements of literature and polished society, but that a few are found to enlighten it with their knowledge, and to improve it by their example. In the various allotments of human life, it is wisely ordained, that we shall not always choose the spot, on which we are to act: if this were permitted, men of ability and ardour would all crowd to the metropolis, or to places of popular resort; while others, less attractive, would be either neglected, or would only enjoy the advantages afforded by feebleness. For this reason we are not disposed to condole with any man, whatever may have been his early views, whose lot has fallen in such a field: we doubt, whether on the whole, it be not most favourable to the exercise of virtue, and even to the efficacy of talent: when the sphere is contracted, the influence is most powerfully felt; and in any case, the utmost we can do, is to "adorn our Sparta."

These reflexions have been suggested by the perusal of a Sermon preached within a few miles of the Land's End; in which, however, we find a soundness of thinking and a range of knowledge, which would do honour to the pulpit of any Cathedral; it was delivered on one of those occasions, on which the Clergy of a district are called together by their Ecclesiastical superior; and nothing would give us more concern than to hear that such meetings fell into neglect: they tend in some measure to maintain Ecclesiastical discipline, and to convey reproof and instruction; they bring the Clergy from distant parts into immediate contact; so that they may communicate on the best means of promoting the great objects, which they have in view: the less active, they stimulate to exertion; and to men of higher attainments, they afford an opportunity, as in the present instance, of manifesting the fruits of inquiry.

To establish the position, that "Indifference is not Christian Charity," Mr. Le Grice has chosen the parable of the Sower; and he is thence led to consider the nature of the soil, upon which in these days the Clergy have to sow the seed of the Gospel, as well as the impediments, which obstruct its growth: and the chief of these Mr. Le G. shews to be indifference disguised under the specious names of Liberality and Charity. We might make many extracts abounding with good sense, and animated with the true spirit of our Reformed and Established Church. Mr. Le G. strongly insists upon the doctrine of Atonement and Redemption, as essential to the Christian scheme, and he reprobates with suitable earnestness the miserable theology of the Unitarians. The indifference, which manifests itself in listening without emotion to the demands of Papists, he notices in the following passage:

"When we see men thus insensible to the vital principles of religion, not duly weighing the blessings purchased by Jesus Christ himself, we are not to wonder that the prosperity or decline of any established Church, (though the purity of the Christian faith depend upon the spirit and unity of that Church) is viewed with the same indifference; we are not to wonder that the trials, through

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which that Reformed Part of the Church of Christ, the Established Church of this Kingdom, has been perfected; are regarded as nothing; that the blood of her Martyrs is regarded as nothing; that their tortures amid the flames, so patiently endured, are esteemed of no other account than as purchasing for us a mere Political Right, and that the protection of our pure Religion, of that Reformation, which broke the tyranny and dissolved the spells of imposture, which diffused light where all was darkness, and exhibited the whole Gospel as the Gift of God, and its worship as a reasonable service, is deemed simply a matter of political expediency. Far be it from any preacher to be the advocate of intolerance; far be it from a preacher of the Gospel to pollute the pulpit by making it the vehicle of political debate; but surely as a minister of that Protestant Church whose foundations have been cemented by the blood of her Martyrs, and the purity of whose faith has been tried through the fire, I am justified in comparing the vigilance, and the zeal, and the courage of our forefathers with the supineness and laxity of the present day; and I am justified in producing the comparison as a remarkable instance of the truth of the argument of my discourse, of the apathy, and the indifference, which mark the features of the soil, on which we of the present day have to sow. I am justified in producing this strong instance of the temper of the present times, that our Established Church, whose articles, amidst the incurable differences of human opinion, have, during a period of nearly three centuries, obtained the cordial approbation of the learned, the pious, and the upright, and whose mild spirit of toleration must be allowed even by those, who dissent from it, to be the bond of social peace, is thought to have no higher claim to protection, than that corrupt and debasing Church which holds the minds of its worshippers in darkness, and, instead of inculcating mutual love, punishes with the most dreadful anathemas, with sentence of excommunication most fearfully enforced, with penances of stripes and blood, not sins of immorality, but, what it describes as matter of greater crime, the sin of hearing a Protestant preacher explain the Word of God, or of uniting with a Protestant in prayer;—a Church, which does not present to us the most distant prospect, either from its tenets, its spirit, or its discipline, of its revolving in harmony with other systems of religion round the one common centre of Christianity.”

Further on, having insisted on the necessity not only of inculcating the truth generally, but especially of ingrafting it on the infant mind, he adds,

“ From the spirit of this parable, which was written for our instruction, and according to the very warning of the times, more than ever are we called to be vigilant in engrafting the principles of our Protestant Faith on the previously uninformed mind, in making the doctrines of our Church the basis of all religious instruction.—To those, who are not of the same faith we need not argue; they are wise in their generation; they know full well that
the

the new system of education operates as a system of exclusion with regard to the established Church: they know that to give the bias to the infant mind is every thing, and that not only not to give a particular bias, but to take *especial care that it be not given*, presents more, much more, than an equal chance, that the mind will never be inclined in that particular direction. To talk of freedom from any bias, though the phrase be often used, they know to be nonsense: a machine of such description was never formed, a human being of such description never existed: there must be associations of ideas, which form the mental character, which give particular prejudices; and if not to instil particular principles presents a chance of their never being adopted, to make exceptions against them, and positively to exclude them, is in fact, to form a bias, to fix a prejudice against them. All this they, who are "not for us," know full well: I argue not to them: I address those, who are of the bosom of our own family, who are our own familiar friends, and at the same time profess to be advocates for leaving all religious principles to chance, or, as the modern term is, for teaching without reference to any particular ecclesiastical system; as if to persons so educated, and with the Bible in their hands, there was no danger of their taking a wrong road, through the incompetency or evil-mindedness of improper guides; as if, after the foundation had been laid, others might not build thereon, not with gold and silver, and precious stones, but with wood, and hay, and stubble.

"The care must be in laying the foundation. We are justified in asserting, from the treatment which the sacred volume receives from the hand which does not open it with reverence, that if serious impressions, if a religious concern, be not produced in the heart; if humility be not early instilled into the mind; if the child be not brought to the footstool of our Saviour, and taught to rely as a guilty creature on His merits for acceptance with God, it is much to be doubted whether the man will ever take up the Bible with those feelings, which prepare the soul to receive its comforts.—But, supposing that good impressions of general piety, if I may use the expression, are given, and that the heart is prepared with due reverence, every Christian is encouraged to ground his faith on reason; not only to have faith, but to be able to give a reason for that faith which is in him: it is our duty then, as in giving rules for their conduct in life, as in giving directions for their intercourse with society, as in forming their habits for their worldly welfare, as in fixing their bias towards that state of life, for which they are destined, so with more especial care to give young children right notions concerning that faith, upon which not only their peace here, but their eternal happiness depends, "according to the glorious Gospel of the blessed God, which is committed to our trust." The dissemination of the Scriptures is of the very spirit of our Church, and goes hand in hand with Protestantism: but it by no means diminishes the care of the trust,

which is committed to the stewards of the mysteries of God. Many, like the man of Ethiopia, may read, but may "not understand, unless some man should guide them;" and that they may understand, we who are destined to act as guides, must lead them; ever pointing to the atonement, and to the other peculiar doctrines of Christianity, as the standards of our faith. We must not leave all to mens' fancies and to newness of opinion, we must not leave the superstructure to be changed according to every vain imagination, otherwise, as was foreboded by an illustrious man, "as many kinds of religion will spring up as there are teachers, and the truth, which is but one, will appear no less variable than contrary to itself, and the faith of men will soon die away by degrees, and all religion will be held in scorn and contempt."

Towards the conclusion of the Sermon, is another animated passage opposed to the nonsense, with which the public are pestered, and the streets placarded, of "Education for all;" of which the true character is, that *it is good for none*. Mr. Le G. has appended to his Sermon a body of notes, which will amply repay the reader for consulting them. This writer is evidently capable of much greater things.

POETRY.

ART. 9. *Spain Delivered, a Poem, in Two Cantos; and other Poems.*
By Preston Fitzgerald, Esq. Author of "*The Spaniard.*"
crown 8vo. pp. 100. 6s. J. J. Stockdale. 1813.

Spain is a subject which no person, not dead to patriotism, can contemplate without more than common feelings of delight. Even had England no share in the contest, what Englishman could behold unmoved the long, the toilsome, the daring struggle of the Spanish people against the tyrant who, before the commencement of that struggle, had broken to pieces all the other and mightier nations of the continent? Who that saw the Spanish people "bating no jot of heart or hope," when they were in the midst of the most adverse circumstances; who could withhold the warmest testimony of admiration and applause? But when we reflect how closely our own glories are interwoven with those of our allies; when we call to mind that the service which we have rendered to those allies has enabled us to raise our military renown to the highest pitch, cold and base must be the heart which does not glow at the very name of Spain.

Such a theme demands the poet's tribute, and tasks his utmost powers to do it justice. The verse that sings the battles of the Tormes, Vittoria and the Pyrencees, should be the "verse of tumult and of flame." It should, if we may so express ourselves, be animated by all the enthusiasm of the combat. In reality, if a battle piece be not exceedingly good, it inevitably becomes confused and tedious. With respect to the poem before us, we cannot say
that

that Mr. Fitzgerald has been successful. His "Spain Delivered" is by no means without merit; it contains, on the contrary, many pleasing passages; but it wants, and the want is a fatal one, it wants those "thoughts that breathe, and words that burn," which hurry away the reader, and in a manner identify him with the subject. The following stanza, which is by far the most spirited in the two cantos, closes the description of the battle of the Pyrenees.

"Gone is their column'd steal and fire,
 Their loud artillery's awful ire!
 Now hush'd in ruin, shrunk in fate,
 Blasted and bow'd the power that, late,
 Tow'r'd o'er the land in giant form,
 And breath'd a waste and strode in storm!
 Its vestige, once the flame and flood,
 Is now found only in its blood!
 So perish all, whose impious choice
 Delights to work the woe of man;
 To stifle nature's sacred voice,
 Despoil her blessings and deface her plan!"

The smaller poems do not demand any particular criticism. The best of them is "The Bard's welcome for his young lord, on their return to their country, after the death of the old chief, in exile." It at once elegantly and forcibly expresses those feelings which would naturally arise in the breast of the bard, on such an important occasion. Would our confined limits allow us room for it, we should certainly extract it for the gratification of our readers.

ART. 10. *Chit-Chat of the Pump Room, at Bath, in 1813. In verse. Small 8vo. Pp. 32. 2s. Rayner.*

Chit-chat! There is something ominous in the title; and accordingly we took up these pages with a sad foreboding that we should be abundantly disgusted. Chit-chat is trifling talk, or talk little to the purpose; and consequently is hardly worth hearing, and not at all worthy of being remembered. Chit-chat of the Bath Pump-room, too, cannot but be of the most frivolous kind. Genius, however, can give grace and importance even to trifles; and, therefore, encouraged by this idea, we proceeded to our task of reading, with the hope that the author might display talents sufficient to render his chit-chat amusing. But our hopes have ended in complete disappointment. A bad subject he contrives to make worse. He is one of those sage gentlemen who seem to believe that any man who can count ten syllables on his fingers may set up for a poet. Nothing can be more flat and tuneless than his lines; nothing more unlike rhymes than some of those words which he has tyrannically pressed into his service, to tag the ends of his verses. We perfectly agree with him in the following opinion, which he delivers in page 10,

• But

“ But, ah! to me the talent is deny’d;
Display’d already in the ‘ New Bath Guide.’ ”

We think, indeed, that those who read his production, or even one tenth of it, will not stand in need of the caution given in page 24—

“ But don’t expect he’ll set the Thames on fire!”

ART. 11. *Ode to Trinity College, Cambridge.* 8vo. Pp. 23.
1s. 6d. Mawman

The author of this Ode modestly declares that it “ can pretend to little novelty of sentiment or description,” and that he claims for his poem no other praise than that of its presenting “ not a tissue of imaginary thoughts, but an unadorned picture of natural, because real sentiments.” To this praise and something more, he is justly entitled. His ode is a composition which is polished, not without spirit, and is free from bombast and affectation.

POLITICS.

ART. 12. *The Political Constitution of the Spanish Monarchy in Cadiz, 19th of March, 1812.* 12mo. 140 pp. Pr. 3s. 6d. Souter.
1813.

If practice always gave perfection, or activity and perseverance in speculation always produced certainty in the result, the art of making constitutions would, at this time, be no longer mysterious or difficult, and that which Locke essayed in vain for one of the provinces in America, would now be an easy task to every tyro in politics. America, France, and many of the states of Europe, have invented and been supplied with such various and ingenious constitutions; abjuring, restraining, abolishing, and re-establishing, monarchy, aristocracy, ecclesiastical authority and popular representation, that every whim and fancy of the most adventurous experimenters, would appear to have been exhausted in practice, had not whole reams of rejected constitutions, devised in the closet by brilliant geniuses for ungrateful nations, been conveyed, year after year, in carts and wheel-barrows, to the usual receptacles for unsaleable lumber;—a woeful sight to the authors;—a heavy day to the booksellers.

The present constitution has, at least, this merit, that it has been produced for the purpose of re-establishing an ancient order of things, which had been undermined by treachery, and overthrown by violence. A representative body, however incomplete and imperfect in itself, is attempting to give permanence to a monarchy, a religion, and a social system, congenial to the feelings and habits of the people, and, at the same time, to restrain excesses and abolish abuses, which, if continued, would tend, by their

very nature, to disgust the subject, and, by consequence, to deprive the throne of its best support.

As the publisher of this little volume does not seem so enamoured of his subject as to extol its errors, or attribute to it that perfection which no essay of the kind ever possessed, we shall extract from his preface, a recapitulation of its origin, contents, and merits, which, on the whole, we think very fairly given.

“ This constitution is, in numerous points, closely copied from the British, and deviates therefrom, chiefly in the articles of toleration and trial by jury, which are not at present congenial with Spanish ideas and customs; but while it is regretted, let it be hoped, that the peculiar circumstances under which it was framed, (the thunder of the tyrant’s cannon, honouring every article with an hostile salute, with no other effect than to increase the vigour, firmness, and fortitude of the assembly,) admitted not of perfection, but that, with the progress of time, it will attain its desired ends, in the happiness and increased prosperity of the people to whom it relates, and promote, by frequency of intercourse, that cordiality with this nation, that may tend to mutual benefit, and the necessary humiliation of the tyrant of Europe. Let us look forward in hope, that that enlightened assembly which has, on principles of true political wisdom, opened the trade to the beautiful and fertile country of Porto Rico, will not find itself deceived in the result of the experiment, and at no remote period extend the liberality of enlightened minds to mature a treaty of commerce with Great Britain, on principles of reciprocity of interests, that would augment the resources, and consolidate the strength of both empires.

“ The Spanish constitution consists of ten divisions, viz. The first is on the Spanish nation and Spaniards. The second, on the territory of Spain, its religion, government, and on the Spanish citizens. The third, on the Cortes. The fourth, on the King. The fifth, on the tribunals and administration of justice in civil and criminal matters. The sixth, on the interior government of the provinces and of the people. The seventh, on the taxes. The eighth, on the national military force. The ninth, on the public education. The tenth, on the observance of the constitution, and mode of proceeding to make alterations therein. I shall not presume to enter into the merits of this constitution article by article, but think it reasonable to suppose, the statesman, on attentive perusal, will observe matter to interest and surprize him, the lawyer to complain of, particularly in the 284th article, and the man of liberality to rejoice at, in the sixth clause of the twenty-fifth article, undoubtedly intended to enlighten, progressively, the public mind.

“ The inquisition abolished, the liberty of the press established, British officers mixed in the command of the Spanish armies, already result from this constitution, and unequivocally denote the liberal principle upon which it has been in general enacted.”

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The article, which the editor supposes the lawyers will complain of, is this, "Without proof that reconciliation has been attempted, no law suit scan be commenced."—We are not of opinion that the profession will be ruined by it.

But a shorter article, numbered 303, ought to be exhibited in letters of gold, in every chamber of magistracy in the Spanish dominions, in every part of the globe, as a proof of the increased humanity and wisdom of the nation. It is in the chapter on the administration of justice in criminal affairs, and says, "Neither torture nor compulsion shall ever be used."

ART. 13. *A Series of Letters, with editorial Remarks on the existing Differences between England and America. Inscribed to the Earl of Darnley. By Captain Fairman. 8vo. pp. 68. 3s. Williams. 1813.*

Captain Fairman is a spirited and patriotic writer; his pamphlet consists chiefly in the republication of some Letters which had appeared in a periodical work, and which were doubtless more interesting while the subjects discussed in them had more novelty. We are not much struck with the idea; that the son of Miss Patterson by Jerome Bonaparte is fostered as the future King or Emperor of America; and, although we are not infected with an extravagant love for the Americans, we cannot go to the length of saying, that "if they had met with their deserts, they would have been annihilated long ago."

NOVELS.

ART. 14. *Cœlebs Married; being intended as a Continuation of Cœlebs in Search of a Wife. 1 vol. crown 8vo. 422 pp. 7s. G. Walker. 1814.*

When a new novel with an interesting name and an imposing title first starts up into general admiration, it is immediately followed, like most other children of fortune, by a crowd of adventurers, who are anxious from some similitude of name, or of arms, to claim a relationship with the original, and by associating themselves in the public mind with the idea of an acknowledged favourite, to catch the overflowings of popular bounty. No sooner had "Cœlebs in search of a Wife" run through three editions, than every change which could be rung upon the words, discovered the anxious imitation of minor novelists in aping the title at least of so celebrated a work. All the ladies were in quest of a husband, and every gentleman eager for a wife; the adventures of Nubilius and Cœlius, and wanderings of Nubilia and Cœlia were all concluded, like the search of their favoured prototype, in the Temple of Hymen. All these illegitimate claimants to the applause of the public have long since resigned their pretensions with their

their existence, and have left to their declining parent the common consolation of seeing her children forgotten before her.

It is somewhat extraordinary that no one before our author should have followed Cœlebs and Lucilla within the temple, and have satisfied the eager interest of the female world in the fate of their accomplished heroine. There existed perhaps a sort of unwillingness to anticipate the designs of the venerable authoress, and a general desire that the same hand should finish what had so ably begun, and present to our view the charms of the virgin Lucilla, realized in the affections and duties of a wife. Since all hopes of such a representation from the original paintress have long since vanished, we are not displeased to find our attention recalled by the exertion of another hand. As in Cœlebs, the story is but a chain to connect protracted disquisitions and disjointed comments on moral and religious topics. The character of Lucilla is strictly preserved, though that of Cœlebs is taken a few liberties with, which are not in unison with the tame and submissive hero of Mrs. H. More. The incidents are few, but not devoid of interest, and among the new persons introduced to our notice, there is much nature and spirit in the frail belle of Bath, Miss Julia Hartley; we should much fear that it is too true and too common a portrait. The observations on life and manners are rational and entertaining, and an intimate acquaintance with many of the most important subjects of the present day, is displayed throughout the whole. The author appears to be deeply versed in the arguments on the Roman Catholic question, and in a very few pages will make the reader thoroughly master of those facts, which it has ever been the object of frothy and ignorant declaimers to pervert or conceal. Above all, we cannot but express our general approbation of the Christian warmth which animates every page of the work; the precepts inculcated are reducible to the standard of rational practice; the examples and characters are capable of general imitation, and the motives proposed are always in spirit, often in language purely Evangelical. Yet notwithstanding all this, we should shrewdly suspect, that the initiated admirers of the original Lucilla, would not altogether approve of the second portrait, particularly on these points; for although there is every thing worthy of admiration and nothing open to objection in the copy, there is that peculiar tint wanting, which in their estimation heightened the character of the original; and we very much fear that the idle declamation of Cœlebs in the 412th page, will not make the *amende honorable* for such an omission. So totally is that speech at variance with the general design of the whole work, that in the next edition we hope that it may be omitted. We should also recommend our author to prune those efflorescences of language, which, particularly in his serious descriptions, overhang and overshadow the sense.

We can safely recommend the volume before us as a fair sequel to Mrs. H. More's admired and instructive tale, and although

it may be evidently the work of another hand, we are assured that neither its sentiments nor its character would be disdained by that excellent authoress, after whose example they are continued, and after whose original they are framed.

ART. 15. *The Splendour of Adversity, a Domestic Story. In Three Volumes.* pp. 382. 15s. boards. Crosby and Co. 1814.

ART. 16. *Pierre and Adeline; or, the Romance of the Castle. In Two Volumes.* By D. F. Haynes, Esq. pp. 712. 12s. boards. Crosby and Co. 1814.

It is not for the sake of presenting the reader with a long article on the state of modern Romance, that we have classed these productions under one head; but it is with the earnest desire of recommending a joint perusal, that we have united them under a joint title. When the ingenuity of the author has exhausted itself in supplying new materials for the amusement of the reader, the latter is bound in gratitude, by some exertion of fancy, to supply the deficiency in the former. By way of experiment, let these two first born Romances of the year claim possession at once of the mind of the reader; let him take alternately a page of the one, and a page of the other, beginning at the first volume of each, and when this is accomplished, let him invert the order, and read them together backwards; and we can assure him that he will neither find his attention distracted by confusion of incident, nor his memory embarrassed by an alternation of characters. The mysteries of the Romantic tale will be relieved by the pathos of the domestic story, and the interchange of the tender and the terrific will heighten their mutual effect on the imagination of a genuine lover of the circulating library. At the conclusion of the one, we find a handsome young widow wholly unprovided for, and in the summing up of the other, an amiable and accomplished hero, shut out from a share of the matrimonial arrangements, which, as usual, close the final scene. By the union of the tales, these solitary outcasts will doubtless find the happy union also in the imagination of the reader. In short, no two productions of the Novelist's prolific brain seem to have been so born for each other's interest and support. Their similarity in language, their resemblance in character, the same type, the same size, and, above all, the same Publisher seem to have stamped their destinies the same. The stars, which presided over their birth, (Saturn and his satellites, in both cases we believe) appear to have combined their influence in a manner almost incredible. "Ah sure a pair was never seen, so justly formed to meet by nature," &c. One prudential motive for their union, we cannot refrain from suggesting, that in such a happy state of combination, they may be ferried over the waters of oblivion to their final destination or Lethe's wharf, by some critical Charon, for half their fare. That task shall not be ours. We think one passage

passage in the "Domestic tale," too terrific in itself, and too appalling to the ears of our clerical readers, to be passed over in silence and disregard. It is the delirium of Lionel, (a happy name this for a parish priest) on the sudden and portentous arrival of some tithe pigs and calves from a refractory farmer in the middle of a pelting storm.

"The hurricane grew louder and louder. Albinia closed the shutters, she ordered candles, and kindled a cheerful fire; but she could not infuse any warmth or comfort into the heart of her Lionel. To his inquiry the servant had answered, "Yes, Sir, another of them is gone," (dead, we suppose). A groan resounded through the room: it proceeded from the bosom of Lionel, as he was quitting it. "Where are you going;" cried Albinia, in fearful alarm; a wild and almost sepulchral laugh broke upon her ear, the laugh was borne on the hollow blast, long—long where its frightful tones impressed upon the heart of Albinia! "Oh! where, say where, my Lionel?" cried she, but her strength deserted her, she was not able to say more, she leant against a chair, while she heard him answer, "Where? to the *butcher*—to the *butcher*, Albinia!" Again he laughed: Oh! that wild, that appalling laugh, again was it echoed through the passage, and regardless of the storm, without any protection from its fury, the door was heard to close on Saverland (i. e. Lionel)—he had left the house." Vol. iii. p. 153.

We can assure the reader, that this is no jesting matter, no burlesque on the feelings of the unfortunate vicar; all sober sadness, all right, real, and most romantic raving, and all in the front parlour of the vicarage. and, as far as we can collect, on the ground floor. An awful warning to those, who with impracticable presumption shall dare to take their calves in kind. Of the author, and the hero of this "Domestic tale," it may fairly be said in the language of the poet,

Et titula tu dignus, et hic.

LAW.

ART. 17. *Observations on the Trial by Jury; particularly on the Unanimity required in the Verdict. By John Langley, Esq.* pp. 36. 1s. 6d. Longman. 1812.

Of this tract little notice is necessary, as it contains no topic which has not been often discussed. The author is not satisfied that *twelve* men should form a Jury, because, if fewer could do the business, the rest lose their time; and he thinks the unanimity required by law leads to negligence, perjury, and injustice. The Trial by Jury was not devised by random projectors, but arose from the social habits of the people; and an experience of its general benefits has rendered it so dear to the subjects of this realm,

that

that no beneficial or popular alteration can easily be effected, either in its substantial attributes, or in those particulars which relate merely to form and accident. That the system is absolutely exempt from such weaknesses, as will supply matter for conjectural amendments it would be rash to assert; but viewing it as a whole, through the medium of experience, it is difficult to conceive how it can be effectually improved.

MISCELLANIES.

ART. 18. *Narrative of the most remarkable Events which occurred in and near Leipzig, immediately before, during, and subsequent to, the sanguinary Series of Engagements between the Allied Armies and the French, from the 14th to the 19th October, 1813. Illustrated with military Maps, exhibiting the Movements of the respective Armies. Compiled and translated from the German, by Frderic Shoberl. Svo. pp. 104. 5s. Ackermann. 1814.*

Unpresuming as are the pretensions of this pamphlet, the world has rarely been presented with a narrative of more awful interest, or of more unquestionable authenticity. The publisher, Mr. Ackermann, is well known for his zeal in the cause of humanity, and for principles hostile to the politics and views of the oppressor of the civilized world. To this gentleman, as a native of Germany, and we believe of Leipzig, the excellent Count Schönfeld, whose noble domain became the theatre of the sanguinary contest, which has given liberty to Europe, addressed a letter, intreating his intercession with the British Public in behalf of the distresses of Saxony: that letter is here laid before our countrymen; but it is only introductory to a continued narration, compiled from the accounts of actual eye-witnesses of the proceedings of those memorable days. Details more appalling to the feelings of our nature it is impossible to imagine: they are calculated to excite horror in every bosom, except that of the man whose remorseless ambition has so long been the scourge of mankind.

From such a narrative it is not easy to make extracts; and indeed we would rather that the whole should be submitted to the reader in its present form. We would only observe, that due honour is paid to the firmness of this country in her resistance to the common enemy: to her energies, under Providence, are justly imputed the overthrow and annihilation of that abominable despotism which Bonaparte used insolently to call the *Continental System*; and we trust that on its ruins will shortly be erected the *Balance of Power*, and a guarantee of the liberties of Europe against the mad and unprincipled aggression of any future adventurer.

The whole of the profits arising from the publication are to be devoted to the relief of the suffering inhabitants of Leipzig and its

its vicinity; and we rejoice to find that a public subscription is now opened in the metropolis for the same benevolent purpose. Our pity for the unfortunate and a feeling for the established honour of our country alike impel us to hope, that the example will be followed throughout every part of the united kingdom, and that the result will be another monument of British generosity and justice.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon preached in Lambeth Chapel, on Sunday, Dec. 12, 1813, at the Consecration of the Right Rev. John Parsons, D.D. Lord Bishop of Peterborough, by William Tournay, D.D. Warden of Wadham College, Oxford, Rector of St. James's in Dover, and Vicar of Hougham in Kent. 1s. 6d.

Remarks upon the systematical Classification of Manuscripts adopted by Griesbach in his Edition of the Greek Testament. By Richard Lawrence, L.L.D. Rector of Merham and of Stone, in the County of Kent. 5s.

Baptism by Immersion; the scriptural, primitive, and prevalent Mode for many Centuries, proved in a Letter to the Editor of the Evangelical Magazine, occasioned by some erroneous Representations of the original Rite given in that Magazine for December, 1813. 4d.

The Family Instructor; or a regular Course of Scriptural Readings; with familiar Explanations, and practical Improvements, adapted to the Purpose of domestic and private Education for every Day in the Year. By John Watkins, L.L.D. 3 vols. 12mo. 1l. 4s.

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THE
BRITISH CRITIC,

FOR FEBRUARY, 1814.

ART. I. *An Apology for promoting Christianity in India,*
&c. &c. *By the Rev. Claudius Buchanan, D.D.* pp. 203.
6s. Cadell and Davies. 1813.

THE settlements of the European nations, and particularly those of Great Britain in the Eastern world, present a striking anomaly in the colonial history of ancient or of modern times. Differing from the emigrations of an overflowing population into a thinly inhabited country, which as they originate in necessity, leave but a slight connection between the infant and the parent state; differing equally from the conquests which a spirit of rapacity or adventure has in all ages prompted civilized nations to make on countries inhabited by savage tribes; we behold the factorial establishment of a commercial people exercising an absolute dominion not over one, but over many vast empires. This ascendancy, though at first gained by the sword, has been maintained rather by the arts of policy than by the force of arms; and it is to the superiority of the European over the Asiatic character that England is at present indebted for her Sovereignty in her extensive oriental possessions.

This fact will appear more astonishing, when we consider that although in other colonial settlements, the natives have generally shewn an inclination to assimilate themselves to the manners and opinions of their conquerors; yet in the settlements of the East, the European character has in some degree taken its color and complexion from the refinements and corruptions of Asiatic Society. If the despotism of the Eastern governments may not have been openly defended by the English residents in India, yet it has in many cases modified their political habits, and influenced their political conduct. If the Brahminical creed may not have been formally avowed, yet its excellence has been elaborately defended, and where its absurdities could not be con-

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cealed,

cealed, they have been palliated by the assertion that similar imperfections are to be found in every other religious system.

That the superstition of the Hindoos exhibits an incongruous mixture of obscene mirth and painful austerity, is not the invention of fanatical missionaries. It is the disinterested statement of historians, whose veracity is unquestionable, and who had visited India long before infidelity and enthusiasm had declared open hostility; long before they had contended in disguising and distorting the features of the Hindoo mythology. With entire approbation, therefore, we can speak of the intention of Dr. Buchanan in giving to the public, *Two Letters addressed to the Honourable the East India Company, concerning the Idol Juggernaut.* These Letters were originally written to the Court of Directors, in reply to the statements of Charles Buller, Esq. M. P., concerning the immolations which annually take place under the Car of that Hindoo deity, and the licentious rites which accompany his triumphal procession. In his Preface, Dr. B. assigns many satisfactory reasons why the atrocities of the Hindoo worship are seldom witnessed by Europeans; and with regard to the fact so pertinaciously contested, that of the immolation of women on the funeral pile of their deceased husbands, he has produced two examples equal in horror to any which have ever been recorded. He observes, that the first has already been noticed in the House of Commons, in answer to a statement which asserted the filial piety of the Hindoos.

“ About the year 1796 the following most atrocious and shocking murder under the name of *Suhumuru** was perpetrated at Mijilupoor, about a day's journey south from Calcutta. Vaucharamu, a Brahmun of the above place, dying, his wife went to be burnt with the body; all the previous ceremonies were performed; she was fastened on the pile, and the fire was kindled. The funeral pile was by the side of some brush-wood, and near a river. It was at a late hour when the pile was lighted, and was a very dark rainy night. When the fire began to scorch this poor woman, she contrived to disentangle herself from the dead body, crept from under the pile, and hid herself among the brushwood. In a little time it was discovered that only one body was on the pile. The relations immediately took the alarm, and began to hunt for the poor wretch who had made her escape. After they had found her, the son dragged her forth, and insisted on her throwing herself upon the pile again, or that she should drown or hang herself. She pleaded for her life, at the hands of her own son, and declared that she could not embrace so horrid a death. But she pleaded in vain, the son urged that he should lose his cast, and that therefore he would

* *Suhu, with; muranu, death.*

die or she should. Unable to persuade her to hang or drown herself, the son and the others then tied her hands and feet, and threw her on the funeral pile, where she quickly perished."

The other example, selected by Dr. B. is more tragical, as this destructive superstition extended to a greater number of victims.

"Goopinat'hu, a Bramhun, employed in the Serampore printing office, in the year 1799 saw seventy-two females burnt alive, with the remains of Ununtu, a Bramhun of Bagnapara, near Nuderyu. This Koolinu Bramhun had more than a hundred wives. At the first kindling of the fire, only three of these wives had arrived. *The fire was kept kindled three days.* When one or more arrived, the ceremonies were gone through, and *they threw themselves upon the blazing fire.* On the first day three were burned, on the second and third days nineteen more. Among these women some were as much as forty years old, and others as young as sixteen. The three first had lived with this Bramhun, the others had seldom seen him. He married in one house four sisters; two of whom were among the number burnt."

These examples, and several others, Dr. B. challenges his opponents to disprove; he invites scrutiny, satisfied that the event will completely refute, and furnish the best refutation of, the vague assertions of those who resist the religious improvement of India.

The other charge against the Hindoo worship, that of impurity, Dr. B. not less triumphantly substantiates. We should have contented ourselves with this remark, if a passage had not occurred in the Letter of his antagonist, which demands our severest reprehension. We should not fulfil our duty, as guardians of the public morals, if we omitted to notice it; for we conceive simply to notice, is to stigmatize it.

"If I can rely upon the information I have received, the songs in question (meaning the songs recited at the festival of Jaggernaut) are denominated by the natives Cubbee, *a species of song not very unlike that which is admitted into our own Sacred Writings.* Our's, I imagine, are not at present used in any part of our service; but whoever knows any thing of the Hindoos, must be aware that their veneration for antiquity will not allow them to depart from any thing which has once formed a part of their ceremonies."

On the following passage, with which Dr. B. concludes his second Letter, we bestow our unqualified approbation.

"I would not impute a bad motive to those Asiatic gentlemen who maintain a different opinion from me on those subjects. Much allowance is to be made for the effects of an imperfect education previously to leaving England, and for the constitutional habits which grow upon men by long intercourse with Indian scenes, and

which in some instances have changed the very principles and character; but I apprehend that those who labour to extenuate the atrocities of the Hindoo idolatry may justly be charged with two most serious delinquencies. First, by defending and confirming a sanguinary and obscene superstition, they are in effect guilty of the utmost cruelty towards whole nations of men; and, secondly, they are guilty of a culpable indifference to the truth and excellency of the Christian Religion."

Hitherto we have accompanied Dr. B. with perfect unanimity of sentiment; we now advert to the concluding part of his volume, which contains a Memorial presented to the Bengal Government, in defence of the Christian Missions to India, with Remarks on the Letter from the Bengal Government to the Court of Directors in Reply to that Memorial.

On the question so warmly debated, what methods are the most likely to propagate the Gospel in our extensive dominions in India, we have ever thought that it should be our first concern to provide for the religious instruction of our own countrymen by a Protestant Episcopal Establishment, and that no scheme for the conversion of the natives can be successfully or safely prosecuted but under the superintendence of that establishment. The necessity of a visible Church to the existence of Christianity, is not the dream of priestly ambition, nor the suggestion of political artifice. It is proved by the history of the whole Christian world, and of no part so much as India. Not to speak of the venerable Syrian Church, which has preserved the purity of its faith through so many ages; the Church of Rome, however corrupted, and especially its progress in the East, decidedly shews the expediency of that form of Government established by Christ and his Apostles. The uncommissioned Missionaries, who have undertaken the task of Indian conversion, proclaim with eagerness the success of the Romish Propagandists, though they are not forward to assign the cause. In the Annual Report of the Society for Missions to Africa and the East in 1810, the following statement is preserved:

"A Roman Catholic, high in spiritual authority in India, expressed his amazement that Government should not act on a better policy, and declared that in consequence of the hold which Christianity had obtained on the minds of the natives, there were seven millions of British * subjects in India with whose sentiments he had the means of becoming perfectly acquainted, and over whose minds he could exercise a commanding controul."

To what cause are we to attribute this preponderance? Not to the greater degree of zeal manifested by the Romanists, because

* *i. e.* Natives subject to Great Britain. *Rev.*

the reports of the Missionaries, if entitled to the smallest credit, fully confirm their own indefatigable exertions: not to the interference of the Bengal Government in the concerns of the Mission-house of Serampore, because that interference has been partially and by no means unremittingly exercised. We may at once find it in the imposing appearance and the systematic exertions of the Romish hierarchy.

In the Memorial and Remarks now before us, Dr. B. vindicates the peaceable demeanour of the Baptist Missionaries, and adverts to certain public acts, which he considered as indications that the Bengal Government was unfriendly to the propagation of Christianity among the natives. He has specified four: First, withdrawing the patronage of Government from the translation of the Scriptures into the Oriental tongues; secondly, attempting to suppress the translation entirely; thirdly, suppressing the encomium of the Court of Directors on Mr. Swartz; and fourthly, restraining the Protestant Missionaries in Bengal from the exercise of their functions, and establishing an imprimatur for theological works. The three first charges have been entirely passed over by the Bengal Government in their letter to the Court of Directors; they have copiously replied to the fourth.

Upon the first of these heads, viz. "Withdrawing the patronage of Government from the translation of the Holy Scriptures into the Oriental tongues," Dr. B. has some remarks, which we deem worth transcribing, as they serve to point out the inconvenience attending those magnificent schemes of comprehension, which are the fashion of the day; as well as what may be expected from every petty sect, when it feels itself strong enough to stand alone without any prop from the liberality of Churchmen.

"Early in 1806, in the view of the translations of the Scriptures ceasing in the College of Fort-William, Dr. Buchanan resolved to devote whatever influence he possessed in his official character as Vice-Provost of the College, to the aid of the translations in the hands of the Baptist Missionaries, and to endeavour to excite as much of public interest in their favour as possible. For this purpose, he drew up proposals for a subscription for translating the Holy Scriptures into the following Oriental languages: Shanscrit, Bengalee, Hindoostanee, Persian, Mahratta, Guzerattee, Orissa, Carnata, Telinga, Burmah, Assam, Bootan, Tibet, Malay, and Chinese; containing a prospectus of Indian versions, and observations on the practicability of the general design: signed by the nine Baptist Missionaries, and dated 'Mission-house, Serampore, March, 1806.' That paper was composed entirely by Dr. Buchanan, part of it from materials furnished by the Missionaries. But as it was apprehended the name 'Baptist' might not be
auspicious

auspicious to the design, in the general view of the public, Dr. Buchanan did not admit that word, but designated them ‘Protestant Missionaries in Bengal,’ as it stands in the proposals. Copies were distributed liberally in India and in England. To some of those distributed in England was prefixed a frontispiece, representing a Hindoo receiving the Bible, and bending to the Christian faith. Copies were transmitted to almost the whole of the principal civil officers, and to many of the military officers in the Hon. Company’s service, throughout Hindostan, from Delhi to Travancore; many of whom had never heard of the Serampore Mission before. Dr. B. obtained permission, at the same time, to send the proposals, in his official character as Vice-Provost of the College, free of expence, to all parts of the empire, and he accompanied them in most instances with a letter from himself.” P. 67.

“Afterwards, when Dr. Buchanan visited the southern regions of India, and had witnessed the triumph of Christianity on the one hand, and the horrors of Paganism on the other, he conceived the design of an institution of a more general nature for Oriental illumination than that confined to Bengal. And on his return to Calcutta, in the following year, he proposed to the Baptist Mission, that the different Societies and individuals in India, engaged in translating the Scriptures, should associate (merely in that character) under the name of ‘the Christian Institution in the East,’ or the ‘British Propaganda;’ in order that their operations *might have the appearance of being national and not sectarian*; and that thus they might be able to vie with the Romish Propaganda, whose fame is yet alive in Asia. It was proposed, that the Missionary pursuits, properly so called, and the individual establishments of each society, should remain peculiar and private as before; but that the translators of the Scriptures should act in concert, and maintain an amicable correspondence with each other, under the general superintendence of the Rev. Mr. Brown, Provost of the College of Fort-William, who had formerly, in discharge of his office as Provost, superintended the translations of the Scriptures in the College, and would now continue to be the organ of communication to Government, and be responsible for the views and proceedings of the general society. *This proposition the Baptist Society declined*, and in consequence the proposed name of ‘Christian Institution’ was but partially assumed.” P. 69.

We are bound in justice to the author to declare, that the passages which are here printed in Italics, have been given by him in the ordinary character.

We well know that the Bible Society in England, who have established a connection with the Mission-house at Serampore, profess to circulate the Scriptures without note or comment. The Missionaries in the East, to adopt the phraseology of that Society, are of opinion, “that the Bible should not be trusted alone,” and have therefore printed and circulated tracts which
might

might predispose the natives to receive the Word of God, or might elucidate its sublime truths. The following, according to their own report, is a correct list of the pamphlets which have issued from this press, with a brief view of their contents.

1. "The Gospel Messenger, a short Bengalee Poem, written to announce the Translation of the Scriptures. By a Hindoo Pundit, favourable to Christianity as an Object of Discussion, but still professing Hindooism."

2. "The Dawn of Wisdom. By the same Pundit. Written to invite his Countrymen to the Investigation of Christianity."

3. "News relative to the Salvation of Man."

4. "A Summary of Christian Doctrine."

5. "The Words of Affection, a Summary of Christianity, with an Invitation to the Hindoos to examine it."

6. "An Address to the Worshippers of Jaggernaut. 4 pages."

7. "The Difference; a Comparison between Khrishna and Christ. A translation of this and of the 1st, 5th, and 6th articles have been published in England."

8. "The Sure Refuge, Salutary Counsel, and the Enlightening Guide. Three short Pieces, addressed to his Countrymen the Hindoos, by Petumber Sing, an aged Native Christian."

9. "An Address to Mussulmans, with an Appendix, containing some Account of Mahomet."

Of these pamphlets the Bengal Government transmitted three to England, which in their judgment were exceptionable: they are the second, fifth, and seventh. Of the second, Dr. B. himself observes, that it is "*merely* a satire on the Brahmins, and was a very unworthy instrument to be used in Christian conversion, and such the Missionaries themselves acknowledged it to be." We may well ask, why then did they suffer it to issue from their press? Dr. B. has very prudently suppressed this obnoxious tract, conscious, perhaps, that it would shew the unfitness of the Baptist Missionaries, and the necessity of restraining their indiscretion. The tract entitled "The Distinction," or Difference between the Characters of Khrishna and Christ, is pronounced by Dr. B. to be entirely unexceptionable in sentiment and language; but on the correctness of his opinion he has given us no opportunity of judging. The tract which stands the fifth on the list is thought worthy of a place in the Appendix. It is entitled the Forerunner of the Bible, and is panegyricized by Dr. B. as a beautiful little piece, and though tortured in the translation, is said to contain some striking and eloquent passages. On subjects of taste it seems not to be our fate to agree with Dr. B. or with the Missionaries of Serampore. He adds, "I have read every word of this piece, and hesitate not to declare, that on the same principle that a tribunal could condemn the

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the Forerunner of the Bible, they might have condemned the Sermons of *Archbishop Tillotson*." Never was there a more unfortunate comparison. Nothing can be more unlike the clear, equable, and often eloquent ratiocination of Tillotson than the puerile bombast of this boasted performance. But Dr. B. goes farther. "On the same principle that they condemned the Forerunner of the Bible they might have condemned the *Lord's Prayer*." We recommend Dr. B., before he again offers to the public such disgusting and almost impious comparisons, to read the following passage of an author, who we are certain is not unknown to him; we allude to Paley. After passing a just commendation on the language of the *Lord's Prayer* he subjoins:

"I feel a respect for the Methodists, because I believe that there is to be found among them much sincere piety, and availing, though not always well-informed, Christianity; yet I never attended a meeting of their's but I came away with a reflection how different what I heard was from what I read; I do not mean in *doctrine*, with which at present I have no concern, but in *manner*: how different from the calmness, the sobriety, the good sense, and, I may add, the strength and authority of our Lord's discourses."

On this principle then, we venture to condemn the "Forerunner of the Bible," although we entertain as great a respect as Dr. B. for the Sermons of Archbishop Tillotson, and, we hope, no less degree of reverence for the Lord's Prayer. We object principally to *its manner*. It combines the murky ground of the Tabernacle with the gaudy drapery of the Pagoda. It resembles in style those spurious Gospels which once abounded in the East, and which engrafted the adventures of the pagan divinities on the life of Christ. The whole of this precious specimen is too long for insertion, but we select two passages, that our readers may judge what Calvinistic Methodism retains of its original spirit when transported to the climate of India, and what it borrows from the genius of Hindoo Mythology.

"Hear, O worldly men! hear with an attentive mind how you may obtain salvation from *terrible hell*. None of you seek for that; your thoughts are constantly employed about money; about all these trifles and this world; every one of you is incessantly contemplating this world. All these things will be necessary but for a short time; after death you will by no means have property. Know all of you, that on being born you must die, and that after death you must either go to heaven or to hell, and without remission of sins you cannot go to heaven; with downcast countenance you will be cast into *awful hell*."

"What is hell like, or what sort of torments are in it? Be informed; no one of you thinks of making himself acquainted with
that,

that. *Insufferable hell is filled with everlasting fire, which will never be extinguished.*"

In this conciliatory strain the Fore-runner of the Bible begins; we hasten to select a passage in a different style.

"This is the primary order of God, after which mankind became wicked, and *God knew it*; but there was no redemption, and he ordered that some remedy should be provided. Through his mercy there was a provision for the redemption of sinners. *If ANY PERSON* should assume birth on earth, and take upon himself the torment of sinners, those sinners who sincerely believe in him should be redeemed; and there was an incarnation of Jesus, the protector of the unprotected, full of the splendor of God, *having been separated from his body in a column of splendor before him*. He said, 'I will take birth on earth, and suffer all the torment of sins in my body. Whatever sinners take refuge under my protection, *you will grant them salvation.*' God said, Yes; this is my promise: I will redeem them. Mortals are under thy protection."

The attempt to recount dialogues between the Father and the Son was too arduous for the lofty imagination of the author of *Paradise Lost*, and we think it still farther removed from the grasp of that moderate capacity which dictated the Fore-runner of the Bible.

Among the remaining papers of this volume, we notice the inscription on the monument of Mr. Swartz, dictated by the Court of Directors; and his apology in answer to a speech delivered in the British Parliament in 1793, extracted from the proceedings of the Society for promoting Christian Knowledge. We notice them chiefly that we may add another argument for the necessity of forming a suitable ecclesiastical establishment in our Indian possessions, drawn from the confession of this venerable missionary. He was heard to lament that many of his converts, disgusted at the simplicity of his mode of worship, embraced the earliest opportunity of going over to the Romish communion. What effects, then, may we not expect from an establishment formed on the apostolical model of the Church of England, which discards the superstitious forms of popery, but retains all the edifying ceremonies of primitive Christianity? We may confidently predict that such an establishment must prove the strongest bulwark of our power in India. A Church thus constituted will inculcate those principles, to the predominance of which Britain must ever look for the continuance of domestic security, and the preservation of empire: and we earnestly hope that the partial measure, which has already been adopted, will shortly be expanded into something commensurate with the importance of its objects, and worthy of the British name,

ART. II. *Letters written by eminent Persons in the 17th and 18th Centuries, &c. &c. The whole now first published from the Originals in the Bodleian Library, and Ashmolean Museum. Two Volumes, in three Parts. 11. 11s. 6d. Longman, &c. 1813.*

OF all the marks by which we trace the progress of general refinement, there is not one on which we can with more safety depend than the state of literary correspondence. It is no less the criterion of manners than of learning, and presents a faithful abstract either of the elegance or awkwardness which characterizes the mind of the writer. In the infancy of refinement there is a crudity and harshness, which pervades the epistles even of the most consummate scholars. There is no ambition either of neatness or perspicuity, and, from their frequent laxity and ruggedness of expression, they seem to have been intended to meet no other eye than his to whom they were originally addressed. The progress of cultivated manners is marked by an increase of attention to the style of general correspondence. The narration of the most common facts assumes a neat and elegant garb, and the reflections of the writer are dictated in a certain terseness of thought and epigrammatic turn of expression, which constitutes the epistolary style. A purer specimen of this peculiar style cannot be adduced, than the Epistles of Cicero, and of his imitator, the younger Pliny. In modern times, the art of letter-writing forms a part of all English education; and every female, before she quits her governess, and every youth, before he takes his station at a merchant's desk, is carefully instructed, according to the best examples in the "*Complete Letter Writer*," in this necessary accomplishment. A singular consequence often results from this practice, that the letters of a man, whose life has been employed in the study of the ancient models both of history and of eloquence, is often surpassed, both in neatness of thought and suavity of language, by those of a well-educated female, or of a forward merchant's clerk. Another evil which has arisen from the general extension of the art, is the inundation of nonsense which has been poured in upon the world in the shape of letters. We have letters on history, letters on chemistry, letters on education; which are in fact nothing more than essays sheltering the barrenness of their information under the title of familiar correspondence, and cloathing the nakedness of their matter in a pertness and affectation of expression. Even, however, among the real letters of eminent men, which it is now too universally
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the custom for officious friends to publish after their decease, there is continually visible an affected neatness and a laboured ease, which indicates in the writer an ulterior view to posthumous publication: but there is a charm in the native simplicity of a correspondence dictated by the occasion of the moment, and the feelings of the heart, which all the labour of courteous refinement is unable to attain. He who writes a letter with a view to some future publication, writes with all the disadvantages attached to a conflict of purposes; the suggestions of nature are cramped by the dictates of art, and the free current of the soul is embarrassed by the anxieties of critical formality.

Of such a charge, the letters contained in the volumes before us stand fully acquitted. They are the original letters of several eminent men in the seventeenth and the early part of the eighteenth century, and have been lately published from the MSS. preserved in the Bodleian Library and the Ashmolean Museum. They contain many interesting anecdotes, both of a general and a local nature; and in addition to the pleasure which the scholar and the antiquarian will derive from their contents, much gratification will arise to the Oxford reader from the curious anecdotes and biographical sketches of characters formerly celebrated in that University. The editor has not affixed his name to the publication, but we consider him, whoever he may be, entitled to the thanks of the literary world for so judicious a selection of entertaining anecdote and useful matter. The short memoir which he has subjoined to each letter of the life and character of its writer, and the occasional information which he has introduced in the form of annotations, prove him to be a man thoroughly versed in the subjects on which they treat, and furnish an additional interest to the letters which they illustrate or explain.

The first letter worthy of particular notice is written by the celebrated Dr. Hickes, in which he expresses much concern at being forced by his great patron, the Duke of Lauderdale, and by the Scotch bishops, to accept of a doctor of divinity's degree in the University of St. Andrew's, during his residence in Scotland.

“ I told the bishops that put him upon it what streights they had brought me into—either of taking a degree, whose dignity I was not able to support in my own country, or hazard the displeasure of my lord. As to this objection they told me, that my lord knew what was fit for a D. D. in England as well as I, and since he expected it, that I could not lay a greater obligation upon him to make provision for me, than to obey him cheerfully in this matter * * *. The truth is, had I not complied with their desires, I had been looked upon as a contemner of the only honour this country was capable of conferring upon me, as my lord's chaplain, and so had
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gained the ill-will of the place. Wherefore to St. Andrew's I went, where, after a speech full of compliments and respect to my patron, to the University, and to myself, I was created D. D. in as solemn a manner as could be. My lord is patron of the University; it hath three colleges, and that for divinity is the Sorbonne of the kingdom. I hope, all these reasons considered, no candid man will think me guilty of temerity and ambition."

Our readers will pay their tribute of admiration to the good doctor's modesty, and to his coyness in accepting so high an honour; and we are inclined to think that if he had lived in the present day, he would not have felt a stronger inclination to become a D. D. of St. Andrew's. We are somewhat at a loss to interpret the words "in as solemn a manner as could be." We cannot suspect the doctor of quizzing an University, which had laid him under such obligations; we are therefore desirous that our readers should take the expression in its most favourable sense, and figure to themselves all the splendour and solemnity, which their imagination can attach to the idea of a Scotch University. We would refer them to some of the St. Andrew's doctors (whose modesty has not prevented them from accepting so high an honour) in and near London, had not their various occupations in the metropolis prevented them, in most cases we believe, from ever crossing the Tweed.

But whatever might have been the feelings of Dr. Hickes upon this occasion, they must have been amply repaid by the handsome manner in which the degree of D. D. was in reality conferred upon him by the University of Oxford, in the year 1679; an honour which reflected no less credit on the University which bestowed it, than on the learning, fidelity, and worth of him on whom it was conferred. The maintenance of those non-juring principles which subsequently deprived him of his Deanery of Worcester, bear the amplest testimony to his integrity and honour; though the zeal with which he asserted his claims to the possession of his vacated preferment, is more perhaps to be admired than approved. His theological principles, though sometimes carried to a height which a sober and practical view of human nature could neither justify nor excuse, were founded in reason and in truth; they were inculcated with the ardour of an honest mind, and defended with the spirit of a consummate scholar. His "*Christian Priesthood*" cannot be read by the young divine without a powerful impression of the awful dignity and duties of the sacred profession: and his *Thesaurus linguarum Septentrionalium* will be a living monument of the stupendous learning, and the indefatigable industry of its author, to the latest posterity.

The next letters which claim our attention are nine in number,

addressed to Dr. Smith by Sir John Cotton, the grandson of Sir Robert Cotton, whose celebrated MS. library, after various changes of habitation, is now, fortunately for the public, safely deposited amidst the archives of the British Museum. There is a native elegance of expression, a richness of classical allusion, and a strain of unaffected piety, throughout the whole of these letters, which clearly demonstrate that they are the genuine effusions of a gentleman, a scholar, and a christian. We shall justify the character which we have given of their merits by a transcription of one, which seems peculiarly applicable to the times in which we are placed.

“ I received your's, and it is a grèat joy and pleasure to me that I live in the memory of my friends. I endeavour what I can to defend myself against the infirmities of old age, which is commonly morose and querulous. And truly the consideration of my age is not unpleasant to me. For to use the prince of the Roman orator's words, ‘ Quo proprius ad mortem accedo, eo citius quasi terram videre videor, aliquandoque in portum ex longa navigatione esse venturus.’ As for our present affairs and the miserable war, which doth afflict all Europe, I cannot be of King Priamus his opinion, whom Homer brings in carèssing Helena with the appellation of φίλον τέκος, and tells her

οὔτι μοι αἰΐνῃ ἐσσί, θεοί νύ μοι ἄϊτιοί εἰσιν,
οἱ μοι ἐφόρμησαν πόλεμον πολύδακρυν Ἀχαιῶν.

“ But in another place Homer seems to be in the right,

αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο
νῆπιοι.

“ This is consonant to the Scripture, ‘ *Pèrditio tua ex te.*’ That there may be a general and lasting peace, and that the effusion of so much Christian blood may be stopped, is the earnest desire and prayer of your's most affectionately, J. COTTON.”

Dr. Smith was employed at that time, as appears by the following letter, in writing the life of Sir Robert, which was afterwards finished and prefixed to the Catalogue of the Cottonian Library, and is a specimen of very beautiful Latinity.

“ I am glad to find by your letter to me that you are firmly resolved to go on with the work of my grandfather's life. You will do a great honour to our family. For as Pliny saith of Martial, who writ of him and his way of living a very elegant epigram, I will give you Pliny's own words, for to give you them in my English is to spoil them. ‘ Dedit mihi quantum maximum potuit, daturus amplius, si potuisset. Tametsi quid homini potest dari majus, quam gloria, et laus, et æternitas?’ I am going on with my own life; but as the incomparable Mr. Cowley observes most ingeniously,

ously, it is a hard and nice subject for a man to write of himself; it grates his own heart to say any thing of disparagement, and the reader's ears to hear any thing of praise from him. However, having undertaken it, I intend now to go on—when I have finished it, I leave it wholly, both as to the matter and the style, to your emendations. I desire you in this to make use of your exact judgement, not your friendship. By your blots and strictures it may receive a beauty which of itself it had not. I return you many thanks for the account which you give me of the present affairs. I think in such dubious times, the best way to preserve one's quiet and innocence is to be a spectator, and Θεοῦ δ' ἐτελεύτειτο βούλην is the most sure and safe remedy against all the calamities of human life. By God's great mercy to me, I enjoy at present so firm and unphysicked health, that I hope to do somewhat before I die, that I may not seem to have lived altogether for no purpose. The publishing my *Genesis* is the thing that was most in my mind, which sometimes I hope I may live to accomplish."

Immediately subsequent to these follow seven letters, which give a detailed account of the progress of an event which, as one of the most illegal and arbitrary acts of violence ever committed by that infatuated monarch James II., had no mean influence in determining the fate of his government; the ejection of the fellows of Magdalen. A faithful narration of all the circumstances attending his Majesty's visit to Oxford, presents to our view one of the most important scenes in the history of that eventful period. From the solemn profession of passive obedience which that University had so lately made, the Court expected that such a doctrine, when reduced into practice, would have been received with the most scrupulous sincerity, and pursued with the most abject and unqualified submission. Their hopes and expectations, however, like those of all who ground their confidence on clamorous professions, were deluded and disappointed. For as history has informed us how often the most loud and virulent partisans of what they call liberty, have submitted themselves freely to the yoke of the sternest despotism, so the events before us will shew with what resolution and zeal the most inflexible adherents to the principles of unlimited monarchy have withstood the iniquitous commands of arbitrary and illegal power. So important a point was to be carried by this measure, that James appears to have visited Oxford in person, with the design of awing the refractory fellows of Magdalen into obedience. But the spark of liberty which was excited by the collision of tyranny with a single College, seems to have spread its flame throughout the whole University. Not only did the fellows of Magdalen sturdily refuse to admit Bishop Parker as their president, but after they were ejected, the very demies refused

fused the vacant fellowships, and presented a spirited remonstrance to his majesty, declaring that their opinion coincided with that of the fellows. In full convocation also, three men who were recommended by his majesty for different degrees, were refused that honour. A curious circumstance is related attending this contest, that Penn, the Quaker, who was at Oxford during the time of the king's visit, wrote a letter to his majesty, entreating his favour in behalf of the ejected fellows, and intimating that such mandates as he had sent to them were contrary to liberty of conscience, and not agreeable to the laws of the land. The whole account of the king's visit to the University is both amusing and interesting; and the letters on this subject conclude with an account of the arrival of the Bishop of Winchester, as visitor of Magdalen, with the king's order to restore the ejected fellows, and to strike out the names of all the popish intruders, both fellows and demies; on which occasion he was publicly received by the vice-chancellor, the heads of houses, and all the noblemen resident in the University; and the happy event was hailed by the ringing of bells throughout the day, and the blaze of bonfires at night, and never was the University inspired with greater or more universal joy than at this surprising revolution.

It is a remarkable circumstance, that in a very minute detail of this transaction by Echard, the following anecdote respecting Penn is introduced, which represents him as taking a very differed part in the controversy from that which Dr. Sykes, the author of these letters, supposes him to have adopted.

“ Before the king made them feel the weight of his displeasure, W. Penn, who with a Jesuitical conscience promoted King James's designs, was industriously employed not to trepan them, as he pretended in a letter to one of the senior fellows, but out of a passionate concern for their interests, to persuade them either to a compliance with his majesty's proceeding, or to think of some expedient for preventing the ruin of the College.”

The letter itself immediately follows this account, and the answer returned to it by the College. The reader will judge how far the conduct of Penn upon this occasion may appear either honourable or consistent; we must confess that, from the joint result of both accounts, we are led to suspect that Penn, like most other mediators, having exceeded his powers, was induced to shelter himself under that duplicity and artifice, which must finally have rendered him an object of suspicion to both parties. One obvious inquiry still remains unsatisfied; we are not told what brought him to Oxford at the time of the contest, and what

what induced him to interpose his mediation in an affair, with which he could not have had the smallest concern.

The 15th letter in the collection is a very important document respecting the behaviour of the Duke of Monmouth, both in prison and at the time of his execution. It is written by Dr. Lloyd, Bishop of St. Asaph, on the day after the death of that unfortunate nobleman, and forms the ground-work of Echard's minute account of the circumstances attending that event. He confesses his obligation to the MS. which he had an opportunity of inspecting, and he will be found to have almost literally adopted its information. The relation of the conduct of the Duke on the evening before his execution will interest our readers the more, as it is the only document which we can discover of the conversations which took place at that time. His behaviour on the scaffold is more fully detailed in an official paper, signed by those who were present, to be found in the first volume of the Somers Collection. With these two documents before us, we shall be enabled to form a juster estimate of the artificial embellishments of Mr. Fox, and how far he may be justified in the construction which he endeavours to put on the conduct of the prelates, who were appointed to attend the Duke in his last moments.

“ I told your lordship in my last that the Bishop of Ely was appointed by his Majesty to attend the Duke of Monmouth, and to prepare him to die the next day. The Duke wrote to his Majesty, representing how useful he might and would be, if his Majesty would be pleased to grant him his life. But if it might not be, he desired a longer time, and to have another divine to assist him, Dr. Tennison, or whom else the King should appoint. The King sent him the Bishop of Bath and Wells to attend, and to tell him he must die the next morning. The two Bishops sat up in his chamber all night, and watched him as he slept. In the morning, by his Majesty's order, the Lords Privy Seal and Dartmouth brought him also Dr. Tennison and Dr. Hooper. All these were with him till he died.

“ They got him to own the King's title to the crown, and to declare in writing that the last King told him he was never married to his mother, and by word of mouth to acknowledge his invasion was a sin; but could never get him to confess it was a rebellion. They got him to owne that he and Lady Harriot Wentworth had lived in all points like man and wife, but they could not make him confess that it was adultery. He acknowledged that he and his Duchess were married by the law of the land, and therefore his children might inherit if the King pleased; but he did not consider what he did when he married her. He confessed that he had lived many years in all sorts of debauchery, but said he had repented of it,

it, asked pardon, and doubted not that God had forgiven him. He said, that since that time he had an affection for Lady Harriot, and prayed, that if it were pleasing to God, it might continue; otherwise that it might cease; and God heard his prayer. The affection did continue, and therefore he doubted not it was pleasing to God; and that this was a marriage, the choice of one another being guided not by lust, but by judgement upon due consideration. They endeavoured to shew him the falshood and mischievousness of this enthusiastical principle; but he told them that it was his opinion, and he was fully satisfied in it. After all, he desired them to give him the communion next morning. They told him they could not do it while he was in that error and sin. He said, he was sorry for it. The next morning he told them that he had prayed, that if he was in an error in that matter, God would convince him of it; but God had not convinced him, and therefore he believed that it was no error."

In a subsequent letter we find a ludicrous account of an impostor, who personated the Duke of Monmouth thirteen years after his execution. It is indeed incredible with what avidity the English nation will for a season swallow the grossest impositions, and with what proportionate rapidity their infatuation will subside. While the higher ranks of society are paying their tribute of adoration to the quackery of political, literary, or religious imposters, the vulgar become the victims of the most absurd mummery and the grossest delusion. Let mountebanks of every species, against what order soever of society their engines are directed, learn from the following example to make the most of those opportunities, which the dupery of the nation will allow them for the exercise of their frauds, since there is no imposture too egregious to be believed, and no delusion too powerful to be finally dissipated and dissolved. As the circumstances of this transaction are but little known, we shall present the following extract for the entertainment of our readers, premising that the personation met with the more ready belief, as it was confidently reported throughout the kingdom, that there were four other persons so exactly resembling the Duke as to deceive the closest inspection, and that one of these was executed, according to a vow made among them, in the Duke's stead.

"We have had an account from the assizes of Horsham, in Sussex, that on Monday se'nnight last a fellow was indicted and tried for personating and pretending himself to be the late Duke of Monmouth, and by that means drawing considerable sums of money out of the zealots of that country. It appeared that he lodged at the house of one widow Wickard (though with seeming privacy), where his true friends visited him, and were admitted to kiss his hand upon their knees; he said he was the true legitimate son of K. Charles the 2d, and that his unkle King James had that honor

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for him, as to execute a common criminal in his stead to satisfy the priests, and to send him out of the way. And that the Prince of Orange was a very honest gent. and his deputy, and would surrender the crown to him when things were ripe, &c. Happy was he that could by any interest be introduced to his highness to have the honor of his hand. It happened that one of his trusty friends one morning coming to pay him a visit with a stranger with him, found him in bed; at the sight of the stranger he seemed much surprized and offended, and turning himself quick to the wall, sighing, said, Oh! my friends will undo me; at which the gent. assured his highness that the person he had brought with him was life and fortune in his interest, upon which he returned about and gave him his hand to kiss. Presently after came into his lodgings a wench with a basket of chickens, as a present from her mistress, and another with a letter to him, at the reading of which he seemed a little discontented, upon which they desired to know if his highness had received such bad news. He answered no, it it was indifferent, 'twas from Lord Russel, to acquaint him that he was come with his fleet to Torbay, and wanted some further directions, and that which troubled him was, that he wanted a horse and money to carry him thither, at which they bid him not trouble his Highness, for that he should be supplied immediately with both, which accordingly he was, and was away a fortnight, till he had spent both money and horse, and then returned: 'tis said he has received above 500*l.* and lain with at least fifty of their wives.

“ Upon his trial he declared himself to be the son of him that keeps the Swan Inn at Leicester, adding that he could not help it if the people would call him the Duke of Monmouth; he never bid them do so, but told two justices of the peace before, who had sent for him, his true name, and made so cunning a defence, and none of his zealots coming in against him, (being prosecuted only by Major Brewes,) that he was cleared of the indictment, only the Lord Chief Justice afterwards bound him to good behaviour, for which he soon found bail, amongst his party, who maintained him like a prince, in prison, and three or four of the chief of them attended him to the bar at his trial, and believed him still to be the true Duke of Monmouth. The gaoler got the first day he was committed, forty shillings, of people that came to see this impostor, at two pence a piece.”

In the course of the collection are inserted many curious and interesting letters from Hearn, the celebrated antiquary, from which the reader will derive much useful and original information. In the appendices are contained two very amusing accounts of his journeys to Whaddon Hall and to Silchester. All the researches of this great archæological scholar are distinguished by the acutest discrimination and the most scientific disposition. His mind was stored with the richest knowledge, and
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his materials arranged with a perspicuity and a judgment, which evince a masterly acquaintance with the subject in which he was engaged. The present generation are not aware of the extent of their obligations to the industry of this illustrious antiquary; nor of the variety of matter which he has brought to light by his labour, or illustrated by his ingenuity. We think this tribute of praise due to the memory of a man, whose name and character have been too rapidly consigned to that obscurity, from which he rescued so many valuable relics of ancient days. Our readers may perhaps suspect us of becoming regular candidates for the honours of Sir Matthew Mite's inauguration. But we can assure them, that though we entertain a very high respect for that department of literature, we ourselves are not ambitious of becoming antiquaries. It is a study which will not root itself in a vigorous and elastic mind. Antiquarianism has been compared to the fungus which springs from the oak only when in a state of debility and decay. But like the agaric in its medical properties, it may be applied as a powerful styptic to the wounds inflicted by the hand of time on the laws, the literature, and the sciences of the country. The study of antiquities, like that of Greek criticism, has been too much the object of derision to the uninitiated; they forget their many obligations to him, who will clear the paths of learning from the numerous obstacles which retard the rapidity, and obstruct the passage even of the strongest mind. Antiquarianism supplies the links of connection between the past and the present; it gives a point to the allusions, and illustrates the obscurities of our most favourite poets; it adds a spirit to the generalities of history, and an interest to the tediousness of topography; and by tracing its legal and juridical maxims to their remotest origin, it inspires us with a veneration and love for the constitution of our country.

Before we leave the consideration of this subject, we must notice a passage in the letter of the celebrated Baker, of St. John's College, which, we trust, will furnish a valuable hint to our Cambridge readers.

“To your enquiry concerning *Athenæ Cantabrigienses*, I can give you no sure account, only it is certain Mr. Richardson is making collections towards such a work, and I have furnished him with somewhat towards this College, (St. John's.) It is a work, I was well inclined to myself; but our registers are so imperfect, that as far as I understand such things, it is hardly possible to give a perfect account, or any thing near to what Mr. Wood has done for Oxford. If Mr. R. finds it otherwise, I shall be glad of his success.”

To this extract the editor subjoins the following note.

“ The design was afterwards carried on by Mr. William Cole, of Milton, and of King’s College, Cambridge. After plodding for many years, and collecting sufficient materials to fill a vast number of volums in MS. (now deposited in the British Museum.) Mr. Cole sunk under the weight of his undertaking, and the task yet remains for some more fortunate Cantabrigian, who, with Baker’s judgement, Cole’s diligence, and the fidelity of Anthony à Wood, combines youth, health, and speculation sufficient to bring so desirable a project to maturity.”

Of all the desiderata in the academical literature of Cambridge, no one appears so much to be regretted as the want of an *Athenæ Cantabrigienses*. We most heartily wish that a spirit of emulation could be excited among the younger members of the University to supply this deplorable and almost disgraceful deficiency. The materials are ample; the ground is open, and the work original. All the tedious drudgery, and unprofitable research attending such a design, has been already accomplished; and those who have undergone this toil and fatigue, appear, by the legacy of their valuable collections, to challenge the rising generation to enjoy the fruits of their industry. For besides the inexhaustible sources of matter, which have been expanded by the diligence of Cole, there are no less than twenty-three volumes in MS. in the British Museum, and sixteen in the University library, which the learned Baker intended as the foundation of this magnificent work. Nor is the execution of such a design environed by so many difficulties as our editor has imagined. It is a work in which the parts bear so little connection with each other, that four or five scholars, whose views and principles were the same, might unite their forces in the accomplishment of so important an object. As we have already declared our belief in the importance of antiquarian researches, we shall not be accused of disrespect to that department of literature, if we were to express a wish that such a work might not be conducted by a professed antiquary. Antiquarianism is too apt to descend into the dulness of uninteresting anecdote, and the tediousness of trifling detail. When our minds are eagerly engaged in following the fate and fortunes of a great and illustrious man, we do not chuse that our anxious ideas should be crossed by a long inquiry, whether his great uncle was born at Aldwinkle all Saints, or Aldwinkle St. Peter’s, whether his grandmother spelt her maiden name with or without the final *e*, or whether the church in which he was baptized, had four bells or five. It is indeed necessary for the existence of such a work, that its materials should be furnished
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by the industry of the antiquary, and its errors corrected by his revision; every other part should be entrusted to other hands. Such a design would flourish with a wider extent both of utility and fame, under the auspices of Jortin, Middleton, or Johnson, than under the joint conduct of Baker, Cole, and Anthony à Wood. Had the lives of the poets been edited by the labour of the three latter, we might indeed have possessed a more faithful account of all Dryden's cousins to the fiftieth degree, than ever Malone himself has furnished; we might have been diverted by many quaint anecdotes, which Johnson has omitted, we should in short have been made better acquainted with the littleness than the greatness of these illustrious characters. In the painting of history, as in the fiction of poetry, there is a majesty in generality. The grand design of an *Athenæ Cantabrigienses*, would be to present a vigorous and faithful account of all those whose memory was worthy of record, and whose name reflected honour upon the place of their education; and to frame a memoir not so much for the amusement of the antiquary in his closet, as to animate the exertions of rising genius, by the bright examples of eminent men in every department of academical science. We do not want a dull transcript of the University Registers, nor a tedious enumeration of names, which no recorded honours nor intrinsic worth has consecrated to posterity; *Pondere, non numero*, should be our motto; weight, not number, the object of requisition. On the theological department, for example, we do not want a trifling detail of the local eccentricities of every College Tutor, who may have published a single sermon, but a spirited outline of the public life of such giants in Divinity as were Barrow, Pearson, and Sherlock, and a dignified criticism on their opinions, their publications, and their ministry.

Much valuable materials for such an undertaking might be found in the latter part of the volumes before us, under the title of "Lives of Eminent Men, by John Aubrey." Our author was born in 1626, and was a great naturalist and antiquarian, and no contemptible scholar, as his Latin verses will prove; he was an early and an intimate friend of the celebrated Hobbes, nor did his friendship for this philosophical sceptic tend to lessen or discourage that superstitious turn of mind with which he was so strangely affected. His first work was a collection of miscellanies on the most gloomy and portentous subjects—Day Fatality—Local Fatality—Apparitions—Dreams—Transportation through the Air—Second Sight, &c. In 1719 was published a Perambulation of the County of Surrey, which he left behind him among many other valuable MSS. containing the Natural History of the North Division of Wiltshire—Monu-
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menta Britannica, being an account of Stonehenge, and other Druidical remains, written by the command of Charles II. who met him on the spot. Besides his intimacy with Hobbes, he was the friend and associate of Harrington, the author of Oceana, with whom he was in the habit of frequenting a political club, where matters of state were freely discussed. This club is facetiously termed by A. Wood "the gang," nor does he mention the name of Aubrey once in his work, except as one of its members. His silence upon this point will appear the more disingenuous and ungrateful, when it is known that he was under very considerable obligations to Aubrey for the materials of his work; such is the honour and such the gratitude of coarse and scurrilous vulgarity. The lives, indeed, before us, were intended for his use, and are dedicated to him. They will be read with much satisfaction, and from the quaint and curious anecdotes which they contain, will frequently excite a smile on the countenance of a modern reader. With many of the personages the biographer was both acquainted and connected; the "*quorum pars magna fui*" appears to have been a leading feature in the author's mind. Among the most interesting lives may be considered those of Bishop Andrews, Lord Bacon, Sir C. Cavendish, Dr. Harvey, James Harrington, Gen. Monk, and particularly of Sir John Suckling. From the life of this elegant scholar, spirited poet, and most accomplished gentleman, we shall present the reader with the following extract.

- "I have heard Mr. Bond say that Sir John's father was but a dull fellow, (her husband, Mr. Thomas Bond, knew him,) the witt came by the mother. Quære Dr. Busby, if he was not of Westminster schoole? he might be about his time. I have heard Sir William Davenant say, that he went to the University of Cambridge at cleaven yeares of age, where he studied three or four yeares, I think four. By eighteen he had well travelled France, and Italic, and part of Germany, and (I think also) of Spaine. He returned into England an extraordinary accomplished gentleman, grew famous at court for his ready sparkling wit, which was envied, and he was (Sir W. sayd) the bull that was baited. He was incomparably readie at repartying, and his witt most sparkling when most set upon and provoked. He was the greatest gallant of his time, and the greatest gamester, both for bowling and cards, so that no shopkeeper would trust him for six-pence. As to day, for instance, he might be winning, be worth 200l. the next day he might not be worth half so much, or perhaps be sometimes *minus nihilo*. Sir William, who was his intimate friend, and loved him entirely, would say, that Sir John, when he was at his lowest ebb in gaming. I meane, when most unfortunate, then would make himself most glorious in apparell, and sayd that it exalted his

his spirits, and that he had then best luck when he was most gallant, and his spirits at the highest. Sir William would say, that he did not much care for a Lord's converse, for they were in those days damnably proud and arrogant, and the French would say, that 'My Lord d'Angleterre lookt comme un mastif-dog:' but now the age is more refined, and much by the example of his gracious Majestic, who is the patterne of courtesie. ***** A.D. 163*, when the expedition was sent into Scotland, Sir John Suckling, at his own charge, rayzed a troop of 100 very handsome young proper men, whom he clad in white doublets and scarlet breeches, and scarlet coats, hatts and feathers, well horsed and armed. They say 'twas one of the finest sights in those days. But Sir John Morris made a lampoon upon it:

'The ladies opened the windows to see
'So fine and goodly a sight—a', &c. &c."

The reader will lament to hear the miserable end of this gallant, gay Lothario, who put an end to his existence in France, at the age of twenty eight years by poison.

From this extract a fair judgement may be formed of the style and manner of the whole, which, if it is little calculated to instruct and inform, cannot fail to interest and divert the curious and inquisitive reader. We know of no two volumes, which, in so short a compass, have brought together so large a mass of entertaining matter, and more forcibly recall the mind to those subjects which it had almost forgotten, and to those names and personages, which had long since lost that place in its remembrance, to which, from their various merits, they were so justly entitled.

ART. III. *View of the System of Education at present pursued in the Schools and Universities of Scotland; with an Appendix, containing Communications relative to the University of Cambridge, School of Westminster, the Perth Academy; together with a more detailed Account of the University of St. Andrew's.* By the Rev. Mr. Russe, M. A. Episcopal Minister, Leith. 8vo. 223 pp. Bell and Bradfute, &c. Edinburgh; Cradock and Joy, London; Deighton, Cambridge; Bliss, Oxford; and Keene, Dublin. 1813.

THIS is a well written Tract on a subject which must be peculiarly interesting to every Scotchman. There is nothing on which the prosperity of any people can depend more than on the national system of education; and a view of that system is to be had only in the schools and universities that have been long established,

blished, and are, in a manner, interwoven with the civil and ecclesiastical constitution of the country. The *improved* modes that have been lately invented for the education of the *poor*, have not yet been long enough in practice to enable us to judge of their effects; nor is it from the attainments of the poor that any judgment can be formed of the literature or science of a nation. They are the clergy, the lawyers, the physicians, the country-gentlemen, the merchants—not shopkeepers, and the architects, &c. that mark the literary character of nations; and men of all these descriptions generally pass some time during early life in the great schools and universities, where they are supposed to imbibe the elements of that knowledge, which is afterwards to render them conspicuous in their several stations.

But they are not Scotchmen only, to whom, on these accounts, this Tract will be interesting. A kind of controversy has of late been carried on, with rancour not very becoming philosophers, concerning the comparative merits of the Scotch and English systems of education; and, if implicit credit were to be given to one of the most popular literary journals of the age, it would be taken for granted, that our system, as well in our schools as in our universities, is very inferior indeed to that of Scotland; and that even in this northern Attica, an education, approaching towards perfection, is to be had in Edinburgh alone! We feel ourselves therefore under considerable obligation to Mr. Russel, for having, in the compass of a small volume, furnished us with the means of judging for ourselves of the foundation on which these high claims rest, by exhibiting a clear and candid view of the course of liberal education, as at present carried on in the schools and colleges of his native country. For the performance of this task he appears to be well qualified. He is a native of Scotland; he gives us to understand that he was himself educated in Glasgow, though he seems to have afterwards attended a course of lectures in Edinburgh; and it will be seen, as well in the work itself, as in the following extract from the preface, that he has been at pains to divest himself, as much as possible, of local prejudices.

“ It is perhaps unnecessary to mention, with the view of preventing unfair conclusions or uncharitable surmises, that no teacher in any of our public schools or universities has been privy to the author's intentions, nor in any way concerned in his undertaking; for he willingly sacrificed the many obvious advantages of consulting such of his friends as held appointments in these seats of learning, in order to preclude even the imputation of partiality. He has, in truth, no private end to serve, no prejudices to gratify; there is no one whom he wishes particularly to please, and none whom he is not unwilling to offend.”

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The view which he exhibits of Scottish education does not take in the professional education of clergymen, lawyers, or physicians, but is confined to the liberal education of gentlemen, and to those studies which are preparatory to such as are professional. In thus limiting the plan of his work he acted prudently; for it would not have been possible for him to give such a view of *theological* education in Scotland, as would not have excited against him the most rancorous hostility; and to the sciences of law and physic he is probably a stranger: at least he cannot be supposed to be so conversant with these sciences, as to be qualified to sit in judgment on the modes in which they are taught.

The work is in the form of letters to a friend, of which the first is *Introductory*. 2. *On the Grammar Schools, and Philosophical Classes in the Colleges of Edinburgh and Glasgow*. 3. *On extending the Course of Grammar-School Education—the English Schools—Westminster and Eton—the private Classes at Glasgow*. 4. *On the Usefulness of Classical Learning; its Universality in Scotland.—Hints respecting the Establishment of Academies*. 5. *On the various Methods of teaching Philosophy.—The Lecture-System of Scotland contrasted with the Practice of the English Universities*. 6. *On the Logic, Ethic, and Physic Classes of the Scottish Colleges, particularly of Edinburgh and Glasgow.—On Examinations and Essay-Writing, and the Advantages of early Composition*. 7. *On the System of Education pursued at Aberdeen.—Remarks on the Systems of the other Universities*. 8. *On Public Annual Examinations.—Academical Police.—Expence of Education in Scotland.—Conclusion*. The Appendix consists of four numbers:—1. *On the University of Cambridge*. 2. *On Westminster School*. 3. *On the University of St. Andrew's*. 4. *On the Perth Academy*.

As this is a complete view of the contents of these letters, we have little more to do than make such extracts from the letters themselves, as may enable our readers to form an opinion of the amusement and information to be received from a perusal of the volume. The introductory letter contains little more than an apology for the author's undertaking, which in fact requires no apology; but were the case otherwise, the apology which is here offered ought to satisfy all that are concerned in conducting the system of education, which is carried on in the schools and colleges of Scotland. From it we shall therefore make large extracts.

“ Comparison has, indeed, at all times been disliked by people of the same profession and pursuits; and the odiousness for which it is proverbial, will not probably be diminished in a case where interest is intimately connected with reputation, and where pride
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will readily engage itself to defend whatever may be attacked, and to justify whatever may be thought inexpedient. Of these laws of human temper, I am quite aware; and an extreme degree of unwillingness to provoke their operation in a matter, which should be examined with the utmost good humour, has, I hope, prevented me from using strong or offensive language, and checked the most distant approach to *personality* in all that I have written on this interesting subject. To soften, on the other hand, the opposition of those whose opinions do not coincide with mine, I beg it may be constantly kept in remembrance, that it is *institutions*, not *men*; *systems of education*, and not *teachers*, which alone have employed my attention in this survey. In addition to this distinction, which is easily understood, it ought also to be remembered, that the present incumbents are by no means responsible for the methods of teaching and plans of study which are pursued in the seminaries in which they preside; as they act, generally speaking, upon precedents of long standing, and conduct the detail of their duty as their predecessors had conducted it for generations before them. It is this view of my undertaking which has emboldened me to examine and report with freedom; which puts it in my power to praise without directing an encomium, and to blame without pointing a censure, to any individual now alive; and which also leads me to expect, from every one who shall take an interest in this discussion, that candour and urbanity which are indispensable to its success." P. 5.

"It has been said to me, that a survey of this kind would be better received at the hand of a professional teacher, as such a person would be naturally thought to possess more accurate knowledge of what is actually done in our public schools, and to be better qualified, of course, to suggest improvements, or supply deficiencies, in their curriculum of study. This remark is plausible, but it is nothing more. Professors and teachers are not necessarily better acquainted than other people with any system or plan of education besides their own; and as the world would not so readily grant to them the merit of being free from interested views and party feelings, a report from any such character would not be, upon the whole, so useful, as one from a person who could not be suspected of having private ends to serve, or local prejudices to gratify. Were a professor, in any of our colleges, for example, to publish an account of the plan upon which he and his colleagues conduct the business of their classes, and to compare it with those of the other three universities, he would be instantly overwhelmed with a load of abuse, and his work ascribed to the most dishonourable motives. Such a survey, I am therefore convinced, will proceed under better auspices from the pen of one who has nothing to hope or fear from his attempt; who is more likely, on this account, to be considered a fair reporter, and to obtain a more patient hearing. At any rate, it is of less consequence who does it, than that it be actually done; for as it seems to me to involve an enquiry of no less

less importance, than how the reputation of this country for classical learning may be *recovered*, and our general education improved, it cannot be too soon ushered into public discussion." P. 19.

It is here acknowledged that the reputation of Scotland for classical learning is not so great as it was formerly; and we willingly admit that few nations can produce classical scholars of equal eminence with the celebrated Buchanan, with Arthur Johnstone, or with the grammarian Ruddiman. It is true that Johnstone and Ruddiman have furnished no proof, known to us, of their superiority in Greek learning; but we cannot suppose, even for a moment, that men so far surpassing their contemporaries in their knowledge of the language and literature of ancient Rome, were not skilled in the more interesting language and literature of ancient Greece. By mentioning these three scholars, we are far from meaning to insinuate, that the Scotch have no other classical scholars to produce. They have many, classical scholars to produce, some of them reflecting honour on their schools and colleges at present; but no really learned and candid Scotchman will deny, that the number of men *eminent* for classical learning, which his country has for some generations produced, has been comparatively small; and at this no Englishman can be surprised, when he reads the following account of the grammar-schools, and philological classes in the colleges, of Edinburgh and Glasgow.

"In Edinburgh, the course (at school) extends to five years, and in Glasgow it is *limited* to four; but in the former city, a considerable number of the pupils continue at school the sixth year also, thus passing two years under the rector, to whose class they advance, in the ordinary routine of attendance, at the commencement of the fifth. This extension of the school system, which is a pleasing proof that the good sense of parents begins to prevail over the wretched custom, still too general, of sending half-educated children to college, enables the rector to communicate to his pupils a very considerable knowledge of the Latin language, and a tolerable acquaintance with the elements of Greek. The sixth year of the course, which is the most important of the whole to the pupil, as well as the most agreeable to the teacher, is spent in reading the higher Roman classics, in studying the laws and constitution of verse, in translating English into Latin prose, and in writing poetical exercises. One hour a day is set apart for Greek and ancient geography, a portion of time, I cannot help regretting, unquestionably too small for the study of that noble language." P. 25.

We feel this regret in common with our author; but let us proceed to his account of the grammar-school of Glasgow.

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“ At Glasgow the grammar school course is limited to *four* years : at the end of which, the pupils, who are then about the age of twelve or thirteen, and consequently possessed of very slender attainments, are sent to college, where they continue the study of Latin, and *begin* that of Greek, no regular provision having yet been made to have even the elements of this language taught at school. To say that the attainments of boys at the age of twelve or thirteen are scanty and imperfect, will carry no reproach against a teacher among those who are aware of the great labour and difficulty which attend the acquisition of Roman literature ; but that there will follow no impeachment of the wisdom and competency of those who act as the patrons and directors of such institutions, is more than can be positively asserted.”

In a note at the bottom of the page, he says, that since writing the above, he had been informed, that the gentleman who held the senior class *last year* introduced the Greek grammar. Are we to infer from this, that there is no *muster* or *rector* of the grammar-school of Glasgow ? If so, little good indeed can be expected from a course of four years in a school, where every teacher (we suppose there are four) is so far independent of all the other teachers, that he may introduce into his class whatever novelties he may think fit. The introduction of the Greek grammar was indeed an improvement, which we hope will be adopted by all the other teachers ; but unless the course be greatly protracted, it is an improvement which will avail but little ; for, as the author justly observes, Greek as well as Latin must be taught at school, or neither of these languages will be successfully studied, or generally understood anywhere.

In support of this opinion, he states a series of facts, of which he was himself a witness, that prove with the force of demonstration, that boys can never be taught the Greek and Latin languages so successfully in such classes as those of philology, in the colleges of Glasgow and Edinburgh, as in a grammar-school. Of the professors of Humanity and Greek in the university of Glasgow, he writes in terms of very high respect, as every classical scholar will do, who has heard of the names of Richardson and Young ; but, as he adds,

“ It is out of the power of the most ardent and zealous teacher upon earth, to obtain success in instructing boys of thirteen or fourteen years of age, as a professor is compelled to instruct, limited and hampered in every possible way ; and nothing can be more groundless and unjust than the complaints of partiality and neglect which are sometimes thrown out, both by students who can contrive to be at once idle and ambitious, and by parents who are disappointed in their sons. The fault is entirely and altogether in the system, which, as a method of *teaching boys*, is radically and incurably

incurably bad. Not only indeed is it a bad substitute for a grammar-school, but it proceeds upon a principle, quite inconsistent with the ordinary conceptions of mankind relative to the management of youth, relaxing the bonds of discipline in proportion as they became more necessary, and withdrawing the ordinary motives to diligence in proportion as they became indispensable." P. 34.

The inference which our author draws from all this, is the necessity of lengthening the course at school; and he points out our great schools, particularly Eton, as models, which the patrons of the Scottish schools should imitate. That this would not lessen the utility of the professorships of Greek and Latin in the universities, nor diminish the emoluments of the professors, he is at pains to prove, and has, in our opinion, proved completely. These professors would then indeed have a part to act more consonant with the dignity of their stations, than that of listening to boys reading Phædrus and Cæsar, or reciting the alphabet, the nouns, and the verbs of the Greek grammar. They would all read with their pupils, as, in the private classes, they read at present in the college of Glasgow, the higher classics in both languages, and lecture on the philosophy of language, the theory of universal grammar, the progress of refinement and intelligence among the nations of antiquity; on their legislation, governments, and customs; their manners in peace, and their practices in war; and, in short, on every thing, says our author, that is suggested by the literature of those renowned states, which spoke the Greek and Roman tongues. But we pass on to his comparison of the different methods of teaching philosophy, in which he contrasts the lecture-system of Scotland with the practice of our universities, or rather of our colleges.

So much has, of late, been written on the comparative merits of the Oxford and Edinburgh modes of teaching science, that our readers must be perfectly aware, that the word *lecture* has, in the Scotch colleges, a very different meaning from that which it has in our's. It there means a written discourse pronounced by the teacher, and generally lasting for an hour without interruption of any kind, to which the pupils listen, as a Christian congregation listens to the sermon preached by the minister of the parish, and with much about the same advantage to themselves. To this mode of teaching, Mr. Russel suspects himself of partiality; and requests his readers to receive his remarks with due allowance, and even with suspicious caution. This warning does him honour, though candour requires of us to say, that he has acquitted himself so as to render it superfluous.

"It should be premised," he says, "that the question which relates to the comparative utility of the two systems, depends very much,

much, in the *first* place, upon the subject to which the attention of the student is directed; and *secondly*, upon his previous acquirements, and the general object which is kept in view in the process of education. If the object of instruction be classical or mathematical learning, there can be no question that the English method is to be preferred to our's; because a teacher can examine ten or twelve pupils more minutely and frequently than he could examine two hundred; and because without daily and minute examination in these branches of study, it is impossible to secure success. If, again, it be the intention of the teacher to communicate a precise and accurate knowledge of the principles and doctrines of any particular system or work, (the dialectics or ethics of Aristotle, for example) there cannot be the smallest doubt that the English plan must again be pronounced superior; because it is very clear that the most effectual way to gain this object is to put these treatises into the hand of the student; to read them over with him; to converse with him on the leading points of doctrine and illustration: to make him draw out an abstract of the arguments which they contain; and to subject him occasionally to a public examination, with a view to render him emulous, and to afford him a standard of his proficiency in the attainments of others. So far then, that is, as far as the languages, mathematics, and the study of particular books are considered, no one will hesitate to admit that the college tutor is a much more useful teacher than the public professor, and that the pupil-room is more likely to secure the improvement of twelve or fifteen students, than the class-room of that of ten times the number.

“ But if, on the other hand, the object of education rises above classical learning, and the doctrines of any one writer, whether in pneumatology or ethics, and extends to the doctrine of pneumatology and ethics at large, and as they have been treated of by the more celebrated authors of every age and nation, the English method of reading and abridging will no longer suit the views of the student, as it would require a much larger portion of his time, than is allowed for academical residence to peruse and digest the numerous works which it would be necessary to consult. The business must now be carried on by lectures, properly so called, and these, to be useful, must contain, not the private opinions of the professor himself, not a new theory or complete system of philosophy, but the outlines of a course on the subject to which they relate; a sketch of the more important or remarkable theories which have been maintained, whether in ancient or in modern times, with copious references to the sources whence he himself had drawn his materials, and to the most approved authors, whose works should be consulted by the students. These remarks apply with greater force in proportion as the department of education, which we bring under our review, is higher and more difficult; and when we ascend to political economy, jurisprudence, the principles of government, and all the other abstruse enquiries which, in Scotland, are classed under

under the head of moral science, the text-book and the tutor will be of comparatively little value." P. 90, &c.

This is perfectly candid, and in a great measure just; yet something might be said, we think, in favour of the text-book and the tutor, even in these higher departments of scientific study. Mr. Russel forgets that much longer time is allowed for academical residence in our universities, than in those of Scotland; and that, were the case otherwise, an equal portion of time would be requisite to peruse and digest the numerous works referred to in such lectures as he describes, or to peruse and digest the works that would occur in those conversations, of which he speaks, between the college-tutor and his pupils, on the leading points of doctrine in the book under their immediate consideration. In this work of perusing and digesting, it is likewise obvious that the mere listener to the lecture has to struggle with difficulties, from which the pupil of the college-tutor is, or ought to be, in a great measure freed by the text-book. If the text-book be comprehensive, and well arranged, it signifies very little, whether all its author's opinions be well or ill founded. It will, of course, make *mention* at least of every important doctrine in the science of which it professes to treat; and it will introduce those doctrines in their proper order. This being the case, it must be the business of the tutor to point out to his pupils where it is defective, or supposed to be erroneous; and to mention to them the works, and parts of the works, of most merit, in which they will find the defects supplied, and the errors corrected. He will then direct them to compare those opinions and the arguments by which they are supported, with each other; to make use of their own judgment in deciding among them; and to state to him, at some subsequent meeting, either in writing or in conversation, what their own opinions are, and on what foundation those opinions rest. We speak from experience.

The present writer was instructed in what Mr. Russel calls *pneumatology* by a tutor, who probably never pronounced a formal lecture on the subject in his life, and who was therefore considered by many (very improperly indeed) as no profound thinker. Locke's *Essay on the Human Understanding*, together with his *Conduct of the Understanding*, &c. were our text-books; we did not read near the whole of the *Essay* in the pupil-room; what we read was commented on by the Tutor, who encouraged the pupils to dispute with him on the different questions discussed; two essays, written by some of the pupils after these conversations were read, and commented on every week; so that the important questions were twice discussed; and before we quitted the subject there was not one of the pupils, capable of such

such speculations, who was not as well acquainted with the theories of Berkeley, and Malbranche, and Hume, and Reid, and even with the *Novum Organum* of Bacon, as with the doctrines of Locke. This mode of teaching by reading and conversation produced the happiest effects. The Tutor being a man of great dignity, the familiarity which he admitted, never tended in the smallest degree to breed contempt or excite petulance in the pupils. They all (i. e. all of a reflecting disposition) became enthusiasts in these speculations, each ambitious of maintaining a metaphysical argument against their preceptor; and perhaps it would not be easy to produce so many young men, who from listening in a Class-room to the lectures of an eloquent professor, went out into the world such accurate and profound metaphysicians, as the pupils of that Tutor who conversed on the topics of his text-book. The gentleman is still alive, though very old (for this happened forty years ago;) and if our journal be read by him, we think he must recognize his own practice in the instruction of youth, and hope that he will accept this account of that practice as a tribute of gratitude from an old pupil, who if he have any turn for abstract thinking, owes it in a great measure to those conversations in the pupil-room. Great part of the advantages of this mode of teaching may indeed be combined with the Scotch mode of lecturing, and appears to be actually combined with it in the college of Glasgow.

“ In that university the logic class is taught two hours a day, except on Saturday when it meets only once. Five hours in the week are set apart for lecturing, and six for examination and the reading of exercises. Indeed, such is the regular and unremitting attention which is paid to the examination of the students, both orally and in writing, that the logic class at Glasgow has long been celebrated as affording an excellent model for all institutions, where a great number of very young men are to be taught by means of public lectures; and it appears to us to realise the union of the best parts of the English and Scottish methods of teaching philosophy, as far as the very different constitutions of our colleges will permit. The probations of the professors are delivered at an early hour of the morning, and the students meet again in the forenoon to be examined by him on the subject of them; to hear their essays read and criticized, and to have prescribed to them fresh topics, upon which to be employed in the evening.” P. 115.

The same is the mode of instructing the youth in the sciences of ethics and physics. The professors read lectures in the morning; examine the students on the subjects of those lectures at a different hour every day; and in the class of ethics which embraces the philosophy of the human mind, essays are prescribed once a week and must be written by every individual. These

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are certainly meritorious exertions on the part of the professors, and go far to reconcile us to the plan of public lectures, as that plan is regulated in the university of Glasgow; but what shall we say of the mode of conducting education in the far famed university of Edinburgh?

“ It is painful, (says Mr. Russel,) to run a parallel between two such schools as those of Glasgow and Edinburgh, which must be viewed as rival competitors for public patronage and reputation; but in a matter of such paramount importance as national education, every feeling of delicacy must be suppressed. Nothing, then, can be more glaringly obvious, than that the method of teaching moral philosophy * at Edinburgh is most futile and absurd. A lecture is pronounced upon a very difficult subject, in the hearing of a hundred and fifty or two hundred boys or very young men; concerning which they are not once asked a question, not once called upon to arrange their ideas, or to give one proof that they have paid the least attention. No elementary class in any other university of Great Britain is taught in this manner. At St. Andrews, where the moral class meets but one hour a day, as at Edinburgh, there are examinations and exercises. At Glasgow it meets two hours a day, and one is set apart for exercitations. At Aberdeen it meets three hours a day, and the heads of every lecture are dictated to the students, who commit them to writing. Some sort of means, in short, is used every where but at Edinburgh, to ascertain whether the young men know what is going forward, whether they are diligent and do any thing at home, what difficulties they encounter, and what assistance they may require. In our metropolis, however, the professor has done his duty, according to the statutes or practice of the university, when he has ascended his desk, and pronounced a discourse of a proper length, without having satisfied himself that the half of his pupils were present, and without having used any of the ordinary means of teaching. A professor of Edinburgh college in this respect, appears in his class-room like the itinerant who gives his twenty lectures for a guinea; is happy to see a full meeting; but if the purchasers of his tickets do not attend—why, it is their own fault. Is this the discipline of a school for boys? Has the nineteenth century, so gloriously distinguished for (by) recent improvement, still to blush for this mockery of education? Has the university of Edinburgh so justly celebrated for professional eminence, and for men who still adorn the records of science, still to answer for such pernicious absurdity?” P. 120.

* It appears that the natural philosophy or physic class at Edinburgh is conducted in the very same way. “ A lecture, (says our author,) is delivered five times a week, which the students are left to improve as they see fit, having neither examinations to attend, nor exercises to perform.”

Surely the members of a university, in which education is conducted on this plan, ought to be the last men on earth to vilify the course of study, or the discipline of the university of Oxford? Our author has been at some pains to vindicate the character of that university from the groundless calumnies of his countrymen; and he has, in his appendix, published views of the course of education pursued in Cambridge and St. Andrews. With these views he was favoured by friends, and has exhibited them in the garb in which they were presented to him; but this article has already swelled to great bulk, and it is our wish to excite, not to gratify curiosity. We cannot however pass over, without some notice, what he says of the university of Aberdeen; because the course of study pursued there differs in its arrangement from that of all the other universities of Scotland.

In all these universities the study of *logic* succeeds immediately to that of the Greek and Latin languages; but in King's, and Marischal colleges of Aberdeen, *history* both *natural* and *civil*, together with the elements of *geography* and *chronology* on which civil history depends, immediately succeed the study of these languages; and at the same time the students attend the professor of mathematics, because the knowledge of the mathematical sciences is an absolutely necessary key to the philosophy of bodies. Two years or sessions are occupied with these studies; and as material objects are the most familiar to young minds, and experiments, and reasonings from them are most level to their capacities, the students, in the third year of their course, are instructed in the several branches of natural and experimental philosophy.

“In the last year of the philosophic course are taught, 1. Pneumatology, or the natural philosophy of spirits, including the doctrine of the nature, faculties, and states of the human mind, and natural theology. 2. Moral philosophy, containing ethics, jurisprudence and politics, the study of these being accompanied with the perusal of some of the best ancient moralists. 3. Logic, or the laws and rules of inventing, proving, retaining, and communicating knowledge; along with 4. Metaphysics.”

Mr. Russel prefers this arrangement of the course to that of the other three universities in which the study of mind precedes that of body; and in this preference we are strongly inclined to agree with him, for the various reasons which he has assigned for his opinion. Our limits will not admit of our stating those reasons at length; but, as he observes,

“They rest upon this fundamental position, that the philosophy of body is more suitable than the philosophy of mind to engage the attention and cultivate the faculties of youthful students; and that

it is necessary to lay up a stock of knowledge, before entering upon the study of the various kinds of evidence which induce belief, or the rules of reasoning considered as an art. In other words, it is requisite before you begin to reason, to have something to reason about; and before you set yourself to review and estimate the different species of evidence, and the various kinds of testimony, to have it in your power to recollect instances in which you formed your judgment, upon actual examination of proof, and to compare examples of conclusions founded upon different principles of probation; Logic being precisely the same to philosophy, that works on criticism are to poetry." P. 141.

From these extracts the reader will perceive that this is a well-written and interesting volume, which will communicate much curious information on subjects that are little understood on this side of the Tweed. We have no desire to draw any comparison between the merits of the Scotch system of liberal education and our own; but among the Scotch universities which are here made to pass under review, we have no hesitation, from the evidence before us, to give our decided preference to the philological and philosophical course of the university of Glasgow; and were the annual session or term in the university of Aberdeen extended from five to six or seven months, we should, on account of the arrangement of the course, prefer it even to Glasgow. Through the whole work the author does ample justice to the talents and attainments of the teachers in all the universities of Scotland; though he censures with severity the mode in which philosophy is taught in the university of Edinburgh, a mode which seems indeed to have been planned, not for the improvement of the students, but solely for a display of the literary and scientific accomplishments of the several professors.

ART. IV. *Memoirs of Sir Joshua Reynolds, Knt. L.L.D. F.S.A. &c. late President of the Royal Academy. Comprising original Anecdotes of many distinguished Persons, his Contemporaries; and a brief Analysis of his Discourses. To which are added, Varieties on Art. By James Northcoté, Esq. R.A.* 4to. 588 pp. 2l. 2s. Colburn, London; Goldie, Edinburgh; Cumming, Dublin. 1813.

IT is not in any country, till literature and the arts attain a considerable degree of refinement, that original biography can become a distinct species of composition. At a very early

period of society we notice those records of national transactions, which have the name of general history, and which indeed (after the fabulous ages) are simply the narratives of civil dissensions, or of foreign wars; where the leaders of armies, it is true, stand forth to observation, but are seen only in the field, and they who may hurl or quench the brands of sedition, are momentarily brought into action, and disappear. But when a more polished civilization hath taken place, when the arts of peace are cultivated with ardour, and the intercourse of private life is supported by luxury; it is then that conversation derives its highest relish from sentiment, and that the pleasures of the senses are heightened by literary elegance. And he, who hath most contributed to such gratification, is exalted to a rank with the statesman or the hero. The conduct and manners of so distinguished an individual, must, in consequence, attract the attention of reflecting minds: and, to form a correct estimate of his character, as viewed under all the aspects it will bear, to penetrate the recesses of domestic life, and thence to bring forward into notice those little incidents and those trivial moralities (which if selected with nice discrimination, must produce their due effect) are the end and aim of biography.

Before, however, this biographical talent can be justly appreciated, or those minuter touches can be sufficiently interesting to the public mind, the influence of the sister arts must be more diffusively felt, and the facilities of intellectual cultivation become much more general, than were ever observable in Greece or in Rome, at its most elevated point of literary perfection. The *Lives* of Cornelius Nepos are mere sketches. And the elegant Tacitus has given us, in his *Agricola*, too much of the soldier, and too little of the private man: closely connected as he was with his hero, and enabled to exhibit him in the closet more readily than in the camp. The interviews of Suetonius with the emperors, are too short to be satisfactory. Yet Plutarch had caught, even in Boeotian air, more than a glimpse of the biographical genius: his "*Lives*" are voluminous, and many of them extensive. The most celebrated philosophers, legislators, and soldiers of antiquity, had engaged his contemplations: and he travelled into several countries, and frequented various companies, with the view of collecting materials for his histories. But he presents us more frequently with a chronicle of the times, than with a portrait of his hero; and involves us in a philosophical disquisition, when he ought to have introduced us into the retirement of a family. His anecdotes are not enough characteristic of his personages; and his scenes in familiar life, are illustrated rather by apothegms than by incidents. In truth, the most pleasant passages of his works, are those traditionary sayings or sentences, which he had the good fortune to collect in conversation.

tion. If we advert to Diogenes Laertius, who (nearly a century after Plutarch) presumed to approach the thresholds of the Philosophers, but seldom entered their dwellings with effect; we shall have looked into almost all the volumes of the Greek and Roman biography.

And of these volumes, how very small a portion was original, the result of actual observation? Who, if we except Tacitus, had even an opportunity of describing his hero, as his relation or his friend; of representing him, in all the varieties of attitude and action? Who, if we except Tacitus, could have even done justice to contemporary merit, by a full and perfect delineation? But the taste and temper of the age in which the historian lived, would not admit of biographical portraiture.

It was reserved for the refinement of more modern times, to produce, what we have termed, original biography: And of this, there are two descriptions; the lives of eminent persons, written by their acquaintance or friends; and the lives of such characters, written by themselves.

For the first, the most worthy of notice, in this country, are Mason's Gray, Boswell's Johnson, Teignmouth's Sir William Jones, Hayley's Lives of Milton and Cowper, and Forbes's Beattie *. Of the second description, Hume's Life of himself, stands the foremost; and Cumberland's is, unquestionably, a fascinating work. But, for a more agreeable specimen of self-biography, we must look to another country, and to the illustrious age of the Medicis. That Benvenuto Cellini † was one of the brightest ornaments of the Florentine school, and that he wrote a memoir of himself, will probably be recollected. But that this memoir, translated from the Tuscan by Nugent, was inscribed to Sir JOSHUA REYNOLDS, is not so generally known ‡. Perhaps we shall have to lament, that Sir Joshua Reynolds was

* It is obvious, that Mallet's Life of Bacon, (which resembles the Life of Agricola) and Middleton's Cicero, are not to be included in what we have called original biography. Nor in our numerous biographical collections, (from Wood's Athenæ, to the Biographia Britannica) is there much of what the authors either "saw or felt." Yet, in Johnson's Lives of the Poets, the Life of Savage is a fine specimen of originality.

† Thuanus was also his own biographer.

‡ "To Sir Joshua Reynolds, President of the Royal Academy, this Life of Benvenuto Cellini, a Florentine Artist, distinguished as much by the Variety of his Adventures, and Singularity of his Character, as by his admirable Skill in the Arts which he professed, is dedicated, by his most obedient Servant,

THOMAS NUGENT."

not

not also his own biographer. With this intimation, we at once proceed to the work before us.

As it is the production of a friend of Sir Joshua, it comes, of course, under the first description of original biography. And it doubtless contains a great variety of anecdotes. But these anecdotes are so inartificially strung together, or rather have so little connection, that the performance assimilates much more to a bundle of bon-mots, or witticisms, or "felicities in *ana*," than to the character of a regular composition. With a few of these, our readers may be amused: the anecdotes are so perfectly independent on each other, that they will look quite as well here as elsewhere; they are in no danger of drooping from transplantation.

"To give some idea," says Mr. Northcote, "of the state of the Arts, when Sir Joshua visited the Capital, (14th Oct. 1741.) it must be observed, that Hudson was then the greatest painter in England; and the qualification that enabled him to hold this decided pre-eminence, was the ability of producing a likeness with that kind of address, which, by the vulgar, is considered as flattering to the person. But, after having painted the head, Hudson's genius failed him; and he was obliged to apply to one Vanhaaken to put it on the shoulders, and to finish the drapery; of both which he was himself totally incapable. Unluckily Vanhaaken died, and, for a time, Hudson was driven almost to despair, and feared he must have quitted his lucrative employment: he was, however, fortunate enough to meet with another drapery-painter, named Roth, who, though not so expert as the former, was yet sufficiently qualified to carry on the manufactory.

"Such were the barren sources of instruction, at the time when Reynolds first came to London, to be inspired by the genius of Hudson! It should be remarked, however, of Hudson, that though not a good painter himself, yet out of his school were produced several very excellent ones, viz. Reynolds, Mortimer, and Wright of Derby, who at that time formed a matchless triumvirate. Yet it appears that Hudson's instructions were evidently not of the first rate, nor his advice to his young pupil very judicious; when we find, that, probably from pure ignorance, instead of directing him to study from the antique models, he recommended to him the *careful copying of Guercino's drawings*, thus trifling his time away; this instance serves to shew the deplorable state of the Arts in this country: however, the youthful and tractable pupil executed his task with such skill, that many of those early productions are now preserved in the cabinets of the curious in this kingdom; most of which are actually considered as originals by that master. He could not escape, indeed, without the ordinary fate of excellence, that of *exciting jealousy even in the breast of his master*; who, as it is related, having seen an head, painted whilst he was yet a pupil, from an elderly female servant in the family, in which he discovered

a taste superior to that of the painters of the day, foretold the future success of his pupil; but not without feeling and afterwards displaying in his behaviour to his young rival, some strong symptoms of that ungenerous passion *." P. 12.

We are sorry to remark, that we have detected in our artist "some strong symptoms" of jealousy or envy. But, before we specify them, we shall proceed with our anecdotes. The following, as relating to Mr. Pope, is worth insertion. It reminds us of the respect paid to Virgil, on his appearance at the Roman theatre.

"When young Reynolds first came to London, he was sent by his master to make a purchase for him at a sale of pictures, and *it being* a collection of some consequence, the auction-room was uncommonly crowded. Reynolds was at the upper end of the room, near the auctioneer, when he perceived a considerable bustle at the farther part of the room, near the door; which he could not account for, and at first thought somebody had fainted, as the crowd and heat were so great. *However*, he soon heard the name of "Mr. Pope, Mr. Pope," whispered from every mouth, for it was Mr. Pope himself who then entered the room. Immediately every person drew back to make a free passage for the distinguished

* Malone's account of Sir Joshua's "first visit to the Capital," does not exactly agree with Northcote's: nor does our biographer give himself the trouble, to point out, or to reconcile the difference. "His propensity," says Malone, "for his fascinating art, growing daily more manifest, his father thought fit to gratify his inclination: and, when he was not much more than seventeen years of age, on Oct. 18th. (St. Luke's day) 1740, he was placed as a pupil under Mr. Hudson, who, though but an ordinary painter, was the most distinguished artist of that time. After spending a few years in London, which he employed *in acquiring the rudiments of his art*, on some disagreement with his master about a very slight matter, he (in 1743) removed to Devonshire; where, *as he told me*, he passed about three years, in company from whom little improvement could be got. When he recollected this period of his life, he always spoke of it, as so much time thrown away, as far as related to a knowledge of the world, and of mankind. After some little dissipation, he sat down seriously to the study and practice of his art. And he always considered the disagreement which induced him to leave Mr. Hudson, as a very fortunate circumstance; since by this means, he was led to deviate from the tameness and insipidity of his master, and to form a manner of his own." Malone's Sir Joshua Reynolds, Vol. I. p. vi. vii.

Mr. Northcote insinuates a doubt of the truth of this representation; "*If it be true*," says he, "that Sir J. really lamented his loss of time," &c. p. 15,

poet, and all those on each side held out their hands for him to touch as he passed; Reynolds, although not in the front row, put out his hand also, under the arm of the person who stood before him, and Pope took hold of his hand, as he likewise *did to all* as he passed. This was the only time that Reynolds ever saw that *great moralist*.—Pity that Pope had not known the future importance of the hand he then received in his own!" P. 13.

At P. 57, &c. Mr. Northcote speaks of the so much celebrated picture of Garrick, between Tragedy and Comedy.—The Proteus playfulness of Garrick is here well illustrated.

"David Garrick sat many times to Sir Joshua Reynolds for different portraits. At one of those sittings he gave a very lively account of his having sat once for his portrait to an indifferent painter, whom he wantonly teased; for when the artist had worked on the face till he had drawn it very correctly, as he saw it at the time, Garrick caught an opportunity, whilst the painter was not looking at him, totally to change his countenance and expression, when the poor painter patiently worked on to alter the picture, and make it like what he saw; and when Garrick perceived that it was thus altered, he seized another opportunity, and changed his countenance to a third character, which, when the poor tantalized artist perceived, he, in a great rage, threw down his pallet and pencils on the floor, saying, he believed he was painting from the devil, and would do no more to the picture." P. 58.

The following anecdote of Pope's "Fan," is a very trifling one. But it was Pope's Fan; and therefore we do not object to it.

"Most persons remember the lines by Pope, which begin thus:

"Come gentle air, th' Æolian shepherd said,
While Procris panted in the secret shade."

"These verses, it is well known, Pope sent to Miss Martha Blount; accompanied with a fan, on which he had painted the story of Cephalus and Procris, from a design of his own invention, with the motto 'Aura Veni.'

"After the death of Miss Blount, this fan, with other effects, was sold by public auction, and Sir Joshua Reynolds sent a person to bid for it, as far as thirty guineas; but the man who was entrusted with the commission, mistook the mark in the catalogue, and thought it could mean no more than thirty shillings, as that sum seemed a very sufficient price for a fan. As it sold, however, for about two pounds, he lost the purchase; but, luckily, it was bought by a dealer in toys, and Sir Joshua got it by giving him a reasonable profit on his bargain. The fan was afterwards stolen from him." P. 124.

The decision of the contest between Zeuxis and Parrhasius, is too well known to be here repeated: but Reynolds's Macaw would have given the palm, perhaps, to Mr. Northcote.

"In the early part of the time that I passed with Sir Joshua as his scholar, I had, for the sake of practice, painted the portrait of one of the female servants; but my performance had no other merit than that of being a strong likeness.

"Sir Joshua had a large Macaw, which he often introduced into his pictures, as may be seen from several prints. This bird was a great favourite, and was always kept in the dining-parlour, where he became a nuisance to this same house-maid, whose department it was to clean the room after him; of course, they were not upon very good terms with each other.

"The portrait, when finished, was brought into the parlour, one day after dinner, to be shown to the family, that they might judge of the progress I had made. It was placed against a chair, while the Macaw was in a distant part of the room, so that he did not immediately perceive the picture as he walked about on the floor; but when he turned round, and saw the features of his enemy, he quickly spread his wings; and in great fury ran to it, and stretched himself up to bite at the face. Finding, however, that it did not move, he then bit at the hand, but perceiving it remain inanimate, he proceeded to examine the picture behind, and then, as if he had satisfied his curiosity, left it, and walked again to a distant part of the room; but whenever he turned about, and again saw the picture, he would, with the same action of rage, repeatedly attack it.

"The experiment was afterwards repeated, on various occasions, in the presence of Edmund Burke, Dr. Johnson, Dr. Goldsmith, and most of Sir Joshua's friends, and never failed of success; and what made it still more remarkable was, that when the bird was tried by any other portrait, he took no notice of it whatever." *P.* 156.

It was with much concern, that we read the next anecdote. "If it be true," there was too much ground, we fear, for the imputation of envy and mean jealousy to poor Goldsmith.

"There is a remarkably fine allegorical picture, painted by Sir Joshua, representing the portrait of Dr. James Beattie. The Doctor is in his university dress as Doctor of Laws, with his volume on the Immutability of Truth, under his arm. The Angel of Truth is going before him and beating down the Vices, Envy, Falsehood, &c. which are represented by a groupe of figures falling at his approach, and the principal head in this group is made an exact likeness of Voltaire. When Dr. Goldsmith called on Sir Joshua and saw this picture, he was very indignant at it, and remonstrated with him, saying, It very ill becomes a man of your eminence and character, Sir Joshua, to condescend to be a mean flatterer, or to wish

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to degrade so high a genius as Voltaire *before so mean a writer as Dr. Beattie*; for Dr. Beattie and his book together, will in the space of ten years, not be known ever to have been in existence, but your allegorical picture, and the fame of Voltaire, will live for ever to your disgrace as a flatterer." P. 188.

We were affected by what follows. In the style and manner, there is an amiable simplicity.

"On the 12th of May, 1776, *I took my leave* of Sir Joshua Reynolds, to *take my chance* in the world, and we parted with great cordiality; he said I was perfectly in the right in my intentions, and that he had been fully satisfied with my conduct whilst I had been with him; also, that he had no idea I should have staid with him so long: but now, added Sir Joshua, to succeed in the art, you are to remember that something more is to be done than that which *did* formerly; Kneller, Lely, and Hudson, will not *do* now." I was rather surprized to hear him join the former two names with that of Hudson, who was so evidently their inferior as to be out of all comparison.

"It was impossible to quit such a residence as Sir Joshua's without reluctance, a house in which I had spent so many happy hours, and, although perfectly satisfied in my own mind that what I did in this respect was right, and that it was high time for me to be acting for myself on the stage of life, yet to leave that place, which was the constant resort of all the eminent in every valuable quality, without an inward regret, was not in my power. It is a melancholy reflection even at this moment, when one considers the ravages a few short years have made in that unparalleled society which shone at his table, now all gone." P. 234.

Yet the impression left on our minds by these little narratives, is far from favourable to the author. Though certainly collected on the spot—and therefore claiming the merit of originality, they are told in so spiritless a manner, that they look as if they had lost their vividness by having come to us at second hand. The whole complexion, indeed, of the work is colourless. It seems to be this writer's opinion, in reference to Sir Joshua, that enthusiasm, though "frequently found to accompany a secondary rank of genius is never conjoined with the first." In conformity to this notion, we believe he has written the memoir. In describing Sir Joshua's feelings, on his introduction to the Vatican, it were natural to expect a high degree of animation. At the first sight of Raffaele's works, Sir Joshua experienced little or no pleasure. But it should seem from Northcote, that disappointed as he was, he readily acquiesced in his disappointment. His mind was not in that perturbed state, which we might have anticipated in an artist, whose imagination had been, for so many years, delighted by the ideal views of Raffaele. Such was very naturally anticipated

anticipated by Mr. Mason, at the conclusion of the first book of that highly finished poem, "The English Garden."

———— "Ye youths, whose sympathetic souls
Would taste those genuine charms, which faintly smile
In my descriptive song, O visit oft
The finished scenes, that boast the forming hand
Of these creative Genii! Feel ye there,
What REYNOLDS felt, when first the Vatican
Unbarr'd her gates, and to his raptur'd eye
Gave all the godlike energy that flow'd
From Michael's pencil; feel what Garrick felt
When first he breath'd the soul of Shakspeare's page."

This is a beautiful passage. Yet Mr. Northcote has the confidence to say, that it is an "excellent instance of the mock-heroic, though intended as very serious, and very exquisite. Surely (he exclaims) the genius of affectation is never so busy, nor triumphs half so much, as when he attends at the elbow of his favourite poets, and makes them so speak."—"The affectation in these lines (he adds) appear still more gross, when we recur to the grand simplicity of the character of him to whom they allude, or compare them with those which were last recited." P. 170. The lines to which we are referred, are some very indifferent verses by Miss F. Reynolds. We here suspect some private pique: and an invidious reflexion on Mason at p. 305, tends to corroborate our suspicion. "If the world owe anything to Mr. Mason for Fresnoy's Art of Painting, they are partly indebted for it to Sir Joshua." It is, doubtless, an elegant translation. Mr. Malone has printed it, entire, among Sir Joshua's works. The character of Mr. Mason, as a poet, is surely too well established, to be shaken, for a moment, by hypercritical spleen or prejudice.

That Mr. Northcote should speak slightly of Malone, we less wonder, as Malone may be considered as a rival biographer. We learn from his own "*honest confession*" (as he calls it) that he could not endure Sir Joshua's praises of Malone's Shakspeare. He "*felt a degree of irritation at hearing eulogies so unmerited*."

In Northcote's opinion, Malone's Account of Sir Joshua is but "*a sketch*." Yet we think Malone a most powerful rival to the new memorialist. For if we expunge all the superfluities in the book before us—all that is here borrowed from Malone and others, we shall reduce the original biography of Northcote with-

* See Preface, pp. I. III. and Memoirs, pp. 5, 6, 7, 8, 14, 38, 182, 183.

in a very small compass. The narrative of Sir Joshua's life is interrupted in almost every page by impertinent digressions and quotations. Analysis of Sir Joshua's Discourses which Malone has given us entire, are here obtruded upon us, and a great part of Malone's biographical notes printed in a small type, are here exalted into the text; all contributing to swell the dimensions of the volume*.

With respect to the style and language of Mr. Northcote, our readers must have long since perceived, that they have no pretensions to the merit of "freedom," or of elegance.

The preface is very ill written.—"Not reading it over, till finding it accidentally," p. 49, a sample of inelegance frequently occurring.—At p. 50, *he* ridicules, &c. Qu. *Who* ridicules?—"He was *made an end of*, by a violent death," p. 118.—"Feeling *sore*," 201.—"It sometimes happened, that *jars* would arise." P. 267.

In short, we are by no means satisfied with this performance.

* We consider either as superfluous or as ill-placed, the account of Baker, pp. 4, 5.—of his father, pp. 17, 18.—and of the Voyage, pp. 19, 20, 21, 22, 23, 24.—all about Astley, pp. 25, 26.—Roubiliac, p. 30.—Sir W. Chambers, pp. 31, 32.—Liotard, pp. 31, 35.—Roubiliac, p. 43, 44.—The papers in Idler, pp. 50, 51, 52, all about Johnson's Preface, pp. 54, 55, 56.—Mr. Mudge, 63, 64, 65.—East Indies, p. 67, 68.—Exhibition, pp. 74, 75, 76, 77, 78, 79.—Johnson's Shakspeare, pp. 80, 81, 83, 84, 85, 86, 87, 88.—Mr. Parry, p. 94, 95.—Analysis of Discourse, p. 103, 104, 105.—Dr. Franklin's Ode, 107, 108.—Hall's Song, 110.—Baretti's well known story, 115.—about Goldsmith, 119.—Analysis of Discourse, 120, 121, 122, 123.—Epitaphs, 126, 127.—Bernard's Verses, 130, 131, 132.—Analysis of Disc. 133, 134, 135, 136, 137.—From Malone and Boswell, 139, 140.—Anecdotes, 142, 143, 144, 145, 146, 147.—Analysis, 157, 158, 159, 160, 161, 162, 163, 164.—Dr. Willis's Poem, p. 167.—Miss Reynolds's Verses, p. 168, 169.—Analysis, 170, 171, 172, 173.—Lines from Dante, 176, 177, 178.—All about Beattie, 189, 190, 191, 192, 193, 194, 195, 202.—About Goldsmith, 204, 205, 206, 207, 208, 213, 214.—Analysis, 214, 215, 216.—Analysis, 246, 247, 248, 249.—Analysis, 261, 262.—Analysis, 266.—From Malone, 270.—Warton's Poem, 271, 272, 273.—[Erratum in this beautiful Poem which we all possess, *wretched* for *wreathed*.]—Analysis, 274, 275, 276, 277.—About Opie, 285, 286, 287.—Analysis, 291, 292.—Mr. Moser, 293, 294.—Goldsmith, 300.—Verses, 311.—Testimonies, &c. 315, 316, 317.—Analysis, 318.—Verses, 329.—Analysis, 334, 335, 336, 337.—Verses, 354, 355, 356, 357.—Analysis, 360, 361.—Account of Funeral, as in Malone, pp. 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384.—Verses, 385, 386, 387.

And we have spoken of our author with less reserve, as he hath himself used so very little clemency in speaking of others. The best part of the Memoir is, evidently where Mr. Northcote writes as an artist. And, to leave as favourable an impression of the work on the reader's mind as we possibly can, we shall here insert the * professional character of Sir Joshua.

“ To the grandeur, the truth, and simplicity of Titian, and to the daring strength of Rembrandt, he has united the chasteness and delicacy of Vandyke. Delighted with the picturesque beauties of Rubens, he was the first that attempted a bright and gay back ground to portraits; and defying the dull and ignorant rules of his master, at a very early period of life, emancipated his art from the shackles with which it had been encumbered in the school of Hudson. There is, however, every reason to believe, that he very rarely copied an entire picture of any master, though he certainly did imitate the excellent parts of many; and his versatility in this respect was equalled only by the susceptibility of his feelings, the quickness of his comprehension, and the ardor which prompted his efforts. His pictures in general possess a degree of merit superior to mere portraits; they assume the rank of history. His portraits of men are distinguished by a certain air of dignity, and those of women and children by a grace, a beauty, and simplicity, which have seldom been equalled, and never surpassed. No painter ever gave so completely, as himself, that momentary fascinating expression, that irresistible charm, which accompanies and denotes “the Cynthia of the minute.” In his attempts to give character where it did not exist, he has sometimes lost likeness; but the deficiencies of the portrait were often compensated by the beauty of the picture. The attitudes of his figures are generally full of grace, ease, and propriety; he could throw them into the boldest variations, and he often ventures on postures, which inferior painters could not execute; or which, if attempted, would inevitably destroy their credit. His chief aim, however, was colour and effect; and these he always varied as the subject required. Whatever deficiencies there may be in the design of this great master, no one at any period better understood the principles of colouring; nor can it be doubted that he carried this branch of his art to a very high degree of perfection. His lights display the knowledge he possessed, and with shade he conceals his defects. Whether we consider the power, the brilliancy, or the force of his lights, the

* We should have been glad to possess a *complete* life of Sir Joshua Reynolds. A life self-written, and commented upon afterwards by an impartial acquaintance, would be the most perfect piece of biography—uniting the two descriptions.

We could state, on unquestionable authority, some facts in the *private* life of Sir Joshua, and enumerate several incidents, without which (and much more) his picture must remain unfinished.

transparency

transparency of his shadows, with the just quantities of each, and the harmony, richness, and full effect of the whole, it is evident that he has not only far transcended every modern master, but that his excellencies in these captivating parts of painting, vie with the works of the great models he has emulated. The opinion he has given of Raffaele, may, with equal justice, be applied to himself; "that his materials were generally borrowed, but the noble structure was his own." No one ever appropriated the ideas of others to his own purpose with more skill than Sir Joshua. He possessed the alchemy of painting, by converting whatever he touched into gold. Like the bee that extracts sweets from the most noxious flowers, so his active observation could see every thing pregnant with a means of improvement, from the wooden print on a common ballad, to the highest graces of Parmegiano. Perhaps there is no painter that ever went before him, from whom he has not derived some advantage, and appropriated certain excellencies with judicious selection and consummate taste. Yet after all that can be alleged against him as a borrower of forms from other masters, it must be allowed that he engrafted on them beauties peculiarly his own. The severest critics indeed must admit, that his manner is truly original, bold, and free. Freedom is certainly one of his principal characteristics; and to this he seems often to have sacrificed every other consideration. He has, however, two manners; his early pictures are without those violent freedoms of execution and dashes of the pencil, being more minute and more fearful, but the colouring is clear, natural, and good. In his latter and bolder works, the colour, though excellent, is sometimes more artificial than chaste.

"As an historical painter, he cannot be placed in the same rank which he holds in the line of portraiture. The compositions of his portraits are unquestionably excellent, whilst his historical pictures are, in this respect, often very defective. They frequently consist of borrowed parts, which are not always suited to each other. Though many times inaccurate, and deficient in the style of drawing, they must, however, be allowed to possess great breadth, taste, and feeling, and many of them fine expression. His light poetical pieces much excelled those of a narrative or historical character." P. 387.

To this Volume is prefixed an engraving of Sir Joshua, from a drawing by Jackson. But to his works is prefixed an engraving from a painting by himself.

We cannot but repeat our regret, that, as he painted his own portrait, he had not written his own life.

ART. V. *Patronage.* By Maria Edgeworth. In four volumes. 11. 8s. Johnson and Co. 1814.

SOCIETY is under no trifling obligations to the ingenuity of those persons who from time to time contribute by their exertions to the removal of that *mauvaise honte*, which is the national characteristic at a first introduction; or to the relief of that insufferable languor, which is the inseparable attendant on a protracted tête-a-tête, where the private stock of the parties is thoroughly exhausted, and the public resources of the company are on the eve of a bankruptcy. Lord Byron has done much within these last three months to furnish the fashionable world with materials for discussion, and, if report says true, will probably continue his subscription to the stock of general conversation: but notwithstanding his Lordship's exertions, many a long and tedious interval still remains to be supplied; for, according to the highest computation, we cannot reckon the *Bride of Abydos* and the *Corsair* together at more than a quarter of an hour, the cancelled pages and their consequences at ten minutes, and the character of the author, and all his former works, at five minutes more,—there will still remain a space of perhaps two hours at a dinner party to be supplied. When the exhaustion of Lord Byron has displayed itself in that most fatal of all symptoms on the face of one's neighbour, a suppressed yawn,—then it is, that at the name of “*Patronage*” the energies of the soul are revived, the features are roused into attention, and a fresh tide of discussion again floats the stranded vessel. We can hardly recollect a novel which has attracted the attention of the public in so strong a degree, and we cannot entertain a doubt, but that in the more remote parts of our island its circulation will be proportionately extended. Upon the appearance of so successful a candidate for general applause, it becomes the duty of those who claim any influence over the public mind to ascertain the grounds upon which its reputation is founded, and strictly to examine the probable consequences of its favourable reception on the taste or the morals of the age. Where the return made to the public for its admiration and applause is the inculcation of false ideas, either with respect to the principles of morality, the laws of taste, or the delineation of character, it is the office of criticism to expose the errors, and to detect the fallacy of such representations, and to counteract the mischievous tendency which may result from their universal reception.

The influence of a novel upon the generality of its readers has been much undervalued; it was once considered as a relaxation only for the minds of the studious, and a momentary resource for
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empty volatility, or thoughtless indolence. But in the very relaxation of the mind from severer pursuits, it frequently happens that its avenues are guarded with less caution, and a facility of approach is allowed to various impressions and ideas, which in its more tenacious and active moments would not be permitted. To the dissipated and to the idle a novel is of itself a study; and though its tenure in the memory is but of small duration, some impression on the *tabula rasa* of such a mind will still remain, and the ideas which it affords will often be preserved, long after the pages of one trifling story have been forgotten in the follies of another. So much has this power been acknowledged of late, that it is now the fashion to interweave history, morality, and religion into the text of a novel, and to render what was intended only as a refuge for the indolent, a vehicle of instruction and a means of improvement. All these circumstances call for a strict examination of the principles of those works which have so powerful, though imperceptible, an influence on the public mind, lest popularity should be mistaken for truth, and what was written for the purpose of amusement or instruction should become the fruitful source of false notions and erroneous ideas.

To the morality of Miss Edgeworth we can raise no objection. The most innocent and spotless mind would rise from the perusal of these volumes as pure as when it commenced its research. But if from the pages before us we should form our estimate of men and manners, we should find ourselves betrayed into very false conceptions of what passes beyond the sphere of our own immediate knowledge, and into very dangerous misapprehensions on subjects of no mean nor trivial importance. The truth of her colouring, and the fidelity of her portraiture in many of her scenes, render us the more easy victims of deception in others, where reality is lost in fiction, and nature is disguised by the grossest caricature.

The scene is laid throughout in the highest life, and seldom descends even to the inferior appendages of the fashionable world. The story is simple, and is intended rather to introduce and to support the characters, than to excite attention in the mind of the reader from its own peculiar interest. A vessel is driven on the coast of Hampshire, having on board a diplomatist from a foreign court. In his anxiety to escape from the wreck, he loses a packet of letters entrusted to his care. These letters are found by Commissioner Falconer, who decyphers their contents, and discovers that they contain some important documents respecting an intrigue in the cabinet of this country against the interests of Lord Oldborough, its Prime Minister. The Commissioner makes Lord O. acquainted with its contents; and as a reward for this important service, both he and his whole family are taken under his

his Lordship's patronage and protection. His eldest son is appointed Secretary to the Minister, and afterwards Envoy to a foreign court; his second son is made a Dean, and his third a Colonel in the army. In the course of the history, the first enters into a cabal against his patron, and the third is tried by a court martial for gross incompetency and neglect of duty. Mrs. Falconer is induced to forge the Minister's hand and seal in promises of places and employments, to support her expences in fashionable life; after the detection of which Lord Oldborough resigns; the Commissioner is ruined, and his daughters having failed in all their matrimonial schemes, are returned on his hands. As a contrast to these, the family of the Percys are introduced. The father, though ejected, by the villainy of an attorney, from his paternal estate, refuses to enlist himself under the banners of Lord Oldborough, who is his private friend. His three sons, the one in the army, the second in the law, and the other in medicine, rise by merit alone to the highest eminence in their several professions: his two daughters are both married to men of rank and fortune; and the story concludes with the recovery of his paternal estate, through the exertions of his son. Lord Oldborough retires, like the Count Duke in *Gil Blas*, to solitude and seclusion; and without much reason why or wherefore, suddenly finds himself blessed with one of the inferior characters of the tale, as a son by a former marriage.

One of the most prominent personages in the history is Lord Oldborough, the Prime Minister of the country. His character is founded upon that of our immortal Minister, Mr. Pitt. There is, however, in the copy a coldness and reserve which was never to be found in the great original. The opening scene is well imagined, and powerfully drawn.

“ Lord Oldborough, after walking up and down the room with the Commissioner in silence for some minutes, retired with him into his study, rang, and gave orders that they should not be interrupted on any account till supper. The servant informed his Lordship that such and such persons, whom he had appointed, were waiting.—‘ I cannot see them till to-morrow,’—naming the hour.—The servant laid on the table before his Lordship a huge parcel of letters.—Lord O. with an air of repressed impatience, bid the man send his Secretary, Mr. Drakelow,—looked over the letters, wrote with a pencil, and with great dispatch, at the back of each—met Mr. Drakelow as he entered the room—put the unfolded letters altogether into his hands—‘ The answers, on the back—to be made out in form—ready for signature at six to-morrow.’

“ ‘ Yes, my Lord—May I ask . . . ?’

“ ‘ Ask nothing, Sir, if you please—I am busy—you have your directions.’—Mr. Drakelow bowed submissively, and made his exit

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with great celerity. ‘Now to our business, my dear Sir,’ said his Lordship, seating himself at the table with Mr. Falconer, who immediately produced M. de Tourville’s papers.—It is not necessary, at this period of our story, to state precisely their contents; it is sufficient to say that they opened to Lord Oldborough a scene of diplomatic treachery abroad, and of ungrateful duplicity at home. From some of the intercepted letters he discovered that some of his colleagues, who appeared to be acting along with him with the utmost cordiality, were secretly combined against him, and were carrying on an underplot to deprive him at once of popularity, favour, place, and power.—The strength, firmness—hardness of mind which Lord Oldborough exhibited at the moment of this discovery, perfectly amazed Mr. Falconer. His Lordship gave no sign of astonishment, uttered no indignant exclamation, nor betrayed any symptoms of alarm; but he listened with motionless attention, when Mr. Falconer from time to time interrupted his reading, and put himself to great expence of face and lungs to express his abhorrence of ‘such inconceivable treachery.’ Lord Oldborough maintained an absolute silence, and waiting till the Commissioner had exhausted himself in invective—would point with his pencil to the line in the paper where he had left off, and calmly say ‘Have the goodness to go on.—Let us proceed, Sir, if you please.’ The Commissioner went on till he came to the most important and interesting point, and there glancing his eye on his intended patron’s profile, which was towards him,—he suddenly stopped.—Lord Oldborough raising his head from the hand on which it leaned, turned his full front face on Mr. Falconer. ‘Let me hear the whole, if you please, Sir.—To form a judgement upon any business it is necessary to have the whole before us.—You need not fear to shock my feelings, Sir.—I wish always to see men and things as they are.’ Mr. Falconer still hesitating, and turning over the leaves.—‘As my friend in this business, Mr. Falconer,’ continued his Lordship, ‘you will comprehend that the essential point is to put me as soon as possible in possession of the facts.—Then I can decide and act.—If it will not fatigue you too much, I wish to go through these papers before I sleep.’

“ ‘Fatigue! Oh, my Lord, I am not in the least cannot be fatigued.—But the fact is I cannot go on—for the next pages I have not yet deciphered—the cipher changes here.’ Lord Oldborough looked much disappointed, and provoked, but after a few minutes pause, calmly said,—‘What time will it take, Sir, to decipher the remainder?’ The Commissioner protested he did not know,—could not form an idea,—he and his son had spent many hours of intense labour on the first papers, before he could make out the cipher,—now this was a new cipher probably more difficult, and whether he could make it out at all, or in what time, he was unable to say. Lord O. replied, ‘Let us understand one another at once, Commissioner Falconer, if you please;—My maxim is, and the maxim of every man in public life is, or ought to be,

be,—serve me, and I will serve you,—I have no pretensions to Mr. Falconer's friendship on any other grounds, I am sensible; nor on any other grounds can he have a claim to whatever power of patronage I possess. But I neither serve, nor will be served by halves.—My first object, is to make myself master, as soon as possible, of the contents of the papers in your hands; my next, to secure your inviolable secrecy on the whole transaction.'

"The Commissioner was going to make vows of secrecy and protestations of zeal, but Lord O. cut all that short, with—'Of course, of course,'—pronounced in the driest accent;—and went on, with—'Now, Sir, you know my object; will you do me the honour to state yours?—You will excuse my abruptness; time, in some circumstances, is every thing.—Do me and yourself the justice to say at once, what return I can make for the service you have done, or may do, me and the government.'

" 'My only hesitation in speaking, my Lord, was—'

" 'Have no hesitation in speaking, I beseech you, Sir.—'

"I beseech, in tone, was in effect, 'I command you, Sir;—'—And Mr. Falconer, under the influence of an imperious and superior mind, came at once to that point, which he had not intended to come to for a month, or to approach, till after infinite caution and circumlocution.

" 'My object is, to push my son, Cunningham, in the diplomatic line, my Lord,—and I wish to make him one of your secretaries.'

"The Commissioner stopped short, astonished that the truth, and the whole truth, had absolutely passed his lips, and in such plain words!—but they could not be recalled,—he gasped for breath,—and began an apologetical sentence, about 'poor Mr. Drakelow, whom he should be sorry to injure, or displace.—'

" 'Never mind that now, time enough to think of Drakelow,' said Lord Oldborough, walking up and down the room,—then stopping short,—'I must see your son, Sir.'

" 'I will bring him here to-morrow, if your Lordship pleases.' "

We have given this scene at full length, as we consider that it displays considerable ability, and is the most successful attempt of our authoress in portraying the features of a high diplomatic character. In many other parts of the tale, she has fallen very far short of her mark, and instead of a faithful portrait of nature, has presented us with the eccentricity of an overdrawn caricature. Fielding, in one of his prefatory chapters, has observed, that he was admitted behind the scenes of this great theatre of nature, and that no man ought to write any thing besides dictionaries and spelling-books, who has not this privilege. Our authoress has certainly enjoyed at times this enviable liberty, but it is only when the "School for Scandal," or the "Irishman in London," has been acted, that this license has been allowed her. Whenever the mazes of female intrigue are to be traced, we know of no one who more happily combines the power of following them in

all their intricacies; with the art of displaying their perplexities in the most luminous point of view. She is both the Dædalus who constructed the labyrinth, and the Ariadne who with her clue unravels its windings. Where the Irish character is to be delineated, her countrymen themselves will bear the strongest testimony to the fidelity and the strength of the portrait. But where Diplomacy is brought upon the stage, she has evidently been but a spectatress of the drama; she has not been admitted behind the curtain, to converse with these heroes of the tragi-comedy of life, and to view them unmasked in all their native colours. By her natural sagacity she has penetrated some few degrees beyond the view of a common eye; she has conceived with much acuteness the probable construction of the mighty machine of state, and she has displayed her representation of this fancied model, with her usual adroitness. The whole is varnished over with certain diplomatic phrases, and common-place state tricks, which give it the appearance of a picture drawn from nature. But when we proceed to examine it by the mirror of truth, we shall find that one half is the fiction of her own prolific mind, and the other half collected from the scraps of diplomatic anecdote, which have been supplied by some ape of his superiors, in the shape of a clerk in a public office. We know not whence Miss Edgeworth received her information on this part of her subject, but we are persuaded that it could not have been derived from a higher source than one of the gentlemen above mentioned.

Whoever, therefore, shall form his notions of diplomatic intrigue from the pages before us, will have formed a very erroneous estimate of public life: and he who shall imagine that this novel has enlarged his conceptions and extended his views on the important subjects of government and state policy, will have impressed his mind with ideas of a very false and dangerous tendency. His knowledge will have rather been contracted than expanded by this partial admission into the secrets of office, in the same proportion as that person's ideas of the magnificence of a palace will be narrowed, who, from a comprehensive view of its external grandeur, shall be admitted within the door, to be confined in the servants' hall, or the inferior apartments. That some such intrigues as Miss Edgeworth has described must exist in the complicated machine of government, we may readily allow; but that all government is a mass of such corrupt and disgraceful cabal, we must as strenuously deny. In a free country, there must necessarily exist a more free and exalted principle of state policy; to suppose the contrary is a libel upon public virtue; but in perfect conformity with this notion, there may exist, among those who choose to forfeit their liberty by prostituting themselves as the tools of corruption, a state of slavish depend-

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ence and low cabal. We freely acknowledge the existence of this, as of any other moral evil, but we will as boldly assert, in contradiction to the conclusions which would generally be drawn by the readers of Miss Edgeworth's tale, that there is no situation in the extended range of public life, which necessarily precludes the enjoyment of that honourable independence, which is the birthright of an Englishman. A very ordinary acquaintance with the manners and persons of those engaged in political pursuits, will present a number of characters, from the cabinet minister to the lowest clerk, uninfluenced by the sordid motives of petty intrigue, and unimpeached no less in public than in private estimation and honour: who, although they may have owed their promotion, in the first instance, to that *patronage* which in these pages is held up to reprobation and contempt, have neither disgraced their patrons nor themselves. Lest, however, we should be considered as opposing assertion only to assertion, let us examine the other portraits of professional character. Very few of our readers can observe without a smile the palpable absurdities in which our authoress is involved, when she attempts to describe the process of legal investigation, or the practice of the courts. We fear also that she will be convicted of having passed the bounds of all probability in her views of the medical profession. We believe that no one of common sense would call in two physicians to a tumour on a child's nose; nor can we esteem the anatomical knowledge of our authoress at a very high rate, when she informs us that this tumour arose from a piece of green silk, so slightly lodged in the nostril as to be displaced by a pinch of cephalic snuff. Yet upon this incident is founded the reputation of her young physician, who, of course, is to rise by merit, and not by *patronage*. Now if such errors are to be discovered in her portrayures of two professions, which are not so far removed from the sphere of general society, but that the generality of readers can detect and expose them, can we reasonably believe that her views of a profession still farther beyond the comprehension of those engaged in common life are less caricatured, her conceptions less erroneous, or her notions less absurd? She may have collected with some accuracy the official cant of clerks and secretaries, but with the mighty mazes of politics, and the mysteries of government, she is thoroughly unacquainted.

To descend to a point of taste, can a greater absurdity be committed than the introduction of Lord Oldborough as the Prime Minister of this country, at a period which, according to various incidents of real existence mentioned in the tale, cannot be placed at more than five years since? Not to mention the palpable error of introducing a diplomatic character from a German Court, who mixes with the intrigues of the British Cabinet, at the

the very time when we were notoriously excluded from all intercourse with the continental powers. Besides, there is a certain degree of probability necessary to the existence of any fiction, even of a fairy tale; but here our authoress has tried her strength not only against a host of probabilities, but even against possibility itself. Our very senses inform us that Lord Oldborough neither was, nor could be, prime minister of this country four years ago; our memory, our gratitude, our affection, bear an invincible testimony to the existence of another and a greater pilot at the helm of state. The name of Perceval is not so soon effaced from the hearts of Englishmen; the remembrance of such a man is too warm within our breasts to admit of the cold substitution of a fictitious personage in that high office. The whole assemblage indeed of non-existent characters and names raise an incredulous disgust in the mind of every sensible reader. The Duke of Greenwich, the Marquis of Twickenham, Mr. Secretary Cope, as high officers of state, can create no ideas beyond those of ridicule and absurdity. Were the Battle of Vittoria dramatized, it would sufficiently shock our credulity to witness its representation in the presence of the Marquis of Wellington in the stage box, and to indulge ourselves in the comparison of the real and fictitious heroes of the field. But to see the command of the forces at Vittoria given to an Earl of Birmingham, or a Marquis of Turnham Green, before the face of the hero himself, would exceed the power of any ordinary patience to endure. Yet in this very situation stands the reader of these volumes; he must have forgotten his own existence, and that of the world around him, before he can give to the events there recorded the credit commonly due to a fairy tale, or a ghostly romance. We do most earnestly entreat Miss Edgeworth not to mispend those abilities, which she so eminently possesses, in inculcating false notions of government and state policy, nor to expose her ignorance, in dressing out a clerk or secretary in the cast-off cant and fictitious trappings of a prime minister. When Le Sage disclosed the secrets of a Cabinet, he wisely enveloped them in the dress of a foreign country; nor even under that protection did he venture to unfold those secret springs of action, with which it is impossible, even for the historian of a minister's private life, to be thoroughly acquainted. Gil Blas relates the events as they passed before him; he saw, what it is perfectly credible he should see; Miss Edgeworth, in the person of herself, not of her hero, penetrates into the very sources of intrigue; she sees what with common eyes she never could have seen; she knows what it is impossible she could ever have known.

But we have a still heavier charge to bring against our authoress, on a much more sacred and important subject. We
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enter our serious protest against her misrepresentations of the highest characters of the church, of the means by which preferment is procured, and of the motives by which church patronage is regulated. That there is scarcely a religious sentiment throughout her four volumes, we are not surprized; we should indeed have been more gratified had some few turns in the conversations or incidents reminded us that the events recorded took place in a Christian country; though of religious novels we have, at best, but a very doubtful opinion. We cannot, however, suffer the most exalted stations in the church to be held up to open ridicule, without exposing the dangerous consequences of such a profanation to the cause of religion itself within these kingdoms. We are unable to divine what motive could have induced Miss Edgeworth to present to the reader such a picture as the following.

“ At some high festival, Buckhurst Falconer was invited to dine with the Bishop. Now Bishop Clay was a rubicund, full blown, short-necked prelate, with the fear of an apoplexy continually before him, except when dinner was on the table—And at this time a dinner was on the table, rich with every dainty of the season that earth, air, and sea could provide. Grace being first said by the Chaplain, the Bishop sat down, ‘*richly to enjoy.*’—But it happened in the first onset, that a morsel too large for his Lordship’s capacious swallow stuck in his throat.—The Bishop grew crimson—purple—black in the face.—The Chaplain started up, and untied his neckcloth.—The guests crowded round, one offering water, another advising bread, another calling for a raw egg, another thumping his Lordship on the back.—Buckhurst Falconer ran for the bellows, and applying the muzzle directly to the prelate’s ear, produced such a convulsion as expelled the pellet from the throat with a prodigious explosion, and sent it to a mighty distance. The Bishop, recovering his breath and vital functions, sat up, restored to life, and dinner—he eat again, and drank to Mr. Buckhurst Falconer’s good health, with thanks for this good service to the church, to which he prophesied the reverend young gentleman would, in good time, prove an honour. And that he might be in some measure the means of accomplishing his own prophecy, Bishop Clay did, before he slept, which was immediately after dinner, present Mr. Buckhurst Falconer with a living worth 400*l.* a year; a living which had not fallen into the Bishop’s hands above half a day, and which, as there were six worthy clergymen in waiting for it, would necessarily have been disposed of the next morning.”

Of the delicacy of such a scene, we can only say, that it would hardly have been tolerated by the gallery at the Olympic Pavilion. The incident is disgusting, the language gross, and the circumstance, as usual, physically impossible. But when in the fictitious personage of a prelate of our Church, it is intended to

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cast a slur upon the whole of that venerable body, it calls for more particular notice than the indelicacy of the scene would otherwise permit us to expend. We shall put one simple question to Miss Edgeworth, as the groundwork of our animadversions. Can she name any one prelate, not only of those now living, but of those who have sat on the bench since the accession of his present Majesty, who either in character, manners, or even in personal appearance, could fairly be considered as the prototype of her fictitious Bishop Clay? Not even if she were as old as Hecuba herself, could she remember a prelate in whose life or conduct such an anecdote could find any just foundation. We can conscientiously say, and the whole nation will bear testimony to the truth of our assertion, that at no time since the days of the primitive church, has the hierarchy been graced by a succession of men more innocent in their lives, more unimpeachable in their conduct, or more systematically temperate in their enjoyment of the pleasures of this life. Whatever failings may have existed among them, (for as men they too are liable to the faults of humanity,) they are not such as Miss Edgeworth has either the power, or the will to expose. If then not a single character is to be found among them, answering in the remotest degree to her representation of Bishop Clay, we must conclude that the whole is a deliberate fabrication; and the calumny becomes the more gross and inexcusable, as it is intended, not to satirize the intemperance of an individual, but to hold up to public obloquy and contempt a body of men, whose high and holy station might, in decency at least, be supposed to protect them against the virulence of such an unprovoked attack. But the lives and manners of our prelates need no defenders but their own innocence; they stand open to public view, and can speak most powerfully for themselves; nor while they are their own best protectors, have they any reason to fear the misrepresentations of ignorance, or the venom of malignity.

With the private lives of those whose works are before us, we have not the most distant concern; of Miss Edgeworth we have not the slightest knowledge, beyond her literary efforts; we know not of what religion she is, nor whether she is of any at all; we are not allowed to guess from what church she draws her ideas of prelatical luxury and magnificence: we should only advise her, as she regards her own reputation, not to libel our English church by engrafting upon its highest stations, vices, which, even if in some instances they have disgraced obscure individuals, have never in the most distant degree characterized the general body. With respect to satires upon the Clergy, we certainly consider them as highly prejudicial to the cause of religion itself; inasmuch as there are few minds of sufficient strength to

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discriminate between its administration and its ministers. Whatever failings are imputed to the latter, are, by the generality of mankind, associated with the former; and the interest of religion itself suffers by the vices attached to the character of its ambassadors. If this consideration should operate upon the minds of the Clergy, so as to restrain them from those indulgencies which might offend the weaker brethren, and finally bring discredit on their sacred cause, it should also operate on those, who would expose the order to undeserved contempt; lest while they teach mankind to despise the ministers, they should incline them also to disregard the administration of religious worship. Whatever the faults of the Clergy may be, they should be touched with a delicate hand; the caustic applied should be that of the least acrimonious and irritating nature, not the *lapis infernalis* of malignant caricature. We can smile with good humour at the boisterous zeal of Thwackum, the timid remonstrances of Supple, or the eccentricities of Parson Adams: but these are etched by the hand of a master, and have furnished, in their day, hints not altogether useless to the body of the Clergy; many of whom have, we doubt not, from time to time corrected those little peculiarities in their conduct, which were so faithfully and so happily presented to their view by that great master of human nature, Fielding. But from the character of Bishop Clay neither amusement nor instruction can ever be derived; nor any other idea but that of disgust at its indelicacy, and indignation at its unnatural and unprovoked absurdity.

We turn with pleasure from these animadversions on the dangerous tendency of many conclusions which might result from this novel, to the more pleasing task of commendation and applause. In proportion to her failures in the representation of public intrigue, is her success in the portrait of private manœuvring. An admirable character is drawn of Mrs. Falconer, the Commissioner's lady, and is supported with much spirit throughout a *popularity* ball given by her husband to the friends of Lord Oldborough's interest in the country.

“ Mrs. Falconer was fitted, both by art and nature, to adorn a ball-room, and conduct a ball. With that ease of manner which a perfect knowledge of the world and long practice alone can give, she floated round the circle, conscious that she was in her element. Her eye with one glance seemed to pervade the whole assembly; her ear divided itself among a multitude of voices; and her attention diffused itself over all with equal grace. Yet that attention, universal as it seemed, was nicely discriminating. Mistress of the art of pleasing, and perfectly acquainted with all the shades of politeness, she knew how to dispose them so as to conceal her boundaries, and even their gradation, from the most skilful observers.

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They might, indeed, have formed, from Mrs. Falconer's reception of each of her guests, an exact estimate of their rank, fashion, and consequence in the world; for by these standards she regulated her opinion and measured her regard. Every one present knew this to be her theory, and observed it to be her practice towards others; but each flattered themselves by turns, that they discovered in her manner a personal exception in their own favour. In the turn of her countenance, the tone of her voice, her smile, or her anxiety, in her distant respect, or her affectionate familiarity, some distinction was discerned peculiar to each individual.

"The Miss Falconers stationary at one end of the room seemed to have adopted manners diametrically opposite to those of their mother; attraction being the principle of the mother; repulsion of the daughters. Encircled amongst a party of young female friends, Miss Falconers, with high bred airs, confined to their own *coterie* their exclusive attention."

A very natural scene occurs in the course of the ball, in which the temper of the daughter and the address of the mother appear in a very prominent point of view.

"The Miss Falconers and their cotillon set were resting themselves, whilst this country dance was going on. Miss Georgiana was all the time endeavouring to engage Count Altenbergh in conversation. By all the modern arts of coquetry, so insipid to a man of the world, so contemptible to a man of sense, she tried to recall the attention of the Count. Politeness obliged him to seem to listen, and he endeavoured to keep up that sort of conversation which is suited to a ball room; but he relapsed continually into reverie, till at last provoked by his absence of mind, Miss Georgiana, unable to conceal her vexation, unjustly threw the blame upon her health. She complained of the "head-ach, of heat, of cold, of country dances! such barbarous things!—how could any one bear any thing but cotillons...Then the music!—The band was horrid—They played vastly too fast, shocking! There was no such thing as keeping time...Did not Count Altenbergh think so?"

"Count Altenbergh was at this moment beating time with his foot in exact cadence to Miss Caroline Percy's dancing—Miss Falconer saw this, but not till she had uttered her question—not till it had been observed by all her companions. Lady Frances Arlington half-smiled, and half a smile instantly appeared along a whole line of young ladies.—Miss Georgiana suddenly became sensible, that she was exposed to the ridicule and sarcastic pity of those, who but an hour before had flattered her in the grossest manner.—She had expected to produce a great effect at this ball, she saw another preferred. Her spirits sunk, and even her powers of affectation failed. The struggle between the fine lady and the woman ceased. Passion always conquers art at a *coup de main*. Whenever any strong emotion of the soul is excited, the natural character, temper, and manners, seldom fail to break through all that

that is fictitious. Those who had seen Miss Georgiana Falconer only through the veil of affectation, were absolutely astonished at the change which appeared when it was thrown aside. By the Count the metamorphosis was unnoticed, for he was intent on another object; but by many of the spectators it was beheld with open surprize, or secret contempt—She exhibited at this moment the picture of a disappointed coquet—The spasm of jealousy had seized her heart, and unable to conceal or endure the pain in this convulsion of mind, she forgot all grace and decorum. Her mother from afar saw the danger at this crisis and came to her relief—The danger in Mrs. Falconer's opinion was, that the young lady's want of temper should be seen by Count Altenbergh; she therefore carried him off to a distant part of the room to shew him as she said “a bassoon player, who was the exact image of Hogarth's enraged musician.”

In her acquaintance with all the secret springs of the female heart; Miss Edgeworth appears quite at home. Her peculiar excellence is displayed in the nicest discrimination between the various shades of character, and the accuracy and spirit with which she imparts to each its own peculiar tint. There are very few of those who move in the higher circles of life, who will not find a faithful delineation of their own distinguishing features, in some one of the various characters which are introduced into the tale before us. There are very few who may not derive many useful hints to guard and direct their own conduct in the various scenes of society, through which they are destined to pass. They will rise from the perusal of these pages with a contempt of the low arts of fashionable manœuvring; they will be taught to suspect themselves of the first appearances of coquetry and affectation; and they will discern the charms of that generous simplicity, which while it adds dignity and grace to the manners, warms and animates the best feelings of the heart.

We shall conclude our extracts with a very faithful and therefore a very ludicrous description of “private theatricals” at Falconer Court.

“Lest we should never get to the play, we forbear to relate all the various frettings, jealousies, clashing vanities, and petty quarrels, which occurred between the actresses and their friends, during the getting up of this piece and its rehearsals. We need mention only, that the seeds of irreconcilable dislike were sown at this time between the Miss Falconers and their dear friends, the Lady Arlingtons. There was some difficulty made by Lady Anne about lending her diamond crescent for Zara's turban; Miss Georgiana could never forgive this. And Lady Frances on her part, was provoked, beyond measure by an order from the Duke her uncle, forbidding her to appear on the stage: she had some reason to suspect that this order came in consequence of a treacherous paragraph in
a letter

a letter of Georgiana's to Lady Trant, which went round, through Lady Jane Granville, to the Duke, who, otherwise, as Lady Frances observed, "in the midst of his politics might never have heard a word of the matter." Mrs. Falconer had need of all her power over the muscles of her face, and all her address in these delicate and difficult circumstances. Her daughter Arabella too! was sullen, the young lady was subject to her brother John's fits of obstinacy. For some time she could not be brought to undertake the part of Selima, and no other was to be had, she did not see why she should condescend to play the confidante for Georgiana's Zara, why she was to be sacrificed to her sister; and Sir Robert Percy, her admirer, not even to be invited, because the other Percys were to come.

* * * * *

"The audience were now happily full of themselves, arranging their seats, and doing civilities to those of their friends who were worthy of notice.

"Lady Trant! won't your Ladyship sit in the front row?"

"I'm vastly well, I thank you."

"Lady Kew, I'm afraid you won't see over my head."

"Oh! I assure you...perfectly...perfectly..."

"Colonel Spandril, I'll trouble you...my shawl..."

"Clay, lend me your opera glass. How did you leave all at Bath?"

"I'm so glad that General Petcalf's gout in his stomach did not carry him off, for young Petcalf could not have acted, you know, to night—Mrs. Harcourt is trying to catch your eye, Lady Kew."

"All those who were new to the Theatre at Falconer-court, or who were not intimate with the family, were in great anxiety to inform themselves on one important point, before the prologue should begin.—Stretching to those who were, or had the reputation of being good authorities, they asked in whispers, 'Do you know if there is to be any clapping of hands?—Can you tell me whether it is allowable to say any thing?'—It seems that at some private theatres loud demonstrations of applause were forbidden. It was thought more genteel to approve and admire in silence, thus to draw the line between professional actors and actresses, and gentlemen and lady performers. Upon trial, however, in some instances it was found, that the difference was sufficiently obvious, without marking it by any invidious distinction ****. The overture was finished, the prologue, which was written by Mr. Sebright, was received with merited applause. After a buz of requests and promises for copies, the curtain drew up, and the first appearance of Zara, in the delicate sentimental blue satin, was hailed with plaudits long and loud—plaudits which were reiterated at the end of her first speech ****. The play went on—Zara sustaining the interest of the scene. She was but feebly supported by the sulky Selima.—The faults common to unpractised actors occurred.—One of Osman's arms never moved, and the other sawed the air perpetually, as if in pure despite of

of Hamlet's prohibition. Then in crossing over, Osman was continually entangled in Zara's robe, or when standing still, she was forced to twitch her train thrice, before she could get it from beneath his leaden feet. When confident that he could repeat a speech fluently, he was apt to turn his back upon his mistress, or when he felt himself called upon to listen to his mistress, he would turn his back upon the audience.—But all these are defects permitted by the license of a private theatre, allowable by courtesy to gentlemen actors; and things went on as well as could be expected—Osman had not his part by heart, but Zara covered all deficiencies. And Osman did no worse than other Osmans had done before him."

We are sorry that our limits will not permit us to present our readers with the conclusion of this chapter, which shews the authoress to be thoroughly conversant in the uninteresting bustle, and ludicrous insipidity of a Private Theatre.

We cannot take leave of "Patrouage," without expressing our just acknowledgments of the amusement it has generally afforded us, nor without contributing our share of applause to the vivacity, the humour, and the nature with which it abounds. If we shall be thought severe upon those parts, which we consider as calling for our animadversion, it is to be remembered, that it is not upon our ingenious and lively authoress that our censures rest so heavily, as upon that Father, who could give his paternal *imprimatur*, as the preface informs us, to such palpable and dangerous misrepresentations of public character and public principle.

ART. VI. *Remarks upon the systematical Classification of Manuscripts adopted by Griesbach in his Edition of the Greek Testament. By Richard Lawrence, LL.D. Rector of Mersham, and of Stone, in the County of Kent. Oxford, Parker; London, Rivingtons. 1814.*

THE notion of a literal identity between the present copies of the Scripture and the apostolical autographs is a vulgar error, which there are few who now entertain; none who may not be easily brought to acknowledge it to be unreasonable; for it cannot require any labour of proof to expose the erroneousness of the idea, which presupposes that every person who undertakes its written or typographical composition should be inspired. But setting aside the idea of its literal identity, the belief of its doctrinal integrity is necessary to the reasonable conviction of every one's faith. For, a proof of its partial corruption being
once

once established in important matters, its character for general fidelity is necessarily involved. It is consequently natural that we should regard with jealousy every attempt which may affect the integrity, or undermine the authority of the received text, even where the undertaking is directed to the object of bringing it to a higher degree of correctness and purity.

Among the many able and learned persons who have directed their attention to this object, and we believe with the utmost purity of intention, as none have laboured with greater diligence than M. Griesbach, none have given greater cause of alarm in the liberties which have been taken with the sacred text. The deservedly high character which his elaborate work has attained, affords the justest cause of apprehension from its singular merit. The comprehensive brevity of its plan, and the scrupulous accuracy of its execution, have long and must ever command our respect. Such are concessions which we frankly make to M. Griesbach, while we withhold our applause from his critical emendations. However divided the opinions held on the purity of his text, the merit of his notes is not to be denied. As a general and correct index to the great body of Greek manuscripts, they are an invaluable treasure to the scholar, and necessary acquisition to the divine. Indeed, admitting his classification of manuscripts to be erroneous, as we are inclined to believe his text is corrupt, yet from the clear and comprehensive manner in which the various readings are disposed, by merely varying the principle of arrangement, they may be applied to any system of classification, whenever a better is devised.

In reviewing a tract which professes to undermine the credit of a writer, whose reputation for accurate laboriousness has been as hardly earned, as it has been generally allowed; great allowances must be made for that laudable zeal with which the undertaker may be animated in writing. To this source, which indeed reveals itself in the first chapter of Dr. Lawrence's tract, we, without any hesitation, impute some part of the insinuations which the second is intended to convey. Divested of that warmth, which was as pardonable as it was natural in a writer, occupied as Dr. Lawrence in defence of those rights, which no man can see intrenched upon without jealousy, we cannot but think that this chapter might have been omitted, without any disadvantage to the cause, which the learned author has espoused; for the able and candid critic whom it affects, by imputing the originality of his design to MM. Bengel and Semler, has openly avowed * all that this chapter would prove. The remaining

* Griesb. Præf. Nov. Test. p. 5. "Ego vero doctis nonnullis Bengelli observationibus admonitus eam viam quam Semlerus ingredi cœperat, quamque diuturno studio edoctus unice veram esse perspexeram," &c.

chapters, amounting to three, demand our more particular attention; of which chapter iii. is intended to point out the fallacy of M. Griesbach's classification; chap. iv. to propose a new method of classification; and chap. v. to point out M. Griesbach's inaccuracies in the execution of his plan; the whole is concluded with a detailed exemplification, added in an Appendix.

To the third and fifth chapters our attention is thus principally drawn. And in order to give our readers an idea of the separate objects of the writers before us, we shall state them in their own words: Dr. Lawrence has thus selected M. Griesbach's exemplification of his plan.

“ To point out the principal ground of his classification it seems only necessary to give the following short extracts from his *Symbolæ Criticæ*. Comparing with the quotations of Origen the various readings of the manuscripts denoted by the letter L, he thus expresses himself: ‘ *Quantus sit inter Originem et codicem L consensus, inde patet, quod conveniunt inter se 519^{ies}. saltem (481), differunt autem non nisi 261 aut potius 202 locis. Hoc numero demto ab illo, supersunt consonantiæ 317. Eandem igitur recensionem exhibere codicem hunc atque Originem, recte supra statuimus, præsertim cum consentiant non in solis minutis, ed quod casu accidere potuisset, verum etiam in lectionibus gravioribus et characteristicis; sed neque in his tantum quod suspicionem interpolationis ex Origenis scriptis movere forte posset, verum in literarum quoque apicibus et minutissimis discrepantiis.*’ In proof also that the manuscript A belongs to the same class in the Epistles of St. Paul, he thus states the affinities of its various readings: ‘ *E variantibus lectionibus e codice A decerptis 110 consonant Origenianis, 60 autem ab his differunt.*’ Upon the excess therefore of the agreements above the disagreements discoverable in various readings of a manuscript it is that his system is founded. Such then being the groundwork of his system,” &c. P. 28, 29.

But in this conclusion of Dr. Lawrence we have little hesitation in believing M. Griesbach would not have concurred. For in this deduction he is supposed to form his calculation upon a numerical coincidence, whereas he expressly insists on a characteristic affinity in the various readings. And this he justly considers as not consisting merely in the more important readings, but in the more minute, for they also may be characteristic.

In fact, M. Griesbach's plan appears to have been literally this; he first calculated the numerical affinities, and finding them important from the excess of the agreements he thence investigated whether they were characteristic; and from finding them such, determined the class of the manuscript. And this statement of his mode

mode of proceeding seems to contain a sufficient answer to the objections raised against his classification by Dr. Lawrence, and to the mode of proof by which they are substantiated. For while the *characteristic* peculiarities are taken into the calculation which is made of the various readings of the manuscripts of any class, the *numerical* affinities which they may possess to the various readings of another class can never form a ground of their being placed in it. Such however is the substance of Dr. Lawrence's objections. After a calculation founded merely on the numerical affinities of the various readings of the Alexandrine manuscript to the readings of the Byzantine text, and to the quotations of Origen, he comes to the following conclusion :

“ The conclusion therefore is unavoidable, and we seem compelled upon this calculation to class the manuscript under the Byzantine text, as we were upon the other calculation under the Alexandrine; so that a diametrically opposite result takes place.” P. 33.

Upon this supposition of the imperfection of M. Griesbach's plan Dr. Lawrence founds his amendment; which, we beheld with considerable surprize, he rests, not on the characteristic affinities, but exclusively on the numerical.

“ The object simply seems to be, to determine with which out of three texts a manuscript has the greatest conformity. And this I presume can only be effected, not by considering the character of its deviations from one particular text, but the separate sums of its agreements or disagreements with all three, each contrasted with the other. If we possessed three different and dissimilar editions of the same book, and a copy taken from one of them, but from which we knew not, and were desirous of ascertaining the fact, how should we proceed? Should we not compare it with them all separately, and in which soever we found its affinities more or its differences less, to that assign it; the reasoning is so obvious, that I am at a loss to conceive how any other could have been adopted.” P. 54.

But surely if the affinities discovered in the first trial prove an identity, it must be unnecessary to proceed to a second, much more to a third; and it must be nugatory to undertake a calculation of numerical coincidences, when one characteristic similarity would put the matter out of dispute; assuming, what is supposed, that the editions are different, and the book really belongs to one. But in this view we admit the exemplification of Dr. Lawrence's rule to be in point, whereas it must be still objected, that the affinities of a book to the edition which it ranks under are essentially different from those between a manuscript and the class

class to which it belongs. A numerical calculation must establish an identity in the one case, but may not evince a relation in the latter.

In deciding between the respective merit of Dr. Lawrence and M. Griesbach's schemes, it is but justice to the latter to declare, that our opinion, of whatever value it may be considered, rests on his side. As the object is to determine *the class* of a manuscript, there seems to be little room to hesitate in declaring for that method which considers *the specific* rather than *the numerical* affinities of the different individuals which are to be referred to a separate class. In fact, one of the former, if of the kind we could logically describe, would weigh more gravely with us than any given number of the latter, provided the excess of the agreements above the disagreements, was such as to prevent an absolute identity. We remember to have seen it proved by Prof. Birch, from a single reading of Erasmus's Greek Testament, that he was acquainted with the celebrated Vatican manuscript; and he has on these grounds established a relation of affinity between that edition and manuscript, which the numerical disagreements of their various readings, that we know to be numerous, could never disprove.

These preliminaries being determined, the further objections to M. Griesbach seem nearly at an end. For all the examples of inaccuracy which Dr. Lawrence has collected with so much diligence, one short answer will suffice*. M. Griesbach did not conceive them characteristic, and therefore omitted them, not through inadvertence, but by design. However necessary to Dr. Lawrence's calculations, they were of no importance to his. There may hence arise a question as to his want of judgment in rejecting them; but none whatever of his want of accuracy in overlooking them: indeed of all persons engaged in the laborious and painful task of literal collation, against whom the charge of inaccuracy has been urged, the prospect of supporting it against M. Griesbach, seems to promise to the undertaker the most ineffectual and hopeless result.

But these observations are limited to the accuracy of his execution; to the merit of his plan we have many objections to make. In his predilections for the Alexandrine text, which he conceives he has discovered in the works of Origen, we are far from acquiescing. For we cannot see that M. Griesbach has evinced a similarity, by the production of characteristic affinities. There is besides an indecision in Origen's testimony, arising from

* But for any omission in this respect, the learned author has made his own apology, in stating the compendious nature of his work. Proleg. in Nov. Test. Sect. II. p. l. n* p. lv.

his inconstant readings; those readings in which he quotes as well against, as with the Alexandrine text, that destroys the force of his partial testimony in its favour. Did they merely consist in occasional deviations from this text, they would be of little moment; for Origen, like every divine, in quoting from memory, and by accommodation, must have constantly deserted the letter of the text. But when his deviations from one text prove to be coincidences with another, there is something more than accident in the variation. There seem indeed to be three modes of accounting for this circumstance; any one of which being admitted, destroys the weight of his testimony, wherever it is placed. He either quoted from both texts, or one of them has been interpolated from his writings, or his writings interpolated from it. Until the possibility of these cases is disproved, it seems vain to appeal to his testimony in favour of any one to which he but generally and occasionally conforms.

But on whatever side his testimony is placed, there seems to be little reason to doubt that it cannot be the Alexandrine. It is indeed true, that he was a catechist of Alexandria; but this circumstance goes but a short way to prove a conformity between his scriptural quotations, and the text or recension, which, in the new mode of classification, is termed the Alexandrine. The fact is, that he lived and died in a state of excommunication from that church, in which his principles were execrated, and his writings condemned*. And a more extraordinary and decisive proof of the fact, than can be ever collected from his various readings, exists in the manuscript termed the Alexandrian, between which and his writings an alliance is now proved to exist, by an analysis of their respective phraseology. It contains a complete copy of the version of the Septuagint, which, it is well known, he corrected, and inserted it in his Hexapla; yet while a nearly perfect copy of his revisal of it is preserved in the Vatican manuscript, it is found to be different from that which is contained in the Alexandrine†!

It is indeed with little appearance of justice that Origen's authority can be claimed in favour of the Alexandrian text. At an early period he settled at Cesarea in Palestine‡: here he was ordained presbyter, and had a special license to expound the scriptures§: and here the principal part of his commentaries

* Vid. Euseb. Hist. Eccles. Lib. VI. cap. xxxiii. n. 4. p. 287. ed Cant. 1720.

† Birch. Proleg. in Nov. Test. p. xix.

‡ Euseb. ib. cap. xxvi. p. 292. l. 10.

§ Id. ib. cap. xxiii. p. 287. l. 24. cap. xxvii. p. 293. l. 2.

were composed and published* ; which were subsequently collected by Pamphilus and Eusebius his professed apologists and imitators, and deposited in the library of Cesarea†. By those works the latter extraordinary person, when bishop of that city, was assisted‡ in revising that edition of the scripture at the command of Constantine, which, it is a curious fact, became the basis of the Byzantine text, instead of the Alexandrine§. As to the churches of Rome and Alexandria, they respectively convened councils, in which he was condemned ; and in the sentence which was pronounced against him, all the churches acquiesced, except those of Palestine, Phœnicia, Achaia, and Arabia||.

From the authority of Origen, little support can be consequently claimed to the Alexandrine text, or to the new method of classification, which it supports exclusively. And deserted by it, that text must be sustained by the character and coincidence of the manuscripts, in which it is preserved. This, it cannot be dissembled, is the natural and proper basis, on which the new system of classification rests. The extraordinary agreement of those manuscripts, not only with each other, but with the western and oriental versions of the scriptures, is so striking and uniform as to induce a conviction with many, that they contain the genuine text of scripture.

Nor can this conformity, which appears at first sight extraordinary, be in reason denied. It is asserted with one consent, by all who have inspected the principal of those manuscripts that contain the Alexandrine text, and who have compared their peculiar readings with the Old Italic and Syriac versions. It had been observed by M. Simon¶ before the new classification had existed even in conception ; and it has been confirmed by M.

* Euseb. ib. cap. xxxii. p. 296. l. 4.

† Id. ib. cap. xxxii. p. 296. l. 15.

‡ Id. ibid.

§ Id. Vit. Constant. Lib. III. cap. xxxvi. p. 646. l. 13—37. Conf. Socrat. Hist. Eccl. Lib. I. cap. ix. p. 34. Theodorit. Hist. Eccl. Lib. I. cap. xv. xvi. p. 44. Sozom. Hist. Eccl. Lib. I. cap. viii. p. 18, &c.

|| Vid. supr. p. 178, n. (*).

¶ Simon Hist. Crit. des Vers. chap. xv. p. 187. Comme cette traduction [la Version Syriacque] est tres-ancienne, il n'est pas suprenant, qu'elle s'accord aussi quelquefois avec le manuscrit de Cambridge, et par consequent avec l'Italique. Mais on peut dire en general, qu'elle s'accord plus souvent avec les exemplaires Grecs sur lesquels St. Jérôme retoucha l'ancienne Vulgate, qu'avec ceux aux quels elle étoit conforme.

Michaelis*, since it has been formed. The latter profound orientalist has formed those deductions, which have been already made, from the conformity of the witnesses, who are thus coincident, though remotely situated; that we may learn from their testimony, what is to be considered the genuine text, as currents preserving, by their uniform tenour, the purity with which they have descended from their common source.

Such is the ground-work of the new system, which is laid so broad and deep, as not to be shaken by the destruction of its outworks. If it is susceptible of any impression, its very foundation must be sapped. We must commence by accounting for the extraordinary affinities by which it is held together. A simpler principle must be suggested to account for those affinities, than that which traces them to the original publication of the sacred text.

And on descending to a closer view of the subject, and considering the affinity observed to exist between the Old Italic version and the original Greek, there is at the first glance something suspicious in the conformity, which betrays an alliance of a recent date. For this affinity was not discoverable in the Italic version of St. Jerome's days. At the command of Pope Damasus, he undertook the revisal of the Latin translation, on account of its deviation from the original†. This undertaking alone would sufficiently declare St. Jerome's opinion of this dissimilarity, which he undertook to remedy; if he had not in numerous places pointed it out‡. And his declarations are fully supported by the testimony of St. Augustine§, who was no friend to innovation, and who to the last declined using the version retouched by St. Jerome.

To approach, somewhat nearer, to the source of the difficulty, we must look from the period which produced the Vulgate of St. Jerome, to that which brought it into general use. About the beginning of the sixth century, this mystery begins to clear up. At that period, Cassiodorus, who observed the dissimilarity still existing between the original Greek and Latin translation, which Pope Damasus had vainly undertaken to remedy, by publishing a more correct version, took a more effectual mode of curing the evil. Calling in the aid of the Greek original, and taking

* Introd. to New Test. by Dr. Marsh, Vol. II. p. 1. ch. vii. §. 5. p. 24. and §. 6. p. 232.

† Vid. S. Hieron. Oper. Tom. II. p. 336. f. et. Tom. VI. Præf. in iv. Evang. ed. Victor.

‡ Vid. Sim. Hist. des Vers. chap. v. p. 40. seq.

§ Vid. Epist. S. August. ap. S. Hieron. Oper. Tom. II. p. 314. h.

St. Jerome's version as its best interpreter, he undertook the correction of the Old Italic by the Vulgate*. And the method in which he performed this task effectually removed the dissimilarity between them, which had so obstinately continued to his times. The monks who were employed in this work, were commanded to erase the words of the former translation, and to substitute those of the latter; taking due pains to make the new writing resemble the old†. The manuscripts thus corrected, in which, on the basis of the old translation, the corrections of the new were ingrafted, he had incorporated with the Greek original in one volume. To these he gave the name of Pandects, causing some of them to be copied in the large, or uncial character; and some of them, for the convenience of general readers, to be copied in a smaller‡.

Here therefore we conceive, the main difficulty before us finds an easy solution. To this cause is to be attributed the affinity discoverable between the eastern and western text, in which the patrons of the new method of classification seem to have discovered the marks of a high original, ascending to the apostolical days; but which really claim no higher authors than the illiterate monks of a barbarous age. And here it is likewise conceived no improbable origin is traced for that peculiar class of manuscripts termed Codices Græco-Latini, which are now found of such utility in correcting or in corrupting the sacred text. Every circumstance§ connected with their history seems to identify them

* Cassiod. de Div. Lect. cap. xiv. xv.

† Cassiod. ibid. Precor enim vos qui *emendare* presumitis, ut *superadjectas literas* ita pulcherrimas *facere* studeatis, ut *potius ab antiquariis scriptæ fuisse* judicentur. Ce qu'il étoit difficile de pratiquer, lors qu'on changeoit plusieurs mots à la fois pour les rendre conformes aux exemplaires de St. Jérôme, comme il est arrivé souvent dans les manuscrits de Clermont et de St. Germain des Prés; et même dans plusieurs autres qui ne sont pas si anciens. Simon: ib. chap. viii. p. 97.

‡ Simon. ibid. p. 94, 95.

§ Simon. ibid. chap. viii. p. 96. Mais cette règle qui étoit bonne d'elle même apporta dans la suite une grande confusion dans les exemplaires de la Bible qui ont été copiés par les Latins. Ceux qui firent le métier de critiques dans les Monastères, d'où l'on a tiré presque tout ce qui nous reste des anciens manuscrits, n'ayant pas la capacité que cet emploi demandoit, les ont plutôt corrompus que corrigés en plusieurs endroits. C'est à quoi il faut bien prendre garde dans les diverses leçons qu'on rapporte de ces anciens manuscrits. Je ne dirai ici du Vieux Testament: mais ceux qui voudront examiner les deux anciens exemplaires de S. Paul, dont l'un

them with the Pandects of Cassiodorus. Their age being nearly that of the sixth century, the places from whence they have been taken, the French monasteries. And with these circumstances their general appearance comports. The text nearly obliterated with corrections; the margin defaced by notes; the orthography abounding with barbarisms; and the Greek original and Latin translation aiming at a literal affinity, yet frequently at variance, not only with each other, but with themselves. Such, or we are grossly deceived, is the true pedigree of the Cambridge, the Clermont, the Laudian, the Leicester manuscripts, &c. which occupy the principal rank in the new classification. The first of these manuscripts appears to have been brought out of Egypt, where it was seemingly composed for the use of some convent of Latin asceticks: this appears probable not only from some internal evidence in its margin, but from its ancient and barbarous orthography; the former of which seems to indicate, that it was not composed for domestic purposes; the latter, that it was not written in a country where Greek or Latin was the vernacular, at least the primitive tongue. It was in all probability the identical model from which the Greek part of the Pandects of Cassiodorus was copied; and has, beyond all doubt, been the parent of other manuscripts of the same kind. Not to insist on the Bentleian Codex expressly taken from it, which, as Dr. Beriman seems to have believed, has been quoted as original authority*; the Leicester manuscript lies under some suspicion of having no claims to a less spurious origin; such being seemingly the opinion of M. de Missy, who, on subjects of this kind, was no ordinary judge.

Submitting these observations to the consideration of our readers, we now leave them to estimate what authority they leave to the testimony of the old version, quoted in favour of the new classification. To us it appears a matter capable of demonstration, that it can be entitled to none. The undertaking of Jerome and Cassiodorus, had they been silent upon this subject, would prove a dissimilarity once existing between the old Italic

l'un est dans la Bibliothèque du Roi, et l'autre dans celle de St. Germain des Prez, les trouverent tout défigurés par les différentes corrections, qu'on a faites, tant dans le Grec que dans le Latin. Id. Nouv. Observ. sur le Text et les Vers. chap. ii. p. 18. Je liu [M. Arnaud] ai déjà indiqué en général que les Retractations de Bede sur les Actes des Apôtres, un des manuscrits de Robert Etienne, et quelques autres, d'où il peut connoître que le manuscrit de Beze n'est pas le seul exemplaire du Nouveau Testament, qui ait été retouché expres, et d'un si étrange manière.

* Crit. Dissert. up. 1 Tim. iii. 16. p. 158.

and the Vulgate and Greek. That dissimilarity has now disappeared, and they are at length found to coincide. To what therefore, but the correction of those pious fathers, is the affinity now to be ascribed?

But it will be objected, the affinity of the Old Italic with the Syriac, which cannot be traced through the Greek, as not discoverable in it, still stands in support of the original position; and while it remains unaccounted for, the evidence of an affinity derived from the beginning is sufficiently apparent to support the new classification. Yet even this difficulty is not too stubborn to be conquered. And, turning to the consideration of the next revision, that the sacred text underwent, it seems to supply us with an easy solution.

It has been ascertained, and we shall see upon good authority, that Charlemagne directed his attention not only to the revision of the text of the Vulgate, but to the correction of the Gospels after the Syriac and Greek*. This, it will be admitted, was in his days no impossible task, from the veneration in which Jerusalem was held, and the pilgrimages undertaken to the Holy Land. We have, however, internal evidence of the matter in dispute. For while the Greek original is not found to partake of the affinity, the Latin and Syriac translations are observed to have some literal coincidences, in the Gospels, which are alone said to have been retouched. Professor Alter, in a letter to Professor Birch, describing the version of the Jerusalem Syriac, specifies five places in St. Matthew, in which it agrees literally with the old Italic, while it dissents from the Greek†. And Professor Michaelis has observed of the Montfort manuscript, which has been confessedly corrected by the Latin, that in the short space of four chapters of St. Mark, it possesses three literal coincidences with the old Syriac, two of which agree with the old Italic, while they differ from every known manuscript extant in Greek‡.

The inferences which follow from these circumstances, are sufficiently obvious. And the affinities thus traced between the Oriental and Western texts, are to be attributed, not to the original autographs of the apostles and evangelists, but to the

* *Thegan de Gest. Lud. Pii ap. Duch. 277. Quatuor Evangelia quæ intitulantur nomine Matthæi, Marci, Lucæ, et Joannis in ultimo, ante obitus sui diem, cum Græcis et Syris optime correxerat. Vid. Sim. Hist. des Vers. chap. ix. p. 100.*

† *In Matt. vii. 25. viii. 9. ix. 17, 28. xxvii. 40. Vid. Epist. Alter. Birch. Prolegom. in Nov. Test. p. lxxxv.*

‡ *Mar. iii. 20, 34. vi. 48. Vid. Michael, Intr. to N. Test, by Dr. Marsh. Vol. II. p. I. ch. viii. §. 6. p. 286.*

corrected translations of Jerome, Cassiodorus; and Charlemagne. Indeed the existence of affinities between those versions, which the originals do not acknowledge, ought to be taken as definitive in establishing the fact. For surely it is of all suppositions the most improbable, that the latter, which descended immediately from the common source of the whole, should want that conformity to the original, which was discoverable in two branches, which flowed from it, in collateral channels, and by a devious course.

And probably these considerations which seem to reduce the distance placed between the Montfort manuscript and those manuscripts which occupy the first rank in the new classification, will entitle the former to somewhat more serious attention than it has latterly received. The general opinion entertained of that manuscript, is, that it was written in the interval between the years 1519 and 1522, for the purpose of furnishing Erasmus with an authority for inserting the text of the three heavenly witnesses in his third edition of the Greek Testament. But this notion, which is rendered highly improbable by the appearance of the manuscript, is completely refuted by the literal affinities which have been already observed to exist between it and the Syriac. The knowledge of that oriental version in Europe was not earlier than 1552, when it was brought by Moses Mardin to Julius III, and even then there was but one person who could pretend to any knowledge of the language, and who was obliged to receive instruction in it from the foreigner who brought it, before he could assist him in committing it to print*. Yet admitting, that the knowledge of this version and language existed thirty years previously, which is contrary to fact, still an attempt to give an appearance of antiquity to this manuscript, by interpolating it from the Syriac is a supposition rendered grossly improbable by the state of literature at the time. For no fabricator could have ever calculated upon these evidences of its antiquity being called into view. Notwithstanding the curiosity and attention which have been latterly bestowed on these subjects, and which no person, in the days of Erasmus, could have foreseen; they have been but recently observed. These affinities, which cannot be ascribed to accident, consequently claim for this manuscript, or the original from which it was taken, an antiquity which is very remote. But its affinities with the Syriac are not the only peculiarities, by which it is distinguished. It possesses various readings in which it differs from every known Greek manuscript, amounting to a number, which excited the astonishment

* Simon Hist. des Vers. ch. xv. Michael. Introd. *ibid.* ch. vii. §. 2. p. 8.

of Prof. Michaelis and Dr. Mill *. Some of them, we have already seen, are coincident with the Syriac and old Italian version; but as it has other readings which they do not acknowledge, we cannot so easily account for these peculiarities, as by admitting its relation to some other source, which, as not immediately connected with them, is probably very remote. And if this source be traced by the analogy which it preserves to the old Italic, it must be clearly of the very highest kind. Of these circumstances we shall make a proper use, when we come to consider the changes which the Greek text has undergone; particularly in those respects, in which it differs from the reading of this manuscript. In the mean time we turn to consider the last stay on which the new system of classification upholds itself.

Though the testimony of the old Italic version cited in favour of the new classification must be given up, still it may be contended that the concurrence of the Syriac and Vulgate with the Greek, by which the old translation was corrected, is adequate to support the entire weight of this system. We reply; that with respect to both translations they must stand and fall, with the original text, and that of a very late edition. The origin of the Vulgate is well known; and not previously to the commencement of the fifth century. Nor can the Syriac claim a much higher original; the oldest proofs of its antiquity are found in the quotations of St. Ephrem †, who flourished near the close of the fourth. At the beginning of this century, an edition of the original Greek was published by Eusebius, of Cesarea, under the sanction of Constantine the Great. Let us examine how far it will enable us to account for those coincidences between the original and the translations, on which the new classification now rests its entire support.

The authority with which Eusebius was vested, to prepare this edition, was conveyed in the following terms, as nearly as the original can be literally expressed ‡.

“ It seemeth good unto us to submit to your consideration, that you would order to be written, on parchment prepared for the pur-

* Michael. *ibid.* ch. viii. §. 6. p. 286.

† Vid. Michael, *ibid.* ch. vii. §. 7. p. 32. and Dr. Marsh's note 12, p. 554.

‡ Constant. Epist. ap. Euseb. Vit. Const. Lib. IV. Cap. xxvii. p. 646. l. 13.—*πρότερον γὰρ κατεφάνη, τὸ δηλῶσαι τῇ σὺ συνέσει, ὅπως ἂν πεντήκοντα σωματῖα ἐν διφθέροις ἐγκατασκευοίς, εὐανγελίσας, τε καὶ πρὸ τῆν χρῆσιν εὐμετακόμισα, ὑπὸ τεχνιτῶν καλλιγράφων καὶ ἀκριβοῶς τὴν τέχνην ἐπισαμένων, γραφῆναι κελεύσεις· τῶν δειῶν δηλαδὴ γραφῶν, ἂν μάλιστα τὴν τ' ἐπισκευὴν καὶ τὴν χρῆσιν τῷ τῆς ἐκκλησίας λογῷ ἀναγκαίαν εἶναι γινώσκεις..*

pose, by able scribes, and accurately skilled in their art, fifty codices, both legible and portable, so as to be useful ; namely, of the sacred scriptures, whereof you know the preparation and use to be chiefly necessary to the doctrine of the church," or, what amounts to the same thing, " of the sacred scriptures, whereof chiefly, you know, the preparation, and use to be necessary to the doctrine of the church."

Let us now compare the authority thus committed to Eusebius, which seems to have vested him at least with a discretionary power, of selecting chiefly those sacred scriptures which he knew to be useful and necessary to the doctrine of the church, with the state of the sacred text as it is now marked in the corrected edition lately put forth by M. Griesbach ; and we shall perhaps discover how far it is probable he acted to the full extent of his powers, and removed those parts of scripture from the circulated edition, which *he* judged neither conducive to use or doctrine, and which are now marked as probable interpolations in the received text. They amount principally to the following ; the account of the woman taken in adultery, John vii. 53.—viii. 11. and three texts which assert in the strongest manner the mystery of the Trinity, of the Incarnation, and Redemption, 1 John iii. 7. 1 Tim. iii. 16. Rom. xx. 28. In these passages the Syriac translation reads, with the corrected text, and against that which is termed the received.

If two points can be established against Eusebius, that he wanted neither the power, nor the will, to suppress these passages, particularly the latter, there will be fewer objections lying against the charge, with which we are adventurous enough to accuse him ; in asserting that the probabilities are decidedly in favour of his having expunged, rather than the catholics having inserted, those passages in the sacred text.

There will be less reason to dispute his power over the copies of the original Greek, when we know they were recommended by his high reputation for learning, aided by the powerful authority of the emperor * ; and when it is remembered, that the number of the copies of scripture was in this reign above all others considerably reduced on account of the destruction made of them in the preceding †. Let us add to these considerations, this further circumstance ; that the edition of the scriptures altered by him, was peculiarly accommodated to the opinions of the Arians, who from the reign of Constantine to that of Theo-

* Antipat. Bostriens. Serm. I. adv. Euseb. Apol. pro Orig. in Council. Nic. II. Act. v. Ἐγὼ δὲ ὅτι μὲν πολυῖσιν ὁ ἀνὴρ, καὶ ἂν ἐν τι τῶν παλαιότερων συγγραμμάτων τὴν ἐκείνην διέλαθε γνώσει, σύμφημι καὶ ὁμολογῶ· βασιλικῇ γὰρ συνεργίᾳ χρώμενος, ῥαδίως τὰ πανταχῶς πρὸς αὐτὸν συνάγειν ἠδύνατο.

† Euseb. Hist. Eccles. Liv. VIII. cap. ii. p. 377. l. 35.

dosius, held an unlimited sway over the church, and there will arise something more than presumptive proof in favour of the opinion which we have advanced; that at this period an alteration was made in the sacred text, of which it still retains a melancholy evidence, particularly in the translations made from the edition of Eusebius.

And with respect to the influence which his edition had upon the sacred text at large, it is most strongly evinced in the early translations. If it can be shewn that it affected these, its more powerful operation upon the original, cannot be reasonably disputed.

On reviewing those translations, and considering the Coptic in the first place, which reads, in the disputed passages, against the received text, and with the corrected, the fact is not to be denied. For it possesses the *κεφαλαια*, or divisions similar to our verses *, which Eusebius applied to the scripture, in inventing his celebrated canons with the aid of Ammonius's harmony, and accommodating them to the parallel passages of the Gospels. And this remark may be in some measure extended to the Syriac, which in the affinity that it possesses to the Vulgate, that was incontestably corrected by Eusebius's edition, betrays a very decisive evidence of its having directly proceeded from the same original. But as more immediately to our purpose, it may be stated, that a copy of this version preserved in the Laurentian library, bearing date as far back as the year five hundred and eighty-six, has subjoined to it the canons of Eusebius, and the epistle to Carpianus †, describing its use in finding the correspondent passages of scripture.

With these versions, those of the Ethiopic, the Armenian, the Arabic, and Persian, must stand or fall; in admitting its influence upon the former, we must admit it upon the latter, as made after them, instead of the original. Indeed the Coptic and Syriac have long become dead languages, being superseded by the Arabic, which is the learned language of the East, as being that of the Mohammedan scriptures. The Coptic and Syriac versions are consequently attended, in general, with an Arabic translation, added in a separate column; out of these the priests, having first read the original which they rarely understand, then repeat the translation to the people.

Great as the influence which it thus appears, the edition of Eusebius possessed over the Eastern text, it was not greater than it possessed over the Western. If a doubt could be entertained

* Simon Hist. des Vers. ch. xv. p. 191, 192.

† Vid. Gor. ap. Blanchin. Evangel. Quadrupl. Tom. II. P. II. p. clxxxiii.

that St. Jerome, revising that text at Bethlehem, (in the heart of Palestine, where Eusebius revised the original), would have followed any exemplar but it; the matter would be placed beyond controversion by the epistle which he has prefixed to the work, and addressed to Pope Damasus *. It places beyond all doubt, that, in correcting the text, the edition of Eusebius was before him; as it describes his canons which are consequently represented, as applied to the text by St. Jerome. Among the manuscripts of the Vulgate preserved in France, of which several are of the highest antiquity, one, which remained in the Benedictine Convent of St. Germain des Prez, had its text accurately divided by the Eusebian sections or *κεφάλαια* †.

The influence of the Vulgate upon the Old Italic, which formed another branch of the Western text, has been already noticed. In the age of S. Augustine, it was making a sensible encroachment upon the antecedent translation. Ruffinus first followed it, and Cassiodorus brought it into general usage. In some of the oldest copies of the Italic, notices appear, declaring that they had been collated and corrected by the Vulgate ‡. Bibles of this description, written in the age of Hugue de S. Clair, are still preserved, with marginal references to S. Jerome and to the original; the readings of the latter were probably taken on the authority of the Vulgate, which possessed the reputation of maintaining a scrupulous adherence to the Greek. After this period the new translation gradually superseded the old; and the former is now adopted by the Romish Church, as of paramount authority to the original.

If the influence of the edition of Eusebius extended thus wide, embracing both extremes of the Roman Empire, it is not to be disputed that its operation must have been more powerful, where it was aided by his immediate reputation, supported by the autho-

* Vid. S. Hieron. Epist. Damas, Tom. IV. in init.

† Cassiod. de Div. Lect. cap. xii. *Meminisse autem debemus, Hieronymum omnem suam translationem in autoritate divina, sicut ipse testatur, propter simplicitatem fratrum colis et commatibus ordinasse, ut qui distinctiones secularium literarum comprehendere minime potuerunt, hoc remedio suffulti inculpabiliter pronunciarent sacras literas.* En effet *on voit toutes ces distinctions*, dans les plus anciens manuscrits Latins qui nous ayons de la Bible de St. Jérôme. Simon. ib. chap. x. p. 122.—Id. ib. p. 126. St. Jérôme avoit mis dans son Edition Latine une autre sorte de division *qu'il avoit prise des exemplaires Grecs.*—Celle qui regarde les dix Canons d'Eusebe, et qui a été d'une grand utilité pour ôter la confusion qui étoit avant St. Jérôme dans les exemplaires Latins.

‡ Simon ibid. p. 106.

city of Constantine. We have already stated the reasons which have induced us to ascribe such influence to the first edition of the Scriptures published with the royal authority. But a circumstance which tended to extend this influence, besides the great reputation of the person by whom it was revised, was the mode of dividing the text, which was introduced with the sections or heads that were adapted to Eusebius's Canons. This division of the text, as we have seen St. Jerome was aware, in adopting it in the Vulgate, was of infinite service to those who had to struggle with great inconveniencies in reading, from the want of a systematic mode of punctuation. But the advantage of it was even more sensibly felt in reciting; for the practice of chanting the service, introduced into the Greek Church from the antient Synagogue, was greatly facilitated, from its portioning out the text in a kind of prosaic metre. It can be therefore little matter of surprize that we find those divisions generally introduced into the whole body of Greek manuscripts; and that the stated number of *σίχοι*, or verses, into which they are subdivided, is generally subjoined at the end of each of the books of Scripture. The bare existence of these divisions in the manuscripts of the original Greek, which, as we have already seen, extended to the foreign translations, contains a standing evidence of their common descent from the edition set forth by Eusebius. They are found in the oldest of those which have descended to us; some of which contain declarations that they were adopted from older. In a beautiful illuminated copy of the Gospels, formerly in the Vatican, which was apparently written for the use of the Emperor John II., who succeeded Alexius in the year 1118, a marginal note appears, in which, while it declares that the manuscript was a transcript from older copies preserved at Jerusalem, it adds the number of the sections and subsections, after the usual manner*.

As it is thus apparent that Eusebius wanted not the power, so it may be shewn that he wanted not the will, to make those alterations in the sacred text, with which we have ventured to accuse him. In one instance we are greatly deceived, or the charge may be brought absolutely home to him. St. Jerome informs us†, that the latter part of St. Mark's Gospel was wanting in
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* 'Ευαγγέλιον κατὰ Ματθαῖον ἐγράφη καὶ ἀντεβλήθη ἐκ τῶν ἐν Ἱεροσολύμοις παλαιῶν ἀντιγράφων, τῶν ἐν τῷ ἁγίῳ ὄρει ἀποκειμένων, ἐν σιχοῖς βυπῶ, κεφαλαίοις τριακοῖσις πενήκοντα ἑπτα. in Cod. Urbino-Vatican. 2. ap. Birch Proleg. in Nov. Test. p. xxvii.

† S. Hieron. Epist. cl. quæst. iii. Tom. III. p. 416. Aut enim non recipimus Marci testimonium, quod in raris fertur Evangelii, omnibus

most copies of the Evangelist extant in his times; the beginning of the fifth century. As the passage is absolutely necessary to bring the Evangelist's narrative to a close, and as it introduces an apparent contradiction between the accounts which St. Matthew and St. Mark give of nearly the same incident, it is a moral certainty that it must have been expunged from the original text, and not a modern interpolation; for the contradiction affords a reason as conclusive *for* the former, as *against* the latter, supposition. As it existed in some copies in St. Jerome's day, it necessarily existed in more in the days of Eusebius; for we shall see that it evidently lost the authority to be derived from his powerful sanction. But though it contains many striking coincidences with the other Evangelists, we are assured that Eusebius wholly omitted it in his Canons[†]: there seems to be consequently no other reasonable inference, but that his edition agreed with them, and with the copies extant in the times of St. Jerome, in omitting this passage. Now those Canons, compared with the passage in question, convey all the certainty which can be derived from presumptive evidence that he omitted this passage, not on the testimony of antecedent copies, but as unsuitable to his harmonical tables: for while *they* point out as well those passages in which the Evangelists relate something peculiar to themselves, as in common with others, *it* contains, at first sight, an apparent contradiction, which would be only likely to strike a person employed in the task of composing such tables as those of Eusebius. The inference seems to be as strong as the establishment of the point requires, that *he* first omitted this passage of St. Mark in the sacred text, as he has omitted it in his Canons.

And if it is probable that he omitted this passage, much more probable is it that he omitted at least one of those verses, the authenticity of which has been so long a subject of controversy. Indeed, the whole three inculcate a doctrine, which is somewhat at variance with what we know, on the most indisputable testimony, to have been his private opinions. The doctrine of Christ being of *one substance* with the Father is asserted in all of them;

omnibus Græcæ libris pene hoc capitulum in fine non habentibus; præsertim cum diversa atque contraria evangelistis cæteris narrare videatur.

[†] Ἐν τίσιν μὲν ἀντιγράφοις ἕως ὧδε πλήρῃται ὁ Εὐαγγελιστὴς, ἕως καὶ Ἐυσέβιος ὁ Παμφίλος ἐκάνονισεν. Schol. Venet. S. Marc. vi. 10. ap. Birch. *ibid.* p. xxi. This note is added by the learned editor, to illustrate the circumstance of this passage of St. Mark being wanting in the celebrated Vatican manuscript.

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though most particularly in St. John's Epistle. But on the subject of this doctrine, it is notorious that Eusebius shamefully prevaricated in the celebrated Council of Nice. He first positively excepted against it*, and then subscribed to it†; and at length addressed a letter to his Church at Cesarea, in which he explained away his former compliance, and retracted what he had asserted‡. On a person of such versatility of principle no dependence ought to be placed; not that we are inclined to believe what has been often laid to his charge§, that he was at heart an Arian. The truth is, as indeed he has himself placed beyond a doubt,—he erred from a hatred to the peculiar notions of Sabellius; who, in maintaining that Christ was the first person incarnate, had confounded the persons||, as it was conceived he divided the substance. Into this extreme he must have clearly seen that the Catholics were inclined to fall¶, in opposing the opposite error in Arius; and on this very point he consequently maintained a controversy with Marcellus, of Ancyra**, who was however acquitted of intentional error, by St. Athanasius†† and the Council of Sardica‡‡. Whoever will now cast but a glance over the disputed texts, as they stand in our authorised versions, will directly perceive that they afford a handle by which any person might lay hold who was inclined to lapse into the errors of Sabellius. Is it therefore too much to lay to the charge of Eusebius, that in preparing an edition of the Scriptures for general circulation, he provided against the chance of the danger which he feared, by cancelling one of those passages, 1 Joh. v. 7; and altering the remainder, 1 Tim. iii. 16. Rom. xx. 28?

Let the most prejudiced of the advocates of the new method of classing the Greek manuscripts, according to the coincidences

* Socrat. Hist. Eccles. Lib. I. cap. viii. p. 22. l. 34.

† Id. ibid. p. 22. l. 39.

‡ Id. ibid. p. 22. l. 43. conf. p. 23. l. 40. p. 25. l. 2—12. p. 26. 12—23.

§ Theodorit. Hist. Eccles. Lib. I. cap. vii. p. 28. l. 8. p. 30. l. 22. p. 29. l. 10. Sozom. Hist. Eccles. Lib. I. cap. xv. p. 33. l. 9—20. Lib. II. cap. xviii. p. 68. l. 20—30. S. Hieron. Ruffin Epist. Lxv. cap. iv. Tom. II. p. 231. Id. adv. Ruffin. Lib. I. cap. ii. p. 234.

|| S. Epiphan. adv. Hæres. Lib. III. Hær. Lxxii. p. 513. b. conf. Hær. Lxxii. p. 834. a.

¶ Socrat. Lib. I. cap. xxiii. p. 58. l. 5. Sozom. Lib. II. cap. xviii. p. 68. l. 20—30. Epiphan. Lib. III. h. Lxxii. p. 834. a.

** Socrat. Ib. Lib. II. cap. xx. p. 105. l. 16. Euseb. Contr. Marcel. Lib. I. cap. i. p. 60. d. 61. a.

†† S. Epiphan. adv. Hær. Lib. III. hær. Lxxii. p. 837. b.

‡‡ Socrat. Lib. II. cap. xx. p. 105. l. 9.

of their respective texts, now take a retrospective view of their descent, as it has been traced from the edition of Eusebius. Let him compare the alterations which have been recently made on their authority in the text of Scripture, with his peculiar opinions. Let him then answer how far their collective authority ought to decide against the truth of any doctrine, or the authenticity of any verse which is at variance with the peculiar opinions of him by whom it was revised and published.

In this impeachment of the original reviser of that edition of the Scriptures, from which there is more than a presumption all manuscripts that are of any character have directly descended, its last feeble support seems to be withdrawn from the new system of classification. If any force be allowed to what has been hitherto advanced, the affinities on which it is founded are to be traced to a very different cause than a coincidence with the original text of Scripture. Nor do we presume too far in explicitly denying,—That it claims any support from the authority of Origen: That it receives any from the original testimony of the eastern and western versions: That it derives any from the best and most antient manuscripts, or is countenanced in its important deviations from the received text, by any which have not been altered from the times of Eusebius.

Having thus removed the buttresses, and drawn out the braces which uphold this vast and uncemented pile, we need no further earnest of its falling to the ground, than the hollowness of its foundation. The same materials, when reduced to a heap, may be employed in raising a new structure. Hitherto we have brought the integrity of the received text barely within the verge of probability. The only positive argument on which it is impeached has been indeed disposed of; and a negative consequence established, by which it is covered. To entitle it to stand as authority, positive evidence, however, must be cited in its favour. But this undertaking would lead us far beyond the limits which we have prescribed to ourselves in this place; further investigation on this point must consequently be reserved for a future number. It shall be then our object to suggest a new principle of classification, and to determine what rank the received text may be assigned, according to the proposed system. But more particularly it shall be our object to vindicate those important passages of the received text which have been rejected from the Scripture Canon, on the principles of the new method of classification.

(To be continued.)

ART. VII. *Memoirs of John Horne Tooke, &c.*

[*Concluded from p. 92.*]

IN the interval between these two controversies, the celebrated case of the printers occurred; a conflict, at first, between the House of Commons and a portion of the Corporation of London, the result of which was the acquisition by the proprietors of Newspapers of a sufferance to publish, daily, the proceedings of the legislature. Mr. Stephens claims the whole merit of this transaction for Mr. Horne, but considering the share which Mr. Wilkes took in the transaction, that is not very probable; and Mr. Almon, who was materially interested in the event, tells us, in his *Memoirs of Wilkes*, (Vol. v. p. 56.) that the plan was concerted between Mr. Wilkes and himself, and the means of resistance precisely arranged, and punctually executed. From the want of accuracy we have already noticed in Mr. Stephens, we are strongly inclined to believe that, not only in this, but in Alderman Beckford's, and some other affairs, he has considerably overstated the importance of his hero.

We now come to the period when Mr. Horne, actuated by no motive at all connected with propriety, did an act, in itself extremely proper; he resigned his living, and renounced, as far as he could, the clerical character. Mr. Stephens says,

“By the publication of his letter from Montpelier, all hopes of professional preferment were cut off, while at the same time, he had rendered himself one of the most marked men in the kingdom, by his recent controversy with Mr. Wilkes. A consciousness of the injustice resulting from this latter circumstance, perhaps, might in some measure have soured his temper, and rendered him but little desirous of the applause of the multitude during the remainder of a long life.”

This as usual, is a shallow and partial view of the matter. A person imbued with the opinions, principles and passions which from his earliest life appear to have swayed Mr. Horne, was a criminal hypocrite in entering into holy orders at all. When he assumed the clerical character merely to gratify the wishes of his father, he made a great step toward positive guilt. If he did not feel the fervour necessary to promote the great ends of his calling, he ought at least, carefully and conscientiously to have examined himself for the purpose of ascertaining whether he could renounce those passions and desires, which would degrade the priestly character in his person. If he considered “the hand of a Bishop to be infectious,” and that “its imposition, like the

sop given to Judas, was only a signal for the Devil to enter ;" in short, if any portion of the ribaldry he wrote to Mr. Wilkes in January, 1766, formed a portion of his opinions in 1760, he did not receive the Devil at the time of ordination, but came to that ceremony fully fraught with fraud, craft, hypocrisy, and those eminently bad qualities, by which the dæmon most effectually characterises those whom he most copiously inspires. If these opinions were afterward received, he was inexcusable for retaining the cure of souls one moment after he had adopted them. But the view of his life gives us no reason to pause in pronouncing an opinion on his original baseness and wickedness. They are proved by the circumstances attending his libel on the Princess Dowager of Wales, and his apology for the *Essay on Woman*. He studiously disgraced the priesthood by exposing himself to the jealous and censorious clergy of the continent, dressed like a fiddler or a mountebank, in a camlet coat of blue and silver, and other frippery. The sanguinary ferocity of his personal contests, and his readiness to undertake every job, which could afford him an opportunity of displaying himself in a point of view unbecoming a clergyman had, long before he renounced the gown, made him unworthy of the character of a Christian minister. Mr. Stephens is pleased to suppose that the publication of his letter to Mr. Wilkes cut off his hopes of professional preferment. Had that letter never existed, his support of Mr. Wilkes, his contention with him, his desire to dye his black coat red, his eagerness to appear as a duellist; every circumstance by which he was known to the public was calculated to stigmatize any patron, who should bestow a living on such a character. He must himself have been not less foolish than dishonest, if he expected, or even desired it, while he retained the notions expressed in his Montpelier letter, or while he, an avowed contemner of matrimony, was the known father of several children.

So ended the first period of Mr. Horne's life, according to our division. And now, having determined to become a lawyer, and in 1773, "at an age" as his biographer most arithmetically expresses it, "that only wanted thirteen years of completing half a century," the hero hired a house in Windmill-lane, near Brentford. Here amid his studies, the "ex-minister" instituted a strict inquiry into his own affairs, and effected some important curtailments, in "the articles of 'greens,' 'cabbages,' 'cauliflowers,' and 'sallads,' which had their usual accompaniments of 'oil,' 'vinegar,' 'mustard,' 'pepper,' and 'salt;'" but this great domestic reform was not achieved without some severe conflicts with "Molly," who seems almost to have baffled the scholarship of her master, with the simple literature of "pot-hooks and hangers."

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“ While Mr. Horne was thus occupied,” his biographer proceeds, “ he was suddenly called from his literary and legal labours, by the voice of friendship ; and his assistance was not invoked in vain ; for we shall now behold him, on a critical and delicate occasion, acting on his own and original plan, and effecting his purpose, in a manner and by means peculiar to himself.

“ Mr. William Tooke, a man of considerable fortune, with whom he had been long intimate, and who during his controversy with Mr. Wilkes, had borne public testimony to his honour and integrity, had purchased the estate of Purley, situate near Godstone, in the County of Surrey. This circumstance had given birth to many disputes with Mr. De Grey, a neighbouring gentleman, of great influence, whose lands joined, and who, as lord of the manor, claimed a paramount jurisdiction over certain parts of Mr. Tooke's newly acquired property. They had contended, in Courts of Law, about fish ponds and common rights ; and an attempt was now made, by means of an Act of Parliament, to settle the dispute for ever. Accordingly, on Tuesday the 10th of February, 1774, a bill was brought in by Sir Edward Astley, to enable Thomas De Grey, Esq. to inclose several common lands and fields, in the Counties of Norfolk and Surrey. Mr. Alderman Sawbridge immediately presented a petition from W. Tooke, Esq. requesting delay, on the ground that the usual notice had not been given to the inhabitants, and that the inclosures in question, so far as regarded the County of Surrey, would prove highly prejudicial both to them and himself. It was also added, that to pass this bill, while the title to part of the lands was still in litigation, would be indecent and unprecedented, being highly detrimental to the interests of the petitioner and others. This request, however, was not complied with ; for the Bill was ordered to be read again, on an early day ; and an intention was plainly evinced of precipitating it through its various stages.

“ It was in this dilemma, that Mr. Tooke applied to Mr. Horne, and earnestly intreated him to interpose. He stated ‘ his character as well as fortune to be at stake, and hoped, that, under the colour of an inclosure Bill, he would not be deprived of a large portion of his estate, which was chiefly valuable on account of his right to fatten sheep on the neighbouring downs.’

“ Mr. Horne, *from whom I learned these particulars*, immediately replied, ‘ that the mode of procedure was easy and expeditious ; for the Court of Parliament, like all other courts, was governed by certain known rules ; and that as these rules, in both cases, were always obviously beneficial to the subject :—nothing could be more easy than to proceed by way of petition ; stating certain facts, whence specific grievances were to be inferred, and ending with a prayer, to be heard by Counsel against the Bill.’

“ All this has been already done without effect ; we have been accused of dilatoriness and neglect ; our prayer is refused ; tomorrow is assigned for the last reading of the Bill, which will be

carried *non. con.*, as I have nobody to support me; and I shall be still more hurt in mind than in fortune: for, in addition to the injustice of the measure, my pride is deeply interested."

A supposed dialogue is then recited, from which it appears that for the protection of Mr. Tooke's property at Purley, Mr. Horne determined to write a Libel on Sir Fletcher Norton, the Speaker of the House of Commons, and accordingly

"Mr. Horne sat down, and in an Address, consisting of a few spirited paragraphs, drawn up in the form of Letter, signed 'Strike but Hear!' detailed the leading facts. In the course of this composition, he also endeavoured to render the whole as *offensive as possible*. This was inserted, as had been planned, in the Public Advertiser of next day; and, as that was a paper in the hands of all parties, it occasioned no small degree of speculation. The boldness of the assertions, the terseness of the remarks, and the ability of the general statement, attracted the notice of every one, while the outraged dignity of the House, and the impending fate of the printer, served to excite general curiosity. In the evening, both the House and gallery were full: and soon after the Speaker took the chair, the newspaper just mentioned was handed up to him. Instead of proceeding, as usual, with the order of the day, which comprehended the inclosure Bill in question, there was a general cry of Privilege! Privilege! Move! Move!

"On this, a member arose, and, after descanting in fluent language on the consequence of reserving the rights and privileges of the Commons' House of Parliament, read 'the odious, deliberate, false, scandalous, and malicious attack,' which had been made on their rights and privileges. Amidst loud and frequent cheering, he very properly stated, that a libel on the Speaker was a libel on the whole body of the Commons of England; and concluded with a motion in the usual form, 'that Henry Sampson Woodfall, printer of the Public Advertiser, do attend at the Bar of that House on the succeeding day.' Accordingly, the order being served in due form, he appeared, and was introduced with the usual ceremonial; when, being interrogated as to particulars, he allowed, 'that he had received and printed the letter, concluding with the words, 'Strike but Hear;' and that he was then, and is now, fully authorized by the author himself, to give up his name and place of abode.' The Speaker having desired him to proceed, he said 'it was Mr. John Horne, who was, at that very moment in the gallery, ready to answer for himself.' Amidst a conflict of passions, Mr. Horne was ordered to the Bar, where, in an able speech, in the course of which, all disrespect, either personal or official, to the Speaker, was deprecated, he fully declared his motives; and frankly owned, that he had been urged beyond the usual bounds of discretion by hatred to oppression, on one hand, and zeal for his friend on the other.

"After a long debate, he was remanded from the bar, in custody of the Serjeant at Arms, and brought up again on the 17th, by
which

which period some additional evidence had been obtained. On this occasion, his friend Mr. Dunning, together with Mr. Burke, made use of their good offices; and, as the proof was inconclusive, he was discharged on paying his fees. This, he was accustomed then, and ever after, to term a great hardship, as it had long before been exacted, that no jailor should demand fees of a prisoner detained upon an accusation which had not been fully substantiated by conviction.

“Be that as it may, he fully effected his purpose. Time had been now given for the House to pause. The necessary measures were adopted to stop the further progress of the Bill; and the advocates for it being heartily ashamed, all the obnoxious clauses were either omitted or withdrawn. On this, as on most other occasions, the nation at large profited by the exertions of this spirited individual: for Mr. Dodswell immediately moved and carried several resolutions, now on the journals, to prevent all such precipitate proceedings for the future.

“It was thus, by the exercise of his talents, the sacrifice of his personal liberty, and at the risk of the utmost vengeance a House of Commons could inflict, that the subject of this memoir rendered himself eminently useful to Mr Tooke; and that gentleman, not content with the warmest expressions of gratitude and esteem, appears from this moment to have singled him out as the heir to the fortune, which he had preserved intire by his skill and intrepidity.”

We have extracted this narrative at so much length, that the reader may know how little confidence can be placed in Mr. Stephens as a biographer; for from the beginning to the end, it contains hardly one sentence that is true.

It is not true that the Bill brought into Parliament affected any lands at Purley; it was confined to the parish of Tottington in the County of Norfolk, and had no more operation on Mr. Tooke's tenants in Surrey, than on his slaves in the West Indies. It is not true that the prayer of the petition was rejected, and the Bill ordered to be read *again* on an early day; for when the petition was presented, there was no Bill before the House: it came in the same day with Mr. De Grey's petition for leave to bring in a Bill, and was ordered to lie upon the table until the Bill should be brought in. It is not true that any disposition was shewn to hurry the Bill through the House, for the first reading was on the 10th of February, and the petition against it having been read at the same time, the second reading was fixed for the 22nd. It is not, nor can it be true that the supposed conversation took place between Mr. Horne and Mr. Tooke, for the occasion was utterly absent; the Bill was not going to be read a third time, but its second reading was yet eleven days off, when on the 11th of February, Mr. Horne printed his libel in the Public

lic Advertiser. It is not true that the order of the day which comprehended the Inclosure Bill was delayed till this matter had been taken into consideration. The Inclosure Bill was not in the order of the day; Sir Fletcher Norton did not mention the libel till much other matter had been gone through; it was voted "a false, malicious and scandalous libel," and Mr. Woodfall was ordered to attend, not on the following day, but at the end of three days, on the 14th. It is not true that when Woodfall came to the Bar, Mr. Horne was in the gallery, and that "the literary Sampson delivered himself bound hand and foot to the Philistines."—This is pure fiction. An order was made for his attendance on the 16th; he evaded it, and wrote a letter to the clerk of the House, which was deemed a contempt, and the Serjeant at Arms was ordered to bring him in custody. He was accordingly brought on the 17th, but having pleaded not guilty, and the evidence adduced, failing to prove that he had written the paper in question, he was discharged, on the 20th, paying his fees. Poor Woodfall fared much worse; he was not liberated till the second of March, upon a second most humble petition, his first having been rejected. As a close to all these untruths, the libel does not seem to have had any effect upon the discussion of the Bill. It was read a second time on the twenty-second, the day originally appointed, and Counsel were heard for Mr. Tooke, and for the Rector of the Parish, who also petitioned; the Bill in the usual way, was sent to a Committee, and Sir Edward Astley reported that the allegations of the Bill were true, and that all parties interested had given their consent to it, except the proprietors of sixty-two, out of seventeen hundred and twenty acres, and it received the Royal assent early in the Session.

Mr. Stephens must have curious notions, if he fancies that "the ends of legitimate biography are best fulfilled" by compiling such masses of mere fiction, when he might inform himself of the truth by referring to the Journals, or even to Almon's Collection of the Debates in Parliament.

At length, Mr. Horne, having in 1775, published an advertisement, accusing the King's troops of having barbarously murdered the Americans at Lexington, he was prosecuted for the libel, and found guilty. There is little in the case to claim attention; but Mr. Stephens takes the opportunity to descant, in his usual way, on the American Contest, and on the characters of Lord Mansfield and Lord Thurlow, then Attorney General. The ex-minister was sentenced to pay a fine of 200*l.* to be confined in the King's Bench prison twelve months, and to find sureties for his good behaviour for three years.

It is well, in writing a life, to make the most of every calamity which befalls the hero; and accordingly, Mr. Stephens be-
gins

gins his second volume, with an assertion that the King's Bench Prison, in which Mr. Horne was confined, is considerably less healthy than Newgate, a proposition too ludicrous for discussion. Some of his city friends, it seems, with Sir John Barnard and Mr. Tooke, established a weekly dinner at a tavern then within the rules, called the Dog and Duck, the evening resort of people of the most abandoned description, so infamous that the magistrates afterwards withdrew the licence, and the site is now occupied by the new receptacle for lunatics. Here Mr. Horne, we are told, first gave himself up to the joys of wine, and began a habit of drinking, which he improved so much, that he afterwards defeated two or three celebrated champions in potations of mere brandy. He appears to have been treated with great kindness during his confinement, and on the cause of it he wrote "a letter to Mr. Dunning," in which he discussed the terms of the information filed against him. "From this seemingly barren field," says the biographer, "was afterwards reaped a noble harvest in the *Diversions of Purley*, of which this tract forms four distinct chapters."

When released from his imprisonment, Mr. Horne attempted to be called to the bar, but was rejected, if Mr. Stephens may be relied on, by a majority of one vote only, and the benchman who gave that vote was Mr. Bearcroft. Mr. Stephens does not hesitate to say, that a mean jealousy, a fear of losing some portion of their business, influenced the conduct of those who decided this question. The insinuation is most base and unworthy, and should never have been hazarded without documents of unequivocal confirmation. The rejected candidate might have appealed to the judges, who have a visitorial power, and finally to Parliament, but would not, and with good reason, for it is difficult to imagine that any sound lawyer, or any well-informed statesman, would sanction the notion that a profligate or disappointed clergyman may, at pleasure, make himself a layman, and exchange the ministry of the church for the wrangling of the bar.

After writing a pamphlet against the war, Mr. Horne commenced farmer, at Witton, near Huntingdon; he planned great improvements, but the ague drove him back to London, and he took a house in Richmond-buildings, Soho.

"About this period," (1780) says the biographer, "Mr. Horne renewed his intercourse with his old friend Mr. Tooke, and passed much of his time at the seat of that gentleman at Purley. He was attached to the possessor, *from a variety of motives.*" In 1782, "he assumed the additional name of Tooke, with the privity, and

and at the particular request of a gentleman, whose heir he was now generally understood to be."

By anticipation, it may be mentioned, that these hopes were disappointed: the old gentleman found other persons who, *from a variety of motives*, gained his confidence, and the name of his self-created name-sake and heir was but slightly mentioned in his will. First and last, it is said, Mr. Horne Tooke received from Mr. Tooke no more than eight thousand pounds.

Mr. Stephens mixes the narrative of these events with a detail of his hero's first exertions about the reform of Parliament, and two elections for Westminster, in 1784 and 1788, many attendant public events being also related, in a very incorrect, perplexed, and negligent manner:

"The year 1786," the biographer observes, "forms an important epoch in Mr. Tooke's life, for it was then that he published vol. I. of the ΕΠΕΑ ΠΙΤΕΡΟΕΝΤΑ, or Diversions of Purley."

The public opinion of this work has been long established: it evinces ingenuity and research; and it has served to illustrate some passages hitherto little understood in our ancient poets. It is a mistake, however, to suppose that the idea originated with Mr. Tooke: that all language is reducible to nouns and verbs, (the point which Mr. Tooke has laboured to establish with respect to the English tongue,) was perfectly well known to the philosophical grammarians of antiquity: "Aristoteles duas partes orationis esse dicit, vocabula et verba," says Varro de *Lingua Latinâ*. This principle Mr. Tooke has successfully applied in the analysis and etymology of a multitude of English words, especially conjunctions and prepositions, by tracing them to their Saxon original. His speculations, however, though undoubtedly curious, have neither opened to us any new views of the human understanding, nor have they at all extended the limits of metaphysical or logical science, as his admirers wished the world to believe: while his work, professing to be a grammatical treatise, was most preposterously used as the vehicle of political invective, and, as occasion offered, was made subservient to other purposes still more reprehensible: the disquisition upon the word *right* is ingeniously contrived to confound all moral distinctions, if the common honesty of mankind did not rest upon some surer foundation than the conclusions of a profligate etymologist.

Returning to politics, Mr. Tooke published in 1787, "a letter to the Prince of Wales, on the reported marriage with Mrs. Fitzherbert," a pamphlet which died even before the silly report

report which occasioned it. He also produced in 1788, after the return of Lord John Townshend for Westminster, his celebrated "two pair of portraits." In this production he did great justice to the then minister, and after this vehement exertion in his cause, it was quite natural that Mr. Pitt should expect, what he soon encountered, his most acrimonious abuse.

In 1790, Mr. Horne Tooke, became a candidate for Westminster, and after having opposed Mr. Fox, and supported Lord Hood, declared himself the opponent of both. He was unsuccessful; petitioned; his petition was justly declared frivolous and vexatious; Mr. Fox brought an action; Mr. Tooke pleaded his own cause at Guildhall, and a verdict was given against him. Soon after this trial, in 1792, Mr. Tooke quitted Richmond-buildings, and, at the age of 56, established his residence at Wimbledon.

Before this time, the French Revolution, that monstrous event of modern times which has unsettled the world, had considerably affected Mr. Horne Tooke. A popular attack on government was sure to meet with his approbation, and he felt no sentiments of humanity or pity for a prince degraded and murdered, or a royal family doomed to imprisonment, deprived of the necessities of life, treated with every species of ignominy, and, one by one, hunted to death. Mr. Stephens, not a little infected with the opinions of his hero, says,

"That wonderful event, at the period alluded to, presented itself in the most alluring attitude: for it exhibited the singular example of a great nation anxious to limit, but not destroy the power of its kings, as well as the privileges of its nobles, and eager to adopt the happier constitution of this country as a model for its future government."

The period alluded to, according to the context, was in 1792, when the king was dethroned and imprisoned, with his family, and Paris and the departments were streaming with the blood shed in a series of inhuman massacres. But, without affecting to bind a writer so incorrect as Mr. Stephens to precise dates, his description is not true, as applied to any period of the Revolution, nor should it have been uttered by a man who knew that in August 1789, nobility was abolished; that in October in the same year, the king was dragged a prisoner to his own capital by his own subjects, and that the church was robbed and overthrown. Surely none of these proceedings were adopted from our happier constitution.

Mr. Tooke, however, was delighted with the Revolution, and its excesses did not disgust him. Societies were formed, or new-modelled in London, and various parts of the kingdom, for the purpose

purpose of giving circulation and popularity to the opinions and actions of the most furious of the French demagogues. With the chief of these societies, Mr. Tooke was either in co-operation or correspondence. He was a member of the Constitutional Society, and, at the request of Mr. Hardy (who had approached him in consequence of his liberal interference to relieve a man named Gow) he had revised the rules of the Corresponding Society, a body, which by affiliations and correspondences in all parts of the kingdom, affected to resemble the Jacobin Club of Paris. The efforts of these societies, and the effect their proceedings, and the publications they patronized and distributed were calculated to produce on the lower class in particular, gave just and serious alarm to Government. After much consideration, it was thought fit to arrest, and afterward to indict for High Treason, some of the most active members of the two societies, and among them, Mr. Horne Tooke.

This event was to him a real triumph. There was no sufficient proof of the charge; and as he knew himself to be perfectly safe, Mr. Tooke, on his trial, displayed a degree of coolness, presence of mind, wit and subtlety, which astonished and delighted a great portion of his hearers. His character was not so formed as to be hurt by the proof that he had countenanced others in acts and proceedings, to the whole extent of which he would not venture to go; or, to use his own illustration, that he had entered a coach with a party who were determined to proceed to Windsor, although he thought it prudent to get out at Hounslow. The account of the trial is exceedingly meagre, but it contains a most indiscreet address to the Court, which Mr. Horne Tooke intended to have spoken, had he not been prevented by some judicious friends.

In 1796, Mr. Tooke again appeared as a candidate for Westminster, in opposition to Sir Alan Gardner, though not in conjunction with Mr. Fox. The biographer has thought his advertisements and his speeches from the hustings during this contest worth preserving; we think the paper on which they are printed utterly thrown away. They are mere ribaldry for the Covent-garden mob, scarcely illuminated with a single spark of wit, and utterly guiltless of any thing like an argument.

Mr. Tooke must have anticipated his ill-success, or he would never have incurred the risque of "laying perjury to his soul," as he must have done in swearing to his qualification, at least, if he was justified three years afterward, in his return to the Commissioners for the income tax. His circumstances, according to his biographer, were such, that his friends raised by subscription a sum sufficient to secure him an income of 600*l.* a-year, beside a small estate at Brentford, and some money in the funds.

In

In 1801, chance, and the caprice of a very eccentric nobleman, gave Mr. Horne Tooke that which had been denied to his two successive efforts, a seat in the House of Commons. Lord Camelford offered to place him in the senate as representative of Old Sarum. But "the politician of Wimbledon" was grown wary, and

"Before he would engage under his auspices, determined to be better acquainted with this nobleman, whom he had lately seen, for the first time, *through the medium* of a neighbour. He accordingly sat up three days and three nights with him, and at the end of that period, consented to become one of his members!"

It would be interesting to know how the politician and his patron passed their time during this long sitting: did they talk politics, drink brandy, or play at back-gammon?

The great expectation excited, and the freezing disappointment experienced by those who attended Mr. Tooke's displays in parliament, are fresh in the memory of most men. It was proposed to expel him, as incapable of sitting, from his being a priest. The minister, Mr. Addington, was of opinion, that a milder course would be more proper, and would prevent the discussion of dangerous questions. He therefore brought in a declaratory act, effectually preventing a repetition of the abuse, and Mr. Tooke was permitted, contrary, perhaps, to his expectations and his hopes, to sit till the dissolution of the parliament in 1802, and then to retire without the renown of a martyrdom. Mr. Stephens attempts to represent the statute as made on purpose for Mr. Horne Tooke, but, in fact, it is a mere declaratory law, no part of it being new, except the penal part, which did not affect the clerical senator. The policy of the law is too evident to require a single word of illustration. Mr. Stephens's opinions seem to be, in a great measure, derived from the advertisement which his hero published on the dissolution in 1802, addressed to the electors of Westminster.

The following year, Mr. Tooke died, and disappointed the expectations of his self-created name-sake, by bequeathing to him, instead of a splendid inheritance, a legacy of five hundred pounds, and to his daughters, instead of ample portions, one hundred pounds each, "being the exact sum he bequeathed to his postillion." Mr. Horne Tooke had endeavoured to guard against the caprice of the old tradesman by an agreement with his nephew, and supposed only competitor, Colonel Harwood, that, whoever might be the fortunate man, the prize should be equally divided; but the bulk of the property being bequeathed to a Mr. Beaseley, the Colonel would only give a bond for 4000*l.* and that led to "a tedious and expensive chancery suit."

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It was rather hard that neither Beckford nor Tooke shewed more liberality toward their political tutor. It affords but little encouragement to those who shall undertake the task of nursing those heavy children of commerce, who mistake pride for ambition, and fancy that their wealth, and the borrowed opinions of some factious scholar, can make them pass for patriots.

Mr. Stephens, having now told almost all that he has to tell, and having still half a volume to compose, devises a curious plan to waste paper. He dubs the poor deceased Blackwell-hall factor, "a member of the old English school of politicians," and discovering that his hero was, after the death of this person, the only survivor of the school, he thinks it a good opportunity to give an account of some of the other professors. Accordingly we are furnished with biographical notices of Alderman Beckford, Mr. Serjeant Glynn, Alderman Crosby, Alderman Sawbridge, Alderman Townshend, Alderman Oliver, Mr. Morris, the barrister, and Dr. Warner, a popular preacher at Tavistock Chapel. We believe that this old school must be quite new to most readers: the professors have generally been considered as very inferior actors in the great political drama, mere tools in the hands of more acute and enterprising persons, who flattered the pride of these civic pretenders, that they might profit by their noise, their coarseness, and that vulgar insolence which they mistook for intrepidity. Serjeant Glynn might be an exception from this observation; but, whatever he might be as a lawyer, he was little considered as a politician, unless it were during that short period when his exertions respecting the Middlesex election procured him the equivocal honour of having his portrait engraved, together with those of Mr. Wilkes and Mr. Horne, under the facetious denomination of "the three Johns."

But as the "old school" would not fill up the volume, the "new school" must contribute. To introduce these personages, we have an account of Mr. Horne Tooke's Wimbledon dinners; which, if we rightly understand Mr. Stephens's language, commenced after the trials for treason in 1794, when the *talents and innocence* of his hero *becoming alike conspicuous*, all his friends were eager to administer to his wants, and rescue him from unmerited poverty and distress; so that he *made the best of a disgrace*, and fell on his feet like a cat.

With all the eloquence of a gratified guest, Mr. Stephens describes the arrival of the company, the courtesy of the host, the smiling holiday face of the footman, the appetite gained from the air of the heath, a complete bill of fare, from the fish down to the wine, the currants, and the pears; and these good things were improved by the colloquial powers of the host,

"whose

“ whose gibes and jokes seemed to act as so many corroborants, at once strengthening and improving the appetites of his guests.” Amid the company, which Mr. Stephens rightly (if he describes it truly) calls a *motley assemblage*, Mr. Tooke was, “ like Cato of Utica, flattered with the faint image of a senate, composed of his friends, adherents, and dependants.” In the list of guests are the following names, to each of which is subjoined some kind of anecdote or biographical notice: Lord Erskine, Sir Francis Burdett, Mr. Bosville, Mr. Porson, Mr. Paull, Dr. Geddes, Mr. Paine, General Murray, Major James, General Arabin, Mr. William and Mr. Hobbes Scott, the Hon. George Hanger, Mr. Timothy Brown, Sir Humphry Davy, Dr. George Pearson, Mr. Cline, Mr. Clifford, Count Zenobio, Joel Barlow, Mr. Knight, Mr. Crowe, and Sir James Mackintosh.

It must be evident to the reader, that this list is formed at random, and might have been extended to any length to which the author could carry his faculty of enumeration. Some of the individuals named never could have met; some could never have been at Wimbledon while Mr. Horne Tooke lived there. Thomas Paine, for example, left England in 1792, never to return. It might else have been entertaining to hear him and his host discussing some of Paine's political, religious, and social opinions. They might have differed materially on a proposition laid down by the author of “ the Rights of Man,” that as every title is a nick-name, every nick-name is a title; and that no man takes a new name until he has done something to make him ashamed of his old one. Perhaps too, as Paine was a proficient in brandy-drinking, Mr. Tooke might have added a leaf to his laurels, by laying him under the table, as he did Professor Porson.

Mr. Stephens seems a little embarrassed in rescuing his hero from infamy when he touches on the case of Mr. Paull. This adventurer, without birth, property, education, or public services, presented himself as a candidate for Westminster, and at a time when Sir Francis Burdett was completely foiled, while opposed to men of no greater talent than Mr. Byng and Mr. Mellish, stood in unrivalled popularity as the antagonist of Mr. Sheridan. With that able man he maintained the conflict for fifteen days, polled many more votes than ever had appeared for Mr. Horne Tooke, many more than had been gained by all the means employed for Sir Francis Burdett in 1802 and 1804, and would certainly have been returned, had not the interest of Sir Samuel Hood been brought in aid of Mr. Sheridan. That parliament being speedily dissolved, Sir Francis Burdett quitted the unproductive field at Brentford for the easier harvest of Covent-garden.

garden. Mr. Paull, who had dissipated the small residue of a very limited property in his former contest, expected that the new candidate, who was to use the engines prepared by him, would, at least, have joined his fortunes, and made a common cause with him. But Paull's pretensions, property excepted, were too like those of Sir Francis Burdett to make this approach desirable, and accordingly his advances were austere repulsed. Something which he deemed ungracious having passed, a duel ensued, in which both were wounded. Mr. Horne Tooke, on this occasion, shewed his wonted venom in attacking a man whom he had previously supported, and Mr. Paull was assailed with abuse as severe, though not so copious, as that which had been bestowed on Mr. Wilkes and Mr. Pitt. In a letter to the Editor of the Times, published while Sir Francis Burdett and Mr. Paull were candidates for Westminster, Mr. Paull was compared to the old man of the sea riding on the shoulders of Sindbad the sailor. The Editor of the Morning Chronicle very happily seized the idea, and shewed how much more justly and naturally the application might be made, if Sir F. Burdett were continued as Sindbad, but his irremovable rider were represented by Mr. Horne Tooke himself. The caricaturists adopted the thought, and the public without hesitation acknowledged its correctness.

Pursuing the abuse of Mr. Paull, Mr. Horne Tooke published a short pamphlet, in which he asserted, that he had never been prevailed upon, though much importuned by Mr. Paull, "to write a single syllable for him, or concerning him." This assertion, mixed with much venomous abuse, produced an answer from Mr. Paull, in which he printed some letters from Mr. Horne Tooke; and, by other indisputable documents, proved that the reverend gentleman was not improved in veracity, as he advanced in age. The final result, however, must have gratified him extremely; for Mr. Paull, ruined in his fortune, and deprived of every hope, was driven to drinking, to gaming, and at last to suicide.

The residue of the work consists of a tedious detail of the hero's complaints, symptoms, and remarks; an account of his most absurd project of a tomb in his own garden, his useless alterations in his house, walls, and coach-house, and, finally, of his death and burial, which, contrary to his intentions, was at the church of Ealing, in the tomb of his sister; his heirs had discovered, that his interment in the precise spot he had chosen, "would deteriorate the value of his estate."

Differing so widely as we do from Mr. Stephens in opinion, of the merits of particular acts of his hero, it is not to be supposed that we shall concur in the summary of his character, with which

these volumes conclude. To us he appears to be a man whose abilities were overrated by himself, as well as his adulators; who, possessing certainly very considerable talents, vainly imagined their range unbounded, and their application universal. Hence he became restless and enterprizing. He spurned the church as a field too circumscribed for his ambition; and as he entered it, apparently without the faith and the virtue necessary to make him one of its ornaments, he made a merit of insulting and striving to disgrace his order. Thus, while a clergyman, he was ambitious of being thought a beau, a lawyer, a duellist, a politician, a libeller, and an orator. His vices were consummated by his openly living in a state forbidden to one of his order, more peculiarly than to other men: when he resigned the gown, he had but two vices to acquire, drinking and swearing, and in both he became an admirable proficient. A great effort is made to represent him as disinterested, because he neglected the means of gaining ecclesiastical promotion: in this, his vices seem to have impeded him, more than any semblance of virtue. Yet a different motive may, without improbability, be assigned for his eager solicitude to attach himself to those who, by subscription, raised their adherents to sudden independence, and for his wonderful regard for two very rich, but, in other respects, very unimportant individuals, Mr. Beckford and Mr. Tooke. His temper seems to have been of the worst possible description; few of those, for whom he professed friendship, seem to have escaped from suffering under its vehement sallies, and when roused to hate, his hate was unremitting and deadly. No previous friendship, no compunctious feeling, could avert or mitigate his rancour; and if we find among the objects of his incessant detestation such a man as Lord Mansfield, we are less disgusted at that, than at his hostility to Mr. Pitt, Mr. Wilkes, and Mr. Paull, for each of whom, in different degrees, he had professed personal friendship, or political admiration. It is said, that in his own house he was mild and benevolent: we have no objection to believe that he was so; it would indeed be extraordinary to find a man living so long in society, without assuring himself of real friends within his own walls, at least.

His consistency as a politician is much applauded. He certainly, at all times, clamoured for parliamentary reform, and always professed a hatred of tyranny, and love for the constitution of England. The reform of parliament is one of the vague, undefined speculations, which have been used by the malignant, for the purpose of unsettling the public mind, and endangering the public peace. Whatever may have been Mr. Horne Tooke's particular plan, he never refused his advice and aid to those who professed intentions which he was afraid to avow. Of his love

of the constitution, his conduct, after the beginning of the French revolution, affords a specimen, which can leave no doubt that it then existed merely in profession.

At a late period of his life, he demonstrated his utter disregard of liberty and humanity, by refusing to sanction a plan proposed by some for a strong address in favour of the Spanish Patriots, alledging, that "the Spaniards were so degenerate a people, that every change must be for the better; even conquest and subjugation themselves, ought to be contemplated as a melioration of their condition." Yet this man, whom the massacre of Madrid could not move to pity, pretended to humanity and a love of liberty; and, at home, was the patron of every species of effort hostile to government and order, from the plots of the Societies in 1793 and 1794, down to the perjuries at the Middlesex elections, and the O. P. riot at Covent-Garden Theatre.

Of the work, our opinion has been so amply delivered in the course of this review, that little recapitulation or addition is necessary. The style is, in general, below mediocrity of composition. When the author attempts to raise himself by metaphor, or other rhetorical ornament, his failure often becomes truly ludicrous. We have already given some instances of this defect, and we will add two, taken, almost without selection, from a great number.

"He would brandish his Miltonic spear, and, Abdiel-like, disclose the toad, inflated with corruption, that had assumed the god-like hue and form of a patriot, seemingly panting for the happiness, prosperity, and liberties of the country."

"This ministry," the Coalition, "was easily pushed from the pinnacle of power, by the *jealous finger* of prerogative, and soon after dissolved, even as a party, in its own impotence."

The carelessness of the author, which we have noticed on many occasions, is not confined to the important parts of the narrative, but extends even to minute circumstances. Thus, he speaks of a general election in 1788; makes Mr. Pitt alive, and in the plenitude of his power in 1809, and has many similar mistakes.

Of his scholarship, these volumes afford us small means of judging. He does not seem to be at all acquainted with the history and constitution of his country; his Latin is in general pretty correct, except such errors as a little attention to the press would have removed. In one Italian quotation, he has committed so many horrible mistakes, as to prove himself intirely ignorant of that language, and his French is very little better.

But the main fault of the work is a desire to swell the number of pages, without adding a tittle to the stock of information. We have frequently noticed this blemish in the course of our remarks,

marks, and we believe that half the contents of the volumes before us might be retrenched, without leaving the least deficiency in the narrative. In this expurgation, we should include, the correspondence with Mr. Onslow, with Wilkes and Junius, the City address, the election addresses and petitions, his speeches on the hustings, and his speeches in Parliament; his history of the art of printing, of Machiavel, Buchanan and other authors whose works his hero read, of Churchill, Smollett, Murphy, and many others who might only have been incidentally mentioned, and the lists of the old school and the new. This matter is evidently compiled for the mere purpose of swelling the volumes; and perhaps Mr. Horne Tooke foresaw the probable effort of his future biographer, when he archly sent him the emblematical present of a copying machine.

BRITISH CATALOGUE.

DIVINITY.

ART. 8. *The Fall of the Leaf. A Sermon preached at the Close of Autumn. By the Rev. T. Gr. Taylor, A. M.* pp. 14. 1s. Rivingtons. 1813.

The vicissitudes of the year have ever furnished an inexhaustible store of moral reflection to the mind of man. The images derived from the appearances of nature around us, though ever so often obtruded upon our thoughts, never fail to enforce attention; the warning voice of the seasons as they pass away, though repeated a thousand times in the poetry both of ancient and of modern days, and inculcated in the lessons of morality throughout every age and in every language, seems to be heard every hour with a new and increasing interest. A more proper subject therefore cannot be chosen by the preacher to awaken men to a sense of the fleeting and precarious tenure of mortality, than those changes in the natural world, which find an echo in the breast even of the careless, the dissipated, and the profligate. To enforce these reflections in animated and judicious language, and to engraft the ideas derived from natural appearances on the stock of Christian consolation, is a duty which is too often neglected by the candidate for popular applause. We dislike moral discourses at all times in the shape of sermons; but a medley of prose and verse, a page of Thomson's Seasons, lowered down into a flowery and flimsy essay, is to us the surest sign of a vitiated taste, and of an idle and inefficient mind. Such sort of artificial rhetoric and delirious declamation, where the prose is infected with the

P

madness

madness, not the fire of poetry, never yet raised an idea in the minds of the congregation beyond that of transient and feeble admiration. No moral lesson is enforced, no heart is awakened to a sense of its own condition. We are happy in being enabled to state, that the Sermon before us is composed after a very different model. It is a judicious and a Christian discourse, and the author has happily connected the reflections arising from the appearance of nature in the season of autumn with the leading features of the Gospel dispensation, and has, with much feeling and taste, combined the language and the images of the former with the corresponding terms and similar representations of the latter.

“What shall we say then? If all the trees of the wilderness through which we are travelling do lose their leaves and die, let us look with the eye of faith into the heavenly Paradise, and place our hopes upon the tree of life, whose leaf shall not wither. We read in the Revelations of the tree of life, which is ‘on either side of the river, clear as crystal, proceeding out of the throne of God, and of the Lamb; and the leaves of the tree were for the healing of the nations.’ Under this expressive image, Christ is represented to the Christian as the author of eternal life to all that believe, and through faith overcome the world. He is the only source of Christian health and sanity; the medicine which is given of God to heal our sickness. ‘To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.’ This is the promise of our Lord and Saviour himself; and as it was death to our first forefather to taste of the tree of the knowledge of good and evil, so it is life to the fallen sons of Adam to partake of the healing virtues of this tree, which is set for their recovery.”

When the images suggested by the season of autumn and the fall of the leaf are thus judiciously associated both with the language and the doctrines of Christianity, they cannot fail to inculcate an useful and permanent admonition on the mind of the hearer, and to extend their salutary influence to the heart.

POETRY.

ART. 9. *Safie. An Eastern Tale.* By J. H. Reynolds. Crown 8vo. pp. 91. 5s. 6d. Cawthorn. 1814.

If Mr. Reynolds be a young author, we are inclined to augur well, from his present production. He has faults, but they are not of that kind which is incurable. They are faults of abundance, not of sterility. He seems to write with rapidity, and is, therefore, often careless; he has a warm imagination, and is, consequently, at times, turgid and extravagant. He is, however, in general, polished and vigorous; and he has a variety and freedom of versification, which attest his possession of a musical ear. The costume of the scene which he describes is well preserved. The story of

Safie

Safie may be told in a few words. Safie is the beloved mistress of a Persian named Assad, and is wrested from him by an attack, which a Turkish chief suddenly makes on his peaceful habitation: Assad is wounded in the conflict: Awhile he laments her loss in sullen and heartless despair:

“ —Still this sorrow remain’d behind;

A spectre to the heart !

He look’d from his lattice on rising day,—

He sigh’d aloud and wept alone :—

And through loveliest scenes around him lay,

He look’d upon all,—and thought on none !”

At length he sets out, with a few faithful slaves, to discover her place of residence. Chance directs him to it, and, at the same moment, gives him reason to believe that his fair one has forgotten him. He attempts to storm the Haram, but is vanquished, again wounded, taken prisoner, and thrown into a dungeon. Unable to bear his defeat, and the faithlessness of his mistress, he puts an end to his existence; but not before he has written, for the perusal of Safie, a scroll, in which his conflicting and blended passions are delineated with glowing colours.—To give some idea of Mr. Keynolds’s style, we will quote his description of the dawning of day.

“ The mist was dispersing o’er rock and mount;

The mist was flitting from wave and fount;

The dew was dropping from grass and flower,

The trembling beauty of an hour.

You would think it was morn by the freshen’d air,

That kiss’d the face, so cool, so fair,—

And by many a tint that loves to lie

On the furthest edge of an Eastern sky :—

For as maiden coy, when her lover near

Whispers his suit in her list’ning ear,

Feels at her praise a modest blush

Spread o’er her cheek its glowing flush,

Till a smiling light and pleasure dance

Bright on her rosy countenance :—

So the faint red tints of rising morn

At first the bashful East adorn,

Till increasing in glow, at last the day

Bursts forth on many a laughing ray ;—

And so the rose, the garden’s glory,

Resplendent in Arabian story,

That sweetly trembles to the tale,

When warbled by the nightingale,

That seeks to share the lover’s bliss,

With ruby lip, and perfumed kiss,

Displays at first such simple streaks,

As line the sky when morning breaks,

Which heightening still, and still increasing,

As from the circling leaves releasing,

Divinely sweet,—supremely gay,—

It blows,—it blushes into day.

“ Look to the West, and you’d think ’twas night,

By the pensive cast of the sober light,—

By many a lingering moonbeam shining,

Though faintly in the light declining, —

And by scatter’d stars o’er the pale blue sky,

That tremble in bright uncertainty.

“ ’Twas just that dim, that dubious hour,

When darkness yields her gloomy power,—

When the day first rising in the East

Sees the night expiring in the West,—

And every object shuns the sight

So faintly seen in the faint twilight.”

ART. 10. *Moonlight, a Poem; with several Copies of Verses.*—By
Edward, Lord Thurlow. pp. 75. 5s. White.

The two noble bards of our country seem to have been influenced in their birth by some strange conjunction of the planets. While Lord Byron has proudly claimed to himself “the land of the sun,” as his poetical estate, Lord Thurlow, with more diffidence and modesty, aspires only to a few acres in the moon. We hardly know which of the two noble authors is to be esteemed the most fortunate in his patronage. Lord Byron indeed doubts whether his favorite “sun can smile on the deeds his children have done?” Now we are clear that the moon can with a very safe conscience “smile at all the deeds her children have done,” which consist principally in poetical presents to their pale-faced parent. But we must earnestly request our readers to repress every ludicrous idea, and to summon all the gravity, which such a sacrifice as the noble Lord has made to his “chaste, though changeful Dian,” so imperiously demands. He is not contented with offering, like his predecessors, some half dozen sonnets, a pair of irregular odes, or a few poetical visions to his mistress; he is resolved to present a sacrifice worthy of himself, no less than four hundred high, haughty, and most heroic lines, not twined together in couplets for mutual support, but hale, hearty, stout lines, and all, like noun-substantives, capable of standing by themselves, on wire-wove quarto, environed with a moat of margin as wide as the Paddington canal. Now we are sure that the moon must consider such a poetical hecatomb to her charms, as the more generous and disinterested sacrifice, because it so happens that she has been very much out of fashion of late. Since the introduction of those horrid Scotch mountains and barren heaths, the moon has hardly been presented with a single sonnet; and instead of being queen of the feast, she is now scarcely permitted to take her seat at a side table, and to be summoned as a matter of course to silver over a few broken arches in Melrose Abbey, when a poetical party choose to indulge themselves in a fête

fête champêtre within its walls. Her ways and means also must, of late years, have decreased considerably. Formerly she was the established receiver of all stolen sighs, broken vows, and cast-off griefs, which are now all whispered to "the dark blue sea," or the "heather hills" of Scotland. The greater credit is due to his Lordship for recalling our affectionate feelings to their ancient object, and for setting us so noble an example of the tribute due from all her poetical admirers.

The poem is preceded by a dedication (for no particular reason why) to Lord Eldon, which opens with the following sentence: "In this fair morn of the liberty of Europe, after a long night of solicitude and counsel, in which your Lordship's wisdom has been eminently seen." We believe that the Lord Chancellor hears too much of counsel by day, to require their attendance at night: perhaps, however, this is an oblique hint to his Lordship, that, like the Master of the Rolls, he ought to sit, when not detained in the House of Lords, after dinner. The poem opens with an invocation to the "divine Muse."

"Come then, diviner Muse, and dwell with me:
Since the great princes of the world, confin'd
Within the pomp and pageantry of state,
Deny thy presence, to whose searching eye
The world and its ambition is a dream,
And all its glorious and high-sounding pomp,
Charmful to sense, well weighed in thy ear,
But musick to a spectacle of woe.
Come then, diviner Muse, and dwell with me:
I offer thee my heart, and with it too
Such entertainment as that heart can give,
A fellowship of thought."

The Muse must feel herself much obliged for his Lordship's kind offer: but we rather think, that in the person both of herself and her followers, she would prefer a fellowship of King's or Trinity, to so starved a provision as that of thought. As a sinecure, perhaps, she might not object to it, from his Lordship.

"Now silence is in the air, and sound is none."

A German commentator would first of all grace this figure with a Greek name of twelve syllables, and then produce the following passage from the "Critic," illustrating its beauties:

"The Spanish fleet thou canst not see, because—
It is not yet in sight."

The subsequent lines are like a Jew podlar's jewel box, one blaze of brilliants.

"———The sprinkled stars
That shine, like diamonds, in the blue serene:
Blest harbingers of bliss, and heacons fair,
That guide our wandering steps through a world

Of error, that our wandering feet beguiles.
 I gaze on you with love and rising hope,
 That when the mass of this empoised globe
 Is purged with fire, &c."

Here, as Mr. Puff says, you have trope, figure, and metaphor, as plenty as noun-substantives. The mythological reader will be much delighted with the novel and daring imagery expressed in the following lines :

" What soul, that lives, from off this upper stage
 Has down descended to the gate of woe ;
 Where Cerberus, the cruel worm of death,
 Keeps watchful guard."

The idea of descending to the infernal regions through a trap door, at the sound of the prompter's bell, is happily conceived, and would form an appropriate conclusion to Shakespeare's seven ages of life. But the most extraordinary discovery in Mythology remains to be discussed, that Cerberus is a worm, not a dog. This will hereafter puzzle many a dull commentator on the beauties of English literature. Till a better comment be produced, we shall venture an elucidation of his Lordship's meaning, and shall suggest, that he has, after all, only used the well known figure of *pars pro toto*, the worm to be found under the puppy's tongue, for the entire animal ; and we defy Professor Heyne himself to have invented a more ingenious or probable explanation.

" Awhile, O dear companion of my steps,
 Awhile to this seclusion let us pass,
 Where, underneath the laurel and the yew,
 The owl, loud hooting to the frosty air,
 Reposing in this shade our dewy feet."

We know not of what materials his "diviner Muse" may be composed ; but we most seriously advise Lord Thurlow, in his own person, not to try the experiment of *bivouacing* under a yew tree, in a cold frosty night, lest his Lordship should be ushered down one of his own trap-doors, into the shades below, there to pay his poetical devoirs to his old mistress the Moon, under her more awful form of Proserpine. Perhaps, however, in these lines is contained the puff collusive, or the puff by implication of "the new patent fleecy-hosiery shirts," which can alone secure the shivering bard from the horrors of a rheumatic fever. But let us proceed ; and within the space of two lines our chilly fit will be relieved, for his Lordship has generously provided a comfortable fire for himself and his Muse.

" We may observe the chariot of the Moon
 Wheel her pale course through the mid plains of heaven.
 Link we our souls unto her burning wheels,
 And in her flaming orbit, let us pass
 O'er sea and land, in our entranced thought."

A very comfortable journey, doubtless, if both himself and his companion were fire-proof, or could be provided with a box coat of *asbestos*. But, after all, we fear that it is only his Lordship's soul, which is to take this midnight expedition in a fire-balloon; and his poor body is still to be left half frozen under the yew tree. Now really we think that it would have been quite as poetical, and much more comfortable, if he had put his body to bed, and then his soul might have eloped with the Muse to the Gretna-green above the stars, if it had chosen. But we shall soon come to the end of our journey.

"Then now, O Muse, alighting from the car
Of that pale traveller, the crescent moon,
Wakeful Diana, let us sit, and think."

What is meant by "then now," we cannot conceive. Surely it ought to stand "now then:" a much more spirited exclamation, and one constantly used (which renders it more appropriate in this place) by a mail-coach guard, to awaken a sleeping passenger at the end of his journey.

In a few lines farther, we discover that Cerberus is really a dog, with his full complement of mouths and heads.

"That if the triple-mouthed dog of hell
Should howl a leash of languages at once."

"Hav'n't I heard that line before, Mr. Puff?" "No, I fancy not...where pray." "Yes, I think there is something like it in *Hudibras*." "Gad! now you put me in mind of it, I believe there is; but that's of no consequence: all that can be said is, that two people happened to hit on the same thought, and Butler used it first, that's all."—His Lordship, we dare say, never heard of the couplet in *Hudibras*:

"Or Cerberus himself pronounce
A leash of languages at once."

The poem concludes with an affectionate adieu to his companion, the Muse; and his mail-coach, the Moon: far really, though the poem is dedicated to her honour, she is considered as very little more than the proprietress of a fire-balloon, for nightly excursions.

Of the Muse, of the Moon, of Lord Thurlow, and of his Poem, we take our respectful leave; grateful for the amusement it has afforded us, and in earnest hope, that after a proper interval, his Lordship will present the literary world with another effort of his Muse, not less abounding in sublimity of thought, happiness of expression, and originality of conception.

ART. 11. *Poems by Samuel Blake Frome*, Small 8vo, pp. 175, 1813.

Mr. Frome has much to learn, and much to unlearn, before his compositions will be such as to deserve a lasting existence. He is often

often tame, and he often mistakes wildness for vigour. In taste he is sadly deficient. Yet he is not without poetical talent. Many passages, and one or two whole poems, in his volume, induce us to believe that, with care, he may in time produce something worthy of being remembered. Fancy and spirit not seldom shine through the cloud of his faults. But we seriously advise him to be less easily satisfied with his verses, than he seems at present to be. The forty three fragments of four and eight lines each, which bring up the rear of his volume, seem to prove that he has an elevated idea of the value of every scrap which falls from his pen. Unfortunately, however, these fragments contain fewer poetical thoughts than any other part of the volume. In fact they have no pretension whatever to praise.

DRAMATIC.

ART. 12. *Mustapha: a Tragedy.* 8vo. pp. 106. 3s. Gale. 1814.

This tragedy is published anonymously. But, whoever may be its author, he need not blush to own it. To most of the pieces, which have lately come before us, it is far superior. The story, which is taken from the Turkish history, is well managed, and excites a strong interest. The chief characters are skilfully drawn: they display many of those nice touches of nature and passion, which rivet the attention of the reader, by giving a sort of life and reality to a scenic personage. Without being inflated, the dialogue is vigorous and poetical; and the versification has much of the spirit, and flowing ease, which are so delightful in the productions of our elder dramatic writers, and the total want of which is such a serious fault in the tragic pieces of most of the modern dramatists.

EAST INDIA COMPANY.

ART. 13. *A Letter to the Right Hon. Lord Grenville, occasioned by some Observations of his Lordship on the East India Company's Establishment for the Education of their Civil Servants.* By the Rev. T. R. Malthus, Professor of History and Political Economy at the East India College in Hertfordshire. 8vo. pp. 38. 2s. Johnson and Co. 1813.

It is only of late years that any serious attention has been paid to the subject of the education of the East India Company's civil servants. For a considerable period after our power had been established in the East, the principal consideration with regard to the young men, who went out to India, was how they might be qualified to amass fortunes within the shortest period, to enable them to return to Europe: the good government of so many millions of people, the honour of the British name, and the acquirements and views by which these paramount objects might be most effectually

effectually secured, however they may have exercised the reflexions of a few thinking men, were never systematically contemplated: the education of the youth who were destined to India, differed not essentially from the ordinary instruction afforded to the merchant's clerk, unless it were in a smattering of Persian for the purpose of correspondence, in the place perhaps of French.

Every enlightened and benevolent mind must rejoice in the prodigious improvement in this respect, which has lately been effected. It is now clearly understood, that the situations filled by the civil servants require an education adapted to their peculiar duties: it is seen that a mere acquaintance with figures, and with the sordid doctrine of profit and loss, fall far short of their requisite qualifications. Every young man, who goes out to India in a civil capacity, must be regarded as eventually a future statesman: he should be initiated in the science of government; his mind should be habituated to consider the principles which promote the prosperity of empires; and in aid of comprehensive and general views, he should possess an intimate acquaintance with the languages and the prejudices of the extraordinary people, whose interests and happiness are to be the objects of his care.

The present pamphlet, in which these subjects are briefly considered by a man of clear and vigorous understanding, originated in some expressions, which fell from the Noble Baron in the House of Lords. Mr. Malthus says,

“ I do not recollect the precise terms of expression used by your Lordship in speaking of the East India College; but I think the substance of what you said on this topic, and the manner in which it was introduced, was as follows:—

“ The Earl of Buckinghamshire, after paying high compliments to the Marquis Wellesley's enlightened views in founding an institution for the education of the Company's civil servants, having stated that he still considered the present system that had been adopted as preferable, your Lordship intimated that you could not agree with the Noble Earl in thinking, that an establishment at home, aided by a truncated establishment in India, was to be compared with the great and consistent plan of Lord Wellesley; that, on the contrary, you thought the College at Hertford ought to be suppressed as a baneful institution, which separated young persons from their friends and companions at an early age, and formed them into a class resembling an Indian Caste; that the young men to be sent out to India ought to be selected from the public schools of the country, where they would learn British feelings and British habits; that this selection should be founded on good acquirements and good conduct, and should take place at an age not earlier than the usual time of leaving England from the East India College.”

We wish that our limits would allow us to follow our author through his examination, and, we think, refutation, of the leading principles contained in this statement. The former half of the
pamphlet

pamphlet is an able vindication of the system pursued at Hertford with reference to the future situation of the students on their settlement in India: the latter half is devoted to some remarks upon the splendid project of Marquis Wellesley. In most points we agree with Mr. Malthus, with the exception, perhaps, of what is said at p. 24, upon the hazards to which Lord Wellesley's scheme would expose young men on their arrival in India: the power of borrowing money to almost any amount would indeed be ruinous to young men in any part of the world; but the Marquis foresaw this evil, and made admirable provisions to meet it. We ourselves are decidedly friendly to the Hertford institution, but we admire the genius which planned the College at Calcutta; and we think that if the discipline of the latter were invigorated to the full extent of the Marquis's plan, the two institutions would afford an education as completely adapted to the ends proposed as any which human wisdom can devise. We by no means consider them as rivals or competitors, but as aiding and co-operating to produce one grand result; either without the other is necessarily imperfect.

Of the usefulness of the College at Hertford Mr. M. has given us the following statement, and nothing can be more conclusive:

"In the year ending June, 1811, the only year of which all the required particulars can as yet be collected, the number of students which left the Calcutta college qualified for employment was twenty, of whom the number from the college in Hertfordshire was twelve; *viz.*

Six,	who left the Calcutta college, after 6 months residence.
Two,	after 8 months residence.
One,	after 9 months residence.
One,	after 2 years residence.
Two,	after 3 years residence.

"The number of students who left the Calcutta college at the same time, but who never were at the college in Hertfordshire, was eight; *viz.*

Three,	after a residence of $2\frac{1}{4}$ years.
One,	of 3 years.
One,	of $3\frac{3}{4}$ years.
Two,	of 4 years.
One,	of $4\frac{1}{2}$ years."

The great popular objection to the Hertford institution is the insubordination of the students; but for this we have heard other reasons assigned than the want of firmness in the Principal and Professors, and they have not been very different from what is hinted at in the following extract.

"Yet whatever the East India College in England has hitherto done, has been done under great and obvious disadvantages—disadvantages sufficient to undermine the discipline of any place of education, particularly that of a new institution uncongenial to the prevailing prejudices of the public.

"It has had to contend with the evil of an appeal, in all cases of importance

importance, to a body of men, whose individual interests could hardly fail to be always in opposition to the interests of the discipline. It has had to contend with a party connected with Indian affairs, from the first, decidedly hostile to the college, and indulging themselves, as there is too much reason to believe, in a sort of language respecting it, of a nature to produce the very worst effects on the temper and conduct of the students connected with them. And it has had to contend with an impression of instability, arising from the two preceding causes, necessarily tending to generate disturbances, and to produce the very evils which it prognosticates.

“ But let these disadvantages be removed, let the discipline be placed on a proper footing, by giving full powers to the Principal and Professors, with an appeal only to some one individual of high rank, not immediately connected with the patronage of the students. Let the stability of the college be secured by some legislative sanction, which will prevent it from depending upon the variable wills of a fluctuating body of Directors. Let the age of admission be sixteen, instead of fifteen. Let some moderate test be established, particularly in the oriental languages, to stimulate the industry of the most idle and least able students, and to prevent those from proceeding to India who can only be a burden to the service. And, to these, let a few subordinate improvements be added, which need not be detailed here: and I should be very much deceived, if the institution did not answer the express purpose for which it was established, in a more than common degree.” P. 34.

Something, we believe, has been done towards these improvements by provisions in the act of last year; the College at Hertford is placed under the cognizance of the Board of Controul, and a visitatorial power is vested in the Bishop of London.

We earnestly recommend Mr. M.'s pamphlet to all who take an interest in this very important subject: we have seldom known so much good sense compressed into so small a compass.

MEDICAL.

ART. 14. *Letters addressed to the celebrated Duke of Piccadilly, By an eminent Royal Physician. Written at different Periods of his Grace's Life.* 64 pp. 2s. 6d. Sherwood, Neely, and Jones. 1814.

Of all the impudent attempts we ever witnessed, to extract half a crown from the pocket of some tottering valetudinarian, or decrepit debauchee, this is the most laudably audacious. Promise, large promise, is the soul no less of a title-page, than of an advertisement. “ Health, strength, and a long life to enjoy them, are the least of the blessings which this pamphlet holds forth to its purchasers. So far; indeed, will its professions be fulfilled, that not one of its readers, if he falls not a martyr to his indignation at being cheated of his half-a-crown, will be in the slightest degree endangered

dangered either in his health or his morals by its contents. We consider this as no slight recommendation in favour of a pamphlet with so suspicious a title. Whatever be the view with which its pages may be cut open, it will present to the eye the vacuum, and void of nihilism. If an old abandoned profligate, whose vices have forsaken him, before he was willing to forsake them, and like rats, have made their timely escape from the tottering and sin-worn fabric of his constitution, should feel desirous, after the great exemplar of the title-page, to cement the shattered fragments of his strength, and to enter into a new bargain with the devil, he will find himself most woefully disappointed. He that reads the pages before us with such a design, will find himself neither wiser nor wickedder than when he began. We should also advise the shivering hypochondriac to be cautious how he encounters the irritability consequent on so severe a disappointment as he also will most assuredly experience. Here will be found none of those high-seasoned alarms, nor horrible histories, which have so delicious and piquant a pungency to the taste of a nervous imagination: all sober, solemn, soporific water-gruel, without one grain of salt of any species, either to kill or cure; and all to recommend, by the puff direct, a "domestic tonic," and "anodyne aperient," sold by a Mr. B. Perrin: which the author of this pamphlet is desirous to make his readers believe, were the medicines used for forty years by the celebrated Duke, to whom these letters are supposed to be addressed. Now really we must give the author still more credit for his impudence, than we were at the first disposed to allow, for attempting to make the public pay half-a-crown for his puffs direct on this composition of gentian and rhubarb, called a tonic. The public have as yet had the privilege of being entertained with puffs *gratis*: but really it is too bad to transfer these amusing portions of a public paper to a regular stitched pamphlet, and thus by one blow to deprive the public of their amusement, the stamp-office of its duties, and the reader of his half-crown. One ingenious discovery cannot be passed over in silence, out of justice to the author; we mean the recommendation of a new medicine "founded on the chemical combination of a mineral never before heard of—*Alkalized Hydrargyrate of Molybdena*." We must certainly allow that this is a combination unknown to any nomenclature of chemistry, ancient or modern, under its present name; but we would suggest, that the composition itself is not so uncommon, as may at first be imagined, and that our chemical readers will recognise it under its more common name of "High-dried Hyperhardihood of Humbug;" a combination into which, as is well known, brass enters very largely; it is a composition much swallowed by the public at large, and forms a very considerable proportion of such pamphlets, as the one now submitted to our view; whose authors have not before their eyes the hydrophobia of a critical horse-pond.

MISCELLANEOUS.

ART. 15. *Frostiana: or a History of the River Thames in a frozen State: with an Account of the late severe Frost; and the wonderful Effects of Frost, Snow, Ice, and Cold, in England and in different Parts of the World; interspersed with various amusing Anecdotes. To which is added, the Art of Skaiting.* London: Printed and published on the Ice on the River Thames, Feb. 5, 1814, by G. Davis. Sold also by Sherwood, Neely, and Jones, Paternoster Row. pp. 124. 3s.

When we saw the back of this little volume labelled with the word *Frostiana*, we instantly conceived that it contained a collection of facetious sayings, attributed to some humourist, unknown to us, indeed, as might easily happen from the gravity of our habits, of the nature of *Frost*: the termination reminded us of the *Menagiana*, *Scaligerana*, &c. but what was our surprise, when we found it to be Memoirs of Cold and Cold Weather? and that to give an additional chill to the reader's feelings, it was actually "printed and published on the ice on the River Thames, Feb. 15th, 1814, by G. Davis." The introduction gives us the particulars of the late frost, which the writer seems to have at his finger's ends, together with a luminous view of the fogs, which preceded it: we are told how the Prince Regent was obliged to return to Carlton House, after one of his Royal Highness's "outriders had fallen into a ditch on this side of Kentish Town;" and that "Mr. Croker, of the Admiralty, wandered in the dark for several hours without making more than three or four miles progress." The author then proceeds to give us a history of frost, snow, ice, cold, northern winters, and skating: and we must do him the justice to say, that he has exhausted his subject. Any connection, however slight, is sufficient for his purpose: he has left nothing unsaid, which would not have been absolutely irrelevant to the topic under discussion. We have in the small compass of this volume, besides a multitude of minor details, a philosophical account of the theory of freezing, notices of the frosts on the Thames at different periods, a chronological table of frosts throughout Europe from A.D. 220, an account of a woman buried in the snow, ice-islands, an icy epitaph, ice cream, ice palaces and ice boats, the effects of cold on the human frame, poetical descriptions of winter, Dutch sledges, and the origin of skating. We have seldom seen a book more completely answering the design of the author; and we can safely recommend it to all, who take an interest in the natural history of winter, or who are amused by anecdotes of the effects of cold.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon preached at Lambeth Chapel, Sunday, Oct. 3, 1813, at the Consecration of the Right Hon. and Right Rev. William Howley, D.D. Lord Bishop of London. By William Stanley Goddard, D.D. Rector of Epton, Sussex. 4to. 2s. 6d.

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THE
BRITISH CRITIC,

FOR MARCH, 1814.

ART. I. *Substance of the Speech of the Earl of Harrowby, on Moving for the Re-commitment of a Bill for the better Support and Maintenance of Stipendiary Curates, on Thursday, the 18th of June, 1812. With Documents.* 48 pp. 2s. Hatchard. 1812.

AMONG not a few discouraging circumstances now operating on the prosperity of the National Church, in the welfare of which that of the State is, to our judgment, essentially interwoven, it is consolatory to observe a growing persuasion in the breast of the Legislature, and in the Public mind at large, of the incompetent provision which is possessed by the Clergy, as a Body; and of some other, not less important deficiencies, (we allude especially to the lamentable want of more and larger churches,) which require to be removed, before that establishment can, in reason, be expected to impart to the people, the full measure of those blessings, both temporal and spiritual, both civil and religious, which, from every essential quality, it is calculated, beyond any other establishment in the world, to bestow.

The noble author of the speech which is now before us, mentions, at the beginning, that at the time when his country was deprived of the services of the late lamented Mr. Perceval by the atrocious blow of an assassin's hand, amidst all the pressure of the complicated concerns of this great Empire, he had made to himself leisure, to direct most earnestly a large share of attention to the preparation of "a system of measures for strengthening the establishment of the Church of England." But the execution of these purposes was not permitted to him.

"The same stroke which deprived the crown of one of its most faithful servants, Parliament of one of its brightest ornaments, and private life of the most engaging pattern of every private virtue, at the same moment deprived the Church of its firmest and most enlightened friend."

The other branches of his plan were not in sufficient forwardness to be submitted to Parliament; but this for the better maintenance of stipendiary Curates being distinct from the rest, and the bill appearing to be in a state fit to be brought forward, it was his intention to have produced it to the House of Commons in that session.

“ Much as I regret,” says the Earl of Harrowby, “ that the administration of this part of his inheritance should not have fallen into better hands, I feel that upon every principle which united our opinions upon this important subject, it has unavoidably fallen into mine, and I am equally bound by duty and by feeling to spare no exertions in the discharge of a sacred trust.”

Of the sincerity of Mr. Perceval's regard for the prosperity of this Church, and of the fervency of his desire to be himself instrumental in the promotion of its welfare; and that the same qualities subsist, in like manner and degree, in the breast of the noble partner and successor in this high undertaking, we have no doubt whatever. Still, as purity of motives, though it be a *presumption*, is no *proof* of wisdom in any design; and as the present is but one of a series of expedients projected by the same minds, and to be directed to the attainment of one great common end, which therefore are the more likely to possess one among another some common features of resemblance, and similarity of character; and further, as it may be probable, that, from past success, the noble Earl will feel himself emboldened and called upon, to bring forward the other parts of their system; therefore, we think it right to lay before our readers, such observations as have occurred to ourselves, on a consideration of this speech, and of the design, provisions, and probable operation of that Act, to the passing of which the striking details, and the able argumentation of this Speech did, no doubt, largely contribute. The title of the Act, it will be remembered, is an “ Act for the further Support and Maintenance of Stipendiary Curates.”

After the exordium to which we have already adverted, the noble Speaker proceeds to establish the importance of the object which he has in view, from the single consideration of the number of cases, to which his proposed remedies are capable of being applied. The whole number of Parishes in England and Wales being somewhat more than 10,000, his Lordship shews from a reference to returns in possession of Parliament, that the number of places, in which the Incumbent neither resides, nor does his own duty, and which must therefore be supplied by the services of Curates, is 4870. He next evinces the *right* of Parliament to interfere in the matter and manner proposed: and then

then, at greater length, he argues the *duty* of its interference. After which a statement is made of the remedies provided by the Bill, and of the mode of enforcing its provisions. In the course of the Speech, some remarks are offered on pluralities, on the subject of the measure of discretion to be left in the hands of the Bishops, which by the former Bills of Mr. Perceval, &c. was intended to be large, but is by the present, exceedingly curtailed; on the state of the Established Church, on Dissenters, &c. and the whole is concluded by his Lordship's reverting to the point from which he set out, the "nearness of the accomplishment of this object to the heart" of his departed friend.

They who acknowledge, (as all reasonable men we presume, must) the great importance, purely in a spiritual view, of securing an adequate maintenance to the officiating ministers of religion, that they may be enabled to give an undivided care to the discharge of the several duties of their calling, can have no dispute with Lord Harrowby on the expediency of providing for Curates, a much more ample remuneration than hitherto they have been found, in this nation, to enjoy. In regard to the general object then, we heartily coincide in mind and affection with their noble advocate. And on this account it is, that we are led to remark, as our *first* observation respecting the present statute, that, while like those which preceded it in the same undertaking, the Acts 12 Anne, c. xii. and 36. Geo. III. c. lxxxiii. it bears, in substance, the same common title of being for the better support of Curates within the Church of England, it yet differs in one very important respect, from both those Acts; its provisions being made only in the behalf of the Curates of non-resident Incumbents; while the large class of assistants to resident Clergymen, are left, untouched, under the operation of that Act of his present Majesty, the inadequacy of which to its proposed object, is the basis of all the noble Lord's argument and interposition, on the present occasion. We know indeed, that the reason for preferring, (if an election was to be made between them,) the claim above the rest of their brethren, of such Curates as are left, in consequence of the absence of the Incumbent, to be his sole representative, in personal presence, and in the discharge of all his important ministrations, is a good one. But still, it is of some value, to point out a considerable inconvenience occasioned by this deviation from former practice, which will impair greatly the salutary effects of the present arrangement, to many of those individuals whom it is designed especially to serve.

The "further support and maintenance" now aimed at, it will be perceived, is made altogether contingent on the Incumbent's residence. If I be presented to a living on which I am not able

to reside, my Curate will be entitled to his full share, how much soever it may be, of all the better support and maintenance obtained for him by this statute. But, if I be removed, by death, or other cause; and a successor is appointed, who can reside; and yet still from infirmities, from superabundance of duty, or by any other reason, is desirous of possessing an assistant, the Curate must now recede from the special advantages which, under this Act, he has hitherto enjoyed: from all these, he is to be compelled to recede, when, by habit, they have become almost necessary to him; and when, probably, from the natural course of events, and the effect of time, he needs a considerable addition to his scanty means, much rather than the contrary. The statute however provides him no refuge in the strait and difficulty which it has occasioned; but he must be content to fall down the list into another class of individuals of the same general order; and henceforth must live under other Acts of Parliament, the dominion of which he has learned from the Legislature itself, not very profoundly to love or revere; or, if he have any relief, it must be in a removal to another situation, (an operation laborious, expensive, and often liable to considerable losses;) or he is consigned to the compassion of a principal, "whose tender mercies," his former friends, and the former Act under whose smiles and favours he lived, have taught him to regard as "cruel."

But, there is a second inconvenience and incongruity to be mentioned, as introduced by the present arrangement, which respects the condition of Incumbents, as the preceding did that of Curates.

The number of non-residents by licence, appears from the returns to amount to 2114; but then of these many do their own duty; this number therefore would not be a correct representation of the number of Curates employed on these benefices. In another return, however, we ascertain that the number of Curacies resulting from that description of non-resident Incumbents is 1766. Of this large class no inconsiderable portion consists, doubtless, of those who are become non-resident from the sickness or infirmities of themselves, or of wife, or children, from want of a parsonage house, or from other causes closely connected with circumstances of distress, with their own poverty, and inadequate maintenance. From the terms of the Act it follows that the benefices of many of them are small, and that many are themselves stipendiary Curates, or placed in other, by no means gainful, occupations and situations, in, or connected with the Church, elsewhere. Yet all these primarily are under the operation of the new statute; while Incumbents, keeping a Curate, and yet themselves residing (the keeping of which Curate

is in very many such cases itself an evidence of more ample means) are left under the old law. In fairness, however, we are bound to state, that in favour of the sick, the aged, and needy, a clause appears whereby a discretionary power is left in the hands of the Bishop, to assign to the Curate, in cases where "great hardship and inconvenience would arise, if the full amount of salary specified in this Act should be allowed, any such salary, less than the said full amount, as shall under all the circumstances appear to him just and reasonable;" a discretionary power in which we sincerely rejoice; and which, indeed, we consider as the most wise and beneficial provision in the whole of this Act.

But we hasten to other considerations affecting much more essentially the true character and probable influence of this important statute.

What then, if we feel ourselves compelled to affirm, that though Curates confessedly be poor enough, yet Incumbents generally speaking, especially those Incumbents who will be the most affected by this Act, are poorer men? we are by no means clear that Lord Harrowby and his friends have not mistaken the place where the poverty of the Church most pinches. And if so, then these repeated discussions, and all these gentlemen's exertions in this cause, praiseworthy and well-intended as doubtless they are in their general design, are yet accompanied by this great practical evil, that they divert the minds of those from whom the remedy should come, from the sight and consideration of the seat where the greatest malady lies, to another part, which does but labour under a secondary, subordinate, sympathetic indisposition.

But, let us not be misunderstood. Still maintaining, as we do, that the poverty of any class of the Ministers of religion is an evil, and that the Curates in the English Church are poor, and more poor than they ought to be, we should, therefore, never have entertained the thought of comparing their condition in this respect with that of the beneficed Clergy, had it not been that in the representations made of the distresses of the former, often we find little delicacy exercised towards the feelings of the latter, and little discrimination or knowledge shewn as to their real condition and character; had it not been also, that all the relief that the distressed Curates are now encouraged to hope for is to come purely from the distressed beneficiaries; that this Act does but, as it is vulgarly said, "rob Peter, to pay Paul;" and that the blood which is to feed Curates does not flow otherwise than drop by drop from the breasts of their Fathers, and Elders, and fellow-labourers.

In truth then, to our apprehension, this Act is in great measure
founded

founded in an inadequate acquaintance with the situation and circumstances of the persons who, upon the whole, and largely speaking, constitute at this time the Clerical profession in this kingdom.

We know the case was otherwise in former times. But now, generally speaking, very few enter the Church with the expectation of continuing Curates all their days; and, to anticipate the concession of the good-humoured scoffer, who will readily, perhaps, and willingly grant, that, to be sure, they *all dream of nothing less than a mitre*, we will add, that, speaking largely, and in comparison with antient days, (for legislation, it is to be remembered, is, where practicable, to have a body always for its object,) very few do, in fact, die Curates. The clerical profession is truly respectable and respected in this kingdom. It is not here, happily, as we find it in most countries of the continent of Europe, and even nearer home, that the Parish Priest is regarded as an inferior character, with whom the upper ranks of the laity are shy to maintain an intercourse; and as it is with the Dissenters among ourselves, the wealthy part of whom commonly would think it beneath them to be on a familiar or friendly footing with their ministers. But, in England, the Clergyman stands on a level, in public and private esteem, with the best in his parish. We do not stop to investigate the causes of this; but such is now the fact. This professional respectability therefore leads great numbers into the Church, by no means of the dregs of the people, but in a regular gradation from the first families in the country, through the different ranks, to the truly respectable private English gentleman, and opulent yeoman. A most salutary regulation of the Bishops, to be very cautious in admitting into holy orders any individuals, (except in a few of the Northern, and, perhaps, in the Welch dioceses,) but those who have received an University education; the extensiveness of that education, which, if kept within due limits, we are far from looking upon as an unmixt evil; the progress of trade and manufactures into the Northern counties, and the improvements in the agriculture of every county, whereby the opportunities of providing promising situations for their children, are greatly increased to needy parents, who will generally listen to the superior temptations of gain; all these causes have contributed largely to produce a material change for the better in the character and situations of life from which the bulk of the individuals arises who constitute the Clerical profession. It is true, therefore, that a very considerable portion of them, having more or less, some means independent of their profession, have sought it, not merely as a way of livelihood, but by a preference for its respectability, and an attachment to its holy, and its liberal occupations.

pations. Others there are who have friends and connexions possessing patronage or influence ; and others, the surplus of whose fortune, after the expences of their education have been defrayed, has been laid out either wholly, or in part, in the purchase of the next presentation of some ecclesiastical benefice ; and in the meanwhile, all these are most respectably to themselves, and profitably to the community, and, we will add, most profitably too, by anticipation and preparation, to any parish which, in due time, shall be their own proper benefice and permanent charge, are employed in the antecedent and temporary character of Curates. Again ; another not inconsiderable class of this same body of men, consists of Fellows of Colleges, who being hereafter, in right of their fellowships, to be entitled to succession to such patronage as is in the possession of their respective societies, constitute in the mean time, in the capacity of Curates, a part of the most respected, and every way respectable members of the Clerical body, whether we regard their learning, their piety, their prudence and experience, their independence, or whatever else is valuable in man.

Upon the whole then, we believe the Curates now, to exist much more in an antecedent and temporary state of being, much more in a chrysalis state (if we may so express ourselves) ; and to be derived, generally speaking, much less frequently from the lower ranks of life ; and to possess a much better education ; and to have a much larger share of common morals, the virtues of sobriety, decorum, and respectability of character (not to speak of higher gifts,) than they had fifty years ago, and still more so, than they had at double that interval of time. On these accounts it happens, that Curates, especially if they be unmarried men, are, very generally, perhaps more esteemed, more caressed, nay often in fact, labour less under poverty, (which really means, nothing else but an unfavourable disproportion between the wants of our situation, and the means of their supply,) than any rank whatever of their profession, not excepting the highest. For it is true, that the revenues of many of the bishoprics are exceedingly inadequate to the support of the requisite demands, and the dignity of that elevated situation.

Multitudes of Clergymen, we are persuaded, who have been Curates for many years, never found themselves to be poor men, till they became Incumbents. In their former capacity their wants and burdens were few, but in the latter they are very many. We have no scruple to say, that there is not any description of men in the community, whose unavoidable pecuniary burdens, attached by law to their situation and revenue, bear so large a proportion to that revenue, as do those of the beneficed Clergy. For, whilst they bear, in common, with all others, their full share of the national, and often more than their full share of the paro-

chial expenditure of the country, they have taxes and out-goings peculiar to themselves. But, to prosecute our comparison of the relative pecuniary condition of Incumbents and Curates. The latter, for the reasons which we have stated not having generally come to the full maturity and extent of their views and reasonable expectations, are, in the same proportion, unless prudence will justify it, commonly speaking, not married men. But, let them once have attained the rank of Incumbents, and now all the circumstances of the case tend to promote matrimony, as before they did to discourage it. Hereupon a multitude of heavy expences are found to ensue. But, independently of these, and belonging in a strict sense still to his situation as Incumbent, he finds that the charges of presentation, of institution, of taking possession, the first-fruits, the tenths, the rates, taxes, repairs of parsonage and chancel, the furnishing his house, the maintenance and wages of servants, crowd upon him, and give him hardly time to breathe. As a Curate, he was welcome to the tables of all, and no return was expected; but now the course of things is altered, and he can engage only in interchangeable hospitalities. The poor too, who, if they obtained any thing from him as a Curate, besides spiritual consolation and remedy, set it down as so much unexpected gain, will now repair to the well known mansion, where, they think they have, by prescription, a claim and privilege for bodily relief also: and will be apt therefore to depart with something of wonder and discontent, if it be not bestowed. Whatever charitable undertaking, public or private, was on foot before, the parish were well contented, that he should be its advocate merely, or give the necessary share of time and personal labour to the prosecution of its success; but now, however zealously he may feel, and however dear the prosperity of the object aimed at may be to his heart, words, he will find and labour, of themselves will import little. In every case he must contribute his pecuniary dole also: and often will he have occasion to observe, that the wealthiest in his parish, (all of whom singly escape many solicitations, to which he is successively exposed), will look up to him, not only before they shall move at all, for example, but also for the measure and standard by which their own bounty shall be graduated, and that not upon the ascending, but the descending scale.

They who have not experienced them, have, we believe, a very inadequate conception of the amount of deductions to which ecclesiastical property, (which, after all, it will be remembered is but a very short-lived life estate) is liable *.

* A declaration is made, (the truth of which we have no reason to question), in the petition presented to the House of Peers by Mr.

The foregoing observations are applicable many of them with two-fold force on the Pluralist : and he has the additional charges to encounter of a dispensation and a Curate's salary.

But here, to avoid exception, and suspicion respecting our statements, we prefer expressing ourselves in the language of a very zealous and able Reformer in Church matters, a predecessor, of whose alliance we are sure Lord Harrowby is not ashamed, the excellent and learned Dr. Prideaux, formerly Dean of Norwich.

“ Supposing none but men worthy and deserving had those Pluralities given unto them, yet they would be so far from finding that reward in them which this argument supposes, that in reality they would get nothing at all by them. For after my best inquiry into this matter, I find, that in truth this is a thing, that brings nothing else but an imagination of profit, without any real fruition, and that those who grasp hardest at it, Ixion like, embrace only a shadow.— For, in order to install a man in a Plurality of Benefices with cure of souls, first a qualification is to be procured from some nobleman, and usually that friend or agent who solicits and procures his Lordship's favour in this particular, makes the Pluralist pay for it: next a faculty must be procured from the archbishop; and then a confirmation of the faculty from the broad-seal. After this, institution into the benefice is to be had from the bishop, and induction into the possession of it from the archdeacon: and all this, with the charges of soliciting the business, seldom comes to less than 70 or

W. Wright, praying that the Bill then before them to stop proceedings instituted by him, against many of the Clergy, under the Act of 43 of his present Majesty, which deserves here to be recorded, and ought we think, to make a deep impression upon Legislators, and others.

Speaking of the difficulty of bringing the Clergy to take out licences of non-residence, he says, “ *After the Stamp Act in 1808, had affixed a duty of one pound upon licences for non-residence, the difficulty of inducing the Clergy to renew them, became considerably greater; and those who did renew such licences, in many cases left them in the hands of your petitioner, without paying the expence of the stamps, and the fee prescribed by the Act of Parliament to be due to your petitioner thereon; and notwithstanding letters were sent to the Clergy, desiring them to take or send for such licenses, and pay for the same, many of such licences still remain in the possession of your petitioner, in consequence of such non-payments; and many which have been sent to the Clergy without payment, remain unpaid to the present time, although the payment has been often requested both by letter and personally.*” Surely, the above testimony from no friendly hand, ought to plead with financiers and reformers the necessity of some forbearance in loading the Clergy with grinding stamp duties, and exterminating penalties. Rev,

80 pounds,

80 pounds, but often it amounts to much more. Then the first fruits must be compounded for, and paid to the king. Next the Curate that served the living during the vacancy, must be discharged with his reward for his pains. And at first coming to the parish, something of course must be expended, as well about the house as other matters. And all this put together often makes up two years' value of the living. And the Pluralist being thus instated, the next thing he is to do, is to get him a Curate for that parish where he intends not himself to reside, and if he be a worthy man, (as this argument I now answer supposes he should) he will certainly allow him worthily, and will also do worthily in repairing the house, in relieving the poor, and in all things else which it becomes him there to do; which will deduct considerably from the annual income of the living. And there will be also in this case many other things, which will further diminish its value to him, by reason of his non-residence upon it."

And, after much more of the same kind, the Dean remarks,

"I scarce think there is one in ten of those, who so eagerly grasp at pluralities of livings, that is at all the better for them. I have been told of many that have been much the worse."

And then he concludes this part of his argument, as follows :

"On these accounts, they that have pluralities of livings, most an end purchase them at a very dear rate, even in this life, whatever they have to reckon for them hereafter in that which is to come." (Reasons for a Bill for the restraining of Pluralities, p. 246—9.)

But, in opposition to all our preceding speculations, Lord Harrowby will refer to the authentic returns laid before Parliament; and from thence will be able to shew, in spite of all reasoning to the contrary, that the Curates now are, and cannot but be miserably necessitous; and therefore, cost what it will, their wants are to be relieved, at the expence of their employers, without any contemplation whether the condition of these latter be, or be not, "a fellow tale of woe."

The progress of our argument therefore now calls us, to offer a few remarks on Lord Harrowby's statement of these returns, and his reasonings erected thereon.

A friend to the Church, of a wise and well-regulated mind, will be watchful over himself with a pious jealousy, that his ardour to secure some favourite end, which he hopes will be largely beneficial to the object of his regard, he be not led beyond the bounds of just reasoning, and fairness and tenderness of representation, in those particulars most of which are, to his own mind, the special blemishes and opprobriums of that system of which he professes himself, all the time, to be the patron and ally.

ally. We doubt much whether Lord Harrowby has been so attentive to this principle of self-government as might be wished.

First, with respect to the number of Curates (or curacies, for about that distinction we will not dispute) of non-resident incumbents, a point of considerable moment, because on the magnitude of that number Lord H. rests his argument for the importance of those measures, which he succeeded in prevailing with the legislature to adopt; and because this is the only class of Curates whose "further support and maintenance" is to be secured by the present Act. We will hear his Lordship making his own calculation.

"The first point which I wish to state is, that this Bill is entitled to your consideration, as affording relief to a class of persons not only useful and respectable, but numerous far beyond what is generally supposed, and as deeply affecting the welfare of a very large portion (nearly one-half) of the parishes of this kingdom. The number of persons acting as Curates, is, or ought to be, in proportion to the number of incumbents non-resident, and not doing their own duty. The whole number of places (including some dignities, sinecures, and dilapidated churches, but exclusive of the diocese of St. David's) which are contained in the Bishop's returns for 1810, is 10,261. The number of incumbents resident is 4421: the incumbents who do their own duty, although non-resident, are 970: the whole number, therefore, who either reside or do their duty, is 5391. The number of incumbents, non-resident by exemption, is 2671: non-resident by licence, 2114: non-resident from other causes, 1055: the whole number non-resident, 5840. Deducting from these 970, who do their own duty, the whole number of places in which the incumbent neither resides nor does his own duty, and which must therefore be served by Curates, is 4870 *. Amongst these, are comprehended a large portion of the most valuable livings, and of the most populous places. Nothing more need be added, to prove that the subject is sufficiently important in its extent to be entitled to serious consideration." P. 2, 3.

"The whole number of places in which the incumbent neither resides, nor does his own duty, and which must therefore be served by Curates, is 4870."

In our apprehension this number is over-stated, by at least 1000. Indeed, in the note his Lordship observes that his numbers are "not quite accurate:" but, his statement of the inaccuracies of this particular number we believe to be very insufficient.

"* These numbers are not quite accurate: because, amongst the incumbents resident, are included sixty-two resident dignitaries; and amongst the incumbents non-resident are included the holders of forty dignities and of seventy-nine sinecures not requiring residence, and the incumbents of thirty-nine dilapidated churches."

To speak somewhat largely, we would strike off from it the whole sub-division of 1055, described by his Lordship as "non-resident from other causes," that is, being cases neither of licence, nor exemption. Let the reader turn to p. 44, and he will see of what particular items that sum total is composed. His Lordship acknowledges, in the note, that 40 dignities, 79 sinecures, and 39 dilapidated churches are to be deducted. But surely we ought to add also 74 vacancies, 54 recent institutions, and no small portions of 91 sequestrations; being probably, very many of them precisely of the same character with vacancies. How can it be said with fairness of any of these classes, that "the incumbent not being resident, nor doing his own duty they are therefore served by Curates." that is, by such Curates, at least, as are to be benefited by the new provisions? But still more, with respect to the large item 650, described as "absence without licence or exemption," without professing to be thoroughly informed on the subject, our conjecture is, that the great bulk of these consists of Clergymen, who, not residing in the parsonage house, (probably, for the most part, because there is none to reside in), but residing in, or near the parish, and discharging its duties, have on that account, looking to the spirit and not the letter, neglected to apply for a licence of non-residence. If we be correct on the whole, in these observations, it will follow that a very considerable deduction ought to be made from this primary and fundamental representation of the noble Lord.

But, in fact, we have other evidence that we have not overstepped the amount of deductions which ought to be made. We should have had much less confidence in our own view of the subject, had it not been confirmed by another parliamentary return referred to by Lord H. and warranted also by his reasoning upon that return. The number 4870 is, as we have seen, assumed by his Lordship, from his mode of calculation, as an exponent of the number of curacies of non-resident incumbents. But, then, from pp. 19 and 41, *without any calculation*, and by a simple reference to the *actual* returns, (for such were required to be made), it appears that the total number of curates of non-resident incumbents, is only 3694; a fact, which ought to have led his Lordship to suspect the accuracy of his former calculation; and which confirms us therefore, in our opinion, that the number 4870 is an over-statement, by at least 1000. This, in laying the ground-work of an edifice, we cannot but regard as a matter of some consideration.

Shall we indulge ourselves, (before we proceed to more serious matters) in another remark to which we are prompted by the expression "total curates of non resident incumbents?" These, it must be remembered, are the favoured band, who
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are to receive, in due time, the "better support and maintenance" provided under the present Act. But have all these the same claim for this benefit? Are none, like their non-resident masters, themselves non-resident? Yes. It seems, the proportion of non-resident curates is much greater than that of non-resident incumbents. In the same p. 19, just now referred to, Lord H. informs us, that of the whole 3694 curates of non-resident incumbents, 1587 only are resident, and therefore the the number non-resident is 2107. But, "*Dat veniam corvis, &c.*" There is something perhaps, a little incongruous in this. One might have expected, that some distinction should have been made in favour of resident curates. His Lordship has not forgotten that in the very titles of the Bills brought into the House of Commons by his lamented friend, in 1805, and 1808, the making a more effectual provision for the maintenance, and at the same time for the *residence* of stipendiary curates, were indissolubly linked together. It should seem that the *non-resident curates* must henceforward feel themselves bound in duty to commemorate the day with rejoicing whereon they were licensed by Act of Parliament, to fatten on the spoils of *non-resident incumbents*.

But we have another part to notice of Lord Harrowby's calculations. This, which is perhaps still more important than the former, respects the *salaries*, as the other did the *number* of curates of non-resident beneficiaries; and it is the grand topic from which Lord H. deduces his argument of the *duty* of Parliament to interpose.

The whole number of non-resident incumbents, it will be remembered. may be considered as divided into two great classes, non-residents by exemption (2671), and non-residents by licence (2114). A return of the salaries of the curates of these latter has been made to Parliament, through the bishops; but more was required of the former. The number of their curacies is only 1766; for many of them, though non-resident according to the letter of the Act, do the whole of their own duty; and others, it may be added. of the incumbents, corresponding to that number (1766), share in the duties with their curates. The benefices of that number (1766) his Lordship divides into two classes, such as are under, and such as are above 150*l.* per annum in value. Of the former description, he finds that the number is about 600, whose income, upon an average, is 89*l.* per ann.: and the average salary of the curates is about 35*l.* per ann.: a share and deduction which if it does not *make* the curate *rich*, neither surely does it *leave* the incumbent so. Of the other 1150 livings, of whose value nothing is known but that they are above 150*l.* per ann. the salaries of the curates, are, it appears, on an average
about

about 50*l.* per ann. After these statements, his Lordship thus proceeds.

"I am far, however, from having stated the full extent of this evil. The returns contain only the salaries of curacies upon livings where the incumbents are non-resident by licence. These curacies are stated to be only 1766. The number of incumbents, non-resident by exemption, are 2671. What are the salaries of these curates? It may be said, that incumbents non-resident by exemption, are persons who either enjoy some other living or some other situation of emolument, and that, as they are better able to spare a larger salary to their curates, we ought to conclude that larger salaries are given. I see no grounds for forming such a conclusion. In the apportionment of salaries to curacies, I see little or no reference to the value of the livings possessed by incumbents non-resident by licence. There appears therefore to me, every reason to believe that we shall not be much mistaken, if we argue from the certain to the uncertain, and consider, that the salaries of curacies on livings where the incumbents are non-resident by licence, afford a fair measure of those where the incumbents are non-resident by exemption. The account would upon this supposition stand thus: We will suppose, that of these 2671 livings where the incumbents are non-resident by exemption, there is the same proportion above and below 150*l.* per annum as in the 1766 livings where the incumbents are non-resident by licence. This supposition would give about 895 livings under 150*l.* and 1776 above 150*l.* We shall then have

Livings under 150 <i>l.</i> per annum, possessed by licensed non-residents	592
Ditto, by exempt non-residents, say	895
	<hr/>
	1487

The salaries of their curacies may be presumed to average 35*l.* per annum.

Livings above 150 <i>l.</i> per annum, possessed by licensed non-residents	1150
Ditto, possessed by exempt non-residents, say	1776
	<hr/>
	2926

The salaries of their curacies may be presumed to average 50*l.* per annum. There is, therefore, good reason to believe that about 1487 livings, capable of affording a better provision, afford in fact to the officiating minister an income averaging only 35*l.* per annum; and that about 2926 livings, capable of affording a competent maintenance, afford to the officiating minister an income averaging only 50*l.* per annum. It is to be observed, that in this average are included the cases where the income of the curacy exceeds 75*l.* per annum. These are in the first class about 152: in the same proportion, there would be in the second class about 234. Deducting both these from the whole number of 2926, there remain about 2540 livings

2540 livings above 150*l.* per annum, which, by the operation of the present practice respecting the salaries of curacies, are reduced to livings averaging about 45*l.* per annum, and in no case exceeding 75*l.* per annum. The poverty of the church, when it arises from the deficient income of the livings, can only, as I before stated, be remedied by the bounty of Parliament; but here is an immense mass of poverty, existing in cases where the church has no poverty to plead, but wantonly and unnecessarily created by the undue distribution of its wealth." P. 11.

To neglect lesser matters, which are not a few, there are more points than one of considerable importance in this representation with which we cannot concur. "It may be said," remarks his Lordship at the beginning of the above extract, "that incumbents non-residents by exemption, are persons who either enjoy some other living, or some other situation of emolument, and that, as they are better able to spare a larger salary to their curates, we ought to conclude that larger salaries are given." This he observes "may be said:" and we will add, it not only *may*, but *must* be said, and will be said *most justly*. But is that his Lordship's opinion? No. "I see," says he, "no grounds for forming such a conclusion." That is, the premises are granted, but he denies the inference. Now, for our own parts, we have no scruple to venture an assertion, in opposition to his Lordship, that from such premises it is a moral certainty that the consequence which he has rejected, must ensue: and, to a certain extent, we must be permitted to question *his* fitness to institute legislative provisions affecting the clerical profession, who shall question the certainty of such a conclusion.—A statesman ought to have many gifts highly elevated above the legerdemain of an arithmetical calculation. The clergy ought to partake, even in a larger measure than other men, of the generous, beneficent, and liberal temper of that religion, of which they are to be at once the preachers and exemplars. "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven," is one of the plainest and least elevated of the precepts of that holy faith; and we are persuaded, that the large degree, in which the relation of the curate and his employer does necessarily partake of the bare abstract commercial principle of barter, (the laws and obligations of which are satisfied by mere fair dealing) yet this neither does, nor can preclude the existence between them of much intercourse of a higher, and more beneficent character. Woeful indeed is the degradation of the more opulent orders of the clerical profession in this land, if there be not to be found in them, both in theory and in practice, a feeling of compassion and respect for all in distress that bear the name of man, and more especially for those who are
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their fellow-labourers, united with them by many peculiar and interesting ties, and indeed, in the case which we are now speaking of, their representatives and other selves.

But Lord Harrowby "sees no grounds for such a conclusion." Let us leave then, for a moment, every abstract reasoning from the nature of things, and try whether we cannot help him to find such grounds, even without stepping beyond the limits of his own calculations. "In the apportionment of salaries to curacies," observes his Lordship, "I see little or no reference to the *value* of the livings possessed by incumbents non-resident by licence." And yet, we have seen that the average of curacies of such non-residents of that same description, as possess livings under 150*l.* per annum, is stated at 35*l.* while that of those whose livings are, in their various degrees, above that sum, amounts, by the same representation, to 50*l.* per ann. affording therefore an excess which falls short but by 2*l.* 10*s.* of *half* the whole stipend in the former average; a sum, in itself, no doubt, mean enough; but relatively, and by comparison, which is the only view in which it can be contemplated in this argument, far from inconsiderable. If then, the curates' salaries on the latter class of livings, described by his Lordship as "capable of affording a competent maintenance," amount to 50*l.* per ann. and those on livings represented as "capable of affording a better maintenance" than they do, reach only 35*l.*; and if the whole class of *exempt* non-residents be considered, "to be better able to spare a larger salary to their curates," than those in the corresponding classes of non-residents by *licence*, is it not a reasonable presumption to reckon the salaries even of the lower division of those curates, at not less than 50*l.* per ann.? and if so, the average on livings above 150*l.* per ann. ought, by parity of reasoning, to be correspondently elevated.

Perhaps, we may be now permitted, to advert once again, in a few words, to the circumstances of the case. These, we are assured, will to the thinking mind, bear us out in the tenor of our present representations. The great class of non-residents by *exemption*, consists principally, as his Lordship has observed, "of such persons, who either enjoy some other living or some other situation of emolument." But, of what materials then is the other class, the non-residents by *licence*, mainly constituted? Let the Act be consulted, and it will be found, that the very first description specified is that of "actual illness or infirmity of body of himself, or wife, or child, making part of, and residing with him as part of his family:" the next case is where there is "no house of residence, or where the house of residence is unfit for the residence of such ecclesiastical person," and one therefore must be hired: the fourth case (to omit the third) is of him who

is a stipendiary curate elsewhere, the benefice of which he is incumbent being expressly of "small value:" and then come the preachers of proprietary chapels in cities or towns, holding, in like manner, benefices of "small value." Therefore, by the very nature of the several cases, or the express terms of the Act, a great number of these are persons under affliction, or in circumstances otherwise inadequate and confined. We are warranted therefore in affirming, that, from the necessity of things, if there be a greater and a less, in the stipends of curates, (which Lord Harrowby's own calculations shew that there is), then will the salaries of these incumbents, whether "their livings be below or above 150*l.* per ann. in value, generally speaking, be depressed, and kept down: and therefore to calculate the averages of the curacies of the whole of the other more opulent class of incumbents non-resident by *exemption*, by the same common measure, without any reservation or allowance, whatsoever, is grossly and palpably an erroneous and unwarrantable procedure.

But, after all, the weightiest objection to the whole of these calculations of the noble speaker respecting the amount of salaries of curates of incumbents, whether non-resident by *exemption* or by *licence*, will appear in that part of our argument at which we are now arrived.

This Act is intitled an Act "for the further Maintenance and Support of Stipendiary Curates." We shrewdly suspect, however, though all the provisions should be enforced to the very strictest of the letter, that the curates will be woefully disappointed, if they look, to have their condition (*as curates*) much improved by the new regulations under which they are placed by Lord Harrowby.—It will be understood, that we have conceded, in the most ample degree, the expediency of such a consummation; and that we now no longer are disposed to perplex ourselves with considerations of the comparative condition of those from whom the relief is to flow; and that we purpose to inquire, only whether, and to what extent, the promised benefit will be secured to them by this statute.

It must not be forgotten that this Act does not apply to incumbents now in possession. It will therefore be but gradual in its operation, and many years will have gone by, before it can come into full play. Let it be remembered withall, that money is yearly depreciating in value; and that taxes, and rates, and the prices of labour, and materials in repairs are all continually and rapidly on the increase. Hitherto these latter articles have been, comparatively speaking, sounds little known to the curate's ear; but, in the new order of things, it is intended that he should become familiarized with them. We cordially wish they may

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never jar on his sensorium, as, it is to be feared, they do, not unfrequently, on the nerves of his more elevated brethren. Even these considerations, which we do not purpose to dwell upon, are important enough to deserve well to be borne in mind. But we are called to higher game.

A circumstance falls incidentally from Lord Harrowby, in the course of framing his calculations of the salaries of curates, to which his Lordship has not, we think, by any means ascribed that degree of importance which it deserves. These are his expressions. "The profits which are occasionally derived to curates, from the allowance of the parsonage house, or of a few acres of glebe, or from surplice fees, are specified in some cases only; and as their value is not reduced to money, it was impossible to comprehend them in an abstract." P. 8. In truth, could all that is fairly applicable, under this head, have been collected together, and been stated in money, it would, we are well assured, have made by far the most important alteration yet suggested, in the features of the noble Earl's estimate of the average amount of the stipends of curacies. The clergy never looking to be hauled as they now are to the bar of the public, and put to answer for themselves, against implications at least, of being hard, selfish, and secular men, have not been so anxious to make the amount of salaries paid to their curates, to put on a goodly outward shew, as to compensate for that deficiency, by sundry substantial allowances, and accommodations, from which, we believe, the curate has been very considerably the gainer. Hence small plots of land have very frequently been granted to him, at no rent; and very frequently, much larger, at a very inconsiderable one. Hence the property tax on his salary has very usually been paid for him. Hence, very rarely, has he been charged with house tax, or window tax, or parish rates, or repairs; and hence, very commonly, he is permitted to receive, for his own benefit, the whole of the Easter dues and surplice fees; a convenient practice, because, though of no great value to the incumbent, especially if he be absent, being, in considerable degree, voluntary, their amount will often be very handsomely augmented, in some proportion to the fidelity and zeal which the curate displays in the discharge of his office. Now, it is in the very spirit of Lord Harrowby's statute, and of all this public discussion of which that statute is but one result, to cut up by the roots all the preceding indulgences, and all the manifold benefits connected with them, at one blow. The curate is put to stand on the bare letter of his strict right; and the incumbent being actually goaded into calculations and expedients of self-defence, there is but too much reason to fear that the curate may very often have occasion to rue the day, when this new condition of things was introduced between them. To
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illustrate this matter further, we are tempted to try our own skill at an arithmetical valuation.

The number of places recorded in the Parliamentary returns (still wanting one diocese) is 10,261. The number of Parishes containing a population above 1000 souls appears (p. 43.) to be 1681. The number of places therefore whose population falls below 1000 souls, (and the stipends of whose curacies will, by the present Act, be therefore some one of the following sums, 80l. or 100l. or 120l. according as the population is below 300, or above 300, or above 500, respectively,) will be 8580; or, indeed, for the whole kingdom still more: for the diocese omitted in the returns has not probably one place in it of a population of 1000 souls. And hence it follows, the number of places, in which the Curate can obtain a salary of 150l. cannot be large. From the whole, number 1681, while we leave only *one*, we must deduct *two* considerable subdivisions; first, that of those places where the whole duty, and secondly, of those where a part of the duty, is discharged by the Incumbent.

A statement of a Curate's salary, the Incumbent being exempt from residence, is now before us; and we mean to avail ourselves of it, as a medium of illustrating and comparing the old and new system of things. The population, by a very few persons, exceeds 500 souls. The Curate's salary (which before was 75l. per annum) was raised three years ago, by the present Incumbent, on his coming to the living, to 80l. per annum, but that advance of five pound, it is stated, was the only addition which he made. The property tax on the Curate's salary, the window and house tax, the parish rates, &c. are all paid by the Rector. The Curate is allowed the surplice fees and Easter offerings: and (besides garden, &c.) has land, rent-free, more than sufficient to keep his horse in grass and hay; and he pays no repairs. Now 80l. it is clear enough, is not an adequate representation of the value of this Curacy: and it might well be doubted whether as Incumbent of the same living he would have so large a surplus left, equally free from incumbrance, were its gross income 150l. per annum.

Let us now see what advantages he will obtain as Curate, under the new system. The population being above 500, his stipend is now 120l. There is his gain. But it is not so easy to calculate what may be his losses. We will however form something of a calculation, which will be partly certain, and partly conjectural.

Property Tax on 80l.	-	5	-	-	4	10	0
House and Window Tax	-	-	-	-	10	17	6
					<hr/>		
Carried over					£.15	7	6
R 2					Poors		

	Brought over	15	7	6
Poors Rate and Statute Duty	- - -	5	0	0
Field, &c. Rent free	- - -	5	0	0
Surplice Fees and Easter Offerings	- -	6	0	0
		<hr/> £.31 7 6 <hr/>		

Which deducted from 120l. gives 8l. 12s. 6d. to the Curate, in pocket.

But, now; had the population happened to be twenty fewer, though upon the old system, the stipend would, probably, have been exactly the same, (for the Rector would never have thought of entering into that nicety,) under the operation of the new statute, he drops down at once into the next lower class, and his stipend becomes 100l. instead of 120l. in which condition, it is plain, he will have little cause to remember Lord H. and his exertions with gratitude. By founding our calculation on the basis of a salary of 120l. per annum, every one will see that we give a very undue degree of advantage to Lord H. against ourselves, because the number of Parishes containing a population of 1000 souls and upwards, bears a very small proportion to those which fall below 500; and because the Parishes of that large population, being generally in towns, &c. are, upon the whole, more commonly supplied, in part at least, by their own Incumbents, and therefore do not come under the provisions of the new statute. We conclude, then, even upon a very favourable representation, that it is by no means apparent, that the Curates will, generally speaking, secure much "further support and maintenance" by the new arrangements; and it is certain that, in very many cases, it will be rendered, (so far as the Act is concerned,) much worse than it was before.

After all, could it be shewn, that the pecuniary advantage obtained by them, is likely to be much larger, and *durably* so, than it would otherwise have been still another question succeeds, whether the prize be worth the cost to the public, and even to the Curates themselves, at which it must be obtained. A wise Statesman well knows that money is not the only valuable possession on earth.

This Act does all it can, to put an end to that liberal intercourse between Incumbent and Curate, which, we are persuaded, has hitherto very extensively subsisted between them to the mutual comfort and benefit of both; and to "the further support and maintenance" of generous feeling, gentlemanly conduct, and honourable dealing, in the first profession in the kingdom; and so, through that means, to the diffusion of a like spirit throughout the community.

It is plain, that the new statute has a strong tendency to blast and wither at one look, every plant of that kindly growth. The Curate approaches his Incumbent, to claim under the bare simple letter of the bond. The Incumbent, in like manner, is prompted, so far as a statute can make him, to assume the defensive, and to follow his assistant's example, and say, "To the letter shalt thou go." However generous, he may be conscious to himself of having been, in former times, all that he finds is rejected by the legislature, and trampled on, as of no account; and he learns, to his no small mortification, that by that very cause, he has brought public scorn on himself, and his profession too. These are the most certain fruits of the new system. That species of good, which we now refer to, under the old Act, was kept sacred, and unviolated; and even, under an hard ungenerous Incumbent, the Curate was not left without his address. To a certain extent, he had his remedy, ready at hand, by a representation of his case, to the Diocesan.

But if we look with a reference still more particularly to the comfort and character of Curates, this statute has a tendency to secularize their employments, and distract their minds, by the interference of many troublesome and often litigious concerns, relating to rates, taxes, and such-like matters of temporal calculation, from which, for a little longer, they might have been well excused.

To draw to a close then of this part of our observations;—upon the whole, we are thoroughly persuaded, that, the new system was altogether needless; and that little more was wanting under the old, for bettering much more effectually, permanently, and securely, the condition of Curates, (without the hazard of superinducing any such evils, as those are which we have already pointed out, and which are wont almost invariably to ensue, by engrafting on the old stock, any important and powerful innovations in any branch of legislation whatever) than will now be effected; little more we say was needed, than that the Bishops should continue to exert all the vigilance in their power, to keep the duty performed in Churches at its full, canonical measure; to curtail *single duty*, as much as possible; and to watch carefully against its introduction in any *new* place. Then; we say, the matter of the relief and further support of Curates, might well have been left to be provided for, by the mild and healing operation of the natural course of things in a body politic of sound condition; for it is a fact, that at the very time this Bill was fighting its way through Parliament, the salaries of Curates were increasing by a tolerably rapid progress, in consequence of the supply being inadequate to the demand. But, if any thing more had been wanting, it ought to have been obtained, as

if we remember right, was recommended to the house of Peers, by a learned and deservedly lamented Prelate, the late Bishop of London, not by disturbing the whole existing state of things, but by continuing to walk in the steps of our wise and thoughtful ancestors; by following strictly the precedents of Queen Anne, and of his present Majesty; by the simple expedient of elevating the *maximum* of stipend specified in those Acts, and, if it were thought adviseable, the *minimum* also.

Thus far our remarks have had respect to this Statute, considered according to its title, as an Act "for the further Support and Maintenance of Curates;" and, our endeavour has been to shew, *that*, compared with Incumbents, Curates were not that class of Clergymen, by whom "further support, &c." was most wanted; that, if they were, their condition will not be improved by the new statute; and, lastly, that if *in a pecuniary view*, it should appear that other inconveniences of a more important character, will be introduced, more than compensating, both to the Clerical profession, and to society at large, the benefits thereby to be obtained; especially if it be considered, that even the pecuniary advantages might have been secured, (without loss or injury to things of higher value,) by the natural operation of things, or at least by adhering, without innovation, to the precedents already existing in the statute book.

We shall offer our observations in this important statute, considered in another view, as a bill against pluralities, in the next number.

(*To be continued.*)

ART. II. *A Tour through Italy, exhibiting a View of its Scenery, its Antiquities, and its Monuments; particularly as they are Objects of classical Interest and Elucidation: with an Account of the present State of its Cities and Towns; and occasional Observations on the recent Spoliations of the French. By the Rev. John Chetwode Eustace. 2 vols. 4to. 1258 pp. 5l. 5s. Mawman. 1813.*

SELDOM perhaps has any war been more generally inimical to the interests of literature, than that, which has, with very little intermission, disturbed and desolated the most interesting parts of the continent of Europe during the last twenty years. Amidst the hostility of contending nations learning has generally attracted a sort of veneration, and many restraints, which a state of war must necessarily impose, have been partially relaxed in her favour. But the present ruler of France appears to have thrown every

every obstacle in the way of literary, as well as of mercantile commerce, and to have excluded our countrymen, as much as possible, from every avenue to useful information upon all those subjects which in former days claimed our attention on the continent. It is true, indeed, that the enterprising spirit of the British has occasionally surmounted these impediments; books have been imported, which convey to us some notion of the state of literature in France, Germany and Italy; we have received a few specimens of their attainments in the fine arts, which may in some measure give us a fair idea of their progress, but of the actual existing state of these countries, of the complexion of the minds and manners of the inhabitants we know but little. If travellers have by some chance been favoured with an opportunity of visiting the continental provinces, they have had little time for observation, and their accounts have consequently been extremely barren of valuable information. Those too, who have for various reasons been induced to travel, have not perhaps in general been men of a scope of mind adequate to direct their attention to such objects, as interest the scholar, nor have they possessed such stores of knowledge as are necessary to illustrate what had fallen under their observation. To those, who would have been most likely to confer the greatest benefit upon the literary world by the publication of their remarks, all access has been long denied.

Italy is a country, which cannot but be an object of fond attachment to every votary of classical literature; and, in every point of view, it presents an extensive field of research to the curious and well informed traveller. From its numerous antiquities associated with the story of ancient times, from its having been the cradle of the fine arts in modern Europe, from its having been the first seat of learning, when it began to emerge from the barbarism of the middle ages, and from its having been the theatre of many most important political revolutions, it is, perhaps, the most attractive ground to which an inquisitive traveller could direct his steps. Yet are we deficient in valuable information respecting a country, which must so powerfully summon the attention of the scholar, the man of taste, and the statesman. It may be considered extraordinary that no succeeding traveller should have enlarged upon the model of Addison, whose work, however elegant in its style, and judicious in its plan, gives but a very contracted view of the spots which he visited, and enters but little into the description of picturesque scenery, or of the remarkable works of art. Moore took a different ground, and has familiarized his reader with the manners and state of society in Italy; but we were not to expect from his volumes any minuteness of description, or a display of classical research. But it is well known

known that, since the days of Dr. Moore, the state of society in Italy has undergone some material changes in its complexion; his book therefore is more a record of past, than a portraiture of present manners. Besides these two works, we have no literary record of any importance respecting the state of Italy; and from foreign sources we can obtain but a scanty supply of information. The French have not, to our knowledge, published any valuable account of its condition. In the country itself, almost every town has produced its historian and topographer, whose labours are not without their use, as works of reference; many of them are elegantly written, but frequently difficult to be procured, and therefore stand but little chance of being read by the natives of other countries, who naturally look for a well-digested body of information, rather than for disjointed fragments, and local histories, which, however valuable in themselves, few have either leisure or inclination to be at the trouble of collecting.

A work then, professing the objects, which Mr. Eustace sets forth in his title page, is a desideratum, which we are glad to see supplied, and we shall accompany Mr. Eustace on his tour with more than common pleasure, experiencing a congenial feeling for classical scenery, and classical antiquities.

The work is elegantly inscribed to Lord Brownlow, to whom the author acknowledges his obligations for valuable information, in his preface, in which he introduces himself and his work to the reader in a manner at once manly and modest. In his estimate of the mischief occasioned by the extensive and indiscriminate circulation of works in modern French literature, we entirely coincide with him. A preliminary discourse, which is prefixed to the tour, affords several useful hints to the traveller, with regard to the previous acquisition of such stores of knowledge, as are necessary to direct his enquiries, and regulate his judgment, when he reaches the country. These are classed under the heads of "Classical Knowledge." "Italian Language." "Italian History." "Medals." "Architecture." "Sculpture." "Painting." "Music." "Maps." "Route." "Accommodations." "Objects of Attention." "Scenery." "Ruins." "Churches." He judiciously recommends every traveller to acquire a competent knowledge of the language before he sets out. To effect this, as far as respects its application to conversation, is certainly an important object, we should thence suggest an intimate acquaintance with the comedies of Goldoni, which furnish excellent colloquial formulæ, and also initiate the student in the different dialects of the country. Subjoined to the observations on architecture, is the following judicious note, which cannot be too much attended to.

“ No art deserves more attention than architecture, because no art is so often called into action, tends so much to the embellishment, or contributes more to the reputation of a country. It ought therefore, at all events, to occupy some portion of time in a liberal education. Had such a method of instruction as that which is here recommended been adopted a century ago, the streets of London, Oxford, and Cambridge, would not present so many shapeless buildings, all raised at an enormous expence, as if designed for eternal monuments of the opulence and the bad taste of the British nation. We should not see such a multitude of absurd edifices under the names of temples, ruins, &c. disgrace the scenery of England, so much admired by foreigners. In short, instead of allowing architects to pursue novelty at the expence of taste, and seek for reputation by adaptations and pretended improvements of their own invention, a method which has never yet succeeded, their employers would oblige them to adhere strictly to the ancients, and by adopting their forms and proportions to adorn England with the noblest edifices of Greece and of Italy.”

Mr. Eustace has neglected to give any hints respecting acquiring a knowledge of gothic architecture, a point surely not to be neglected, since there are many edifices in that style in different parts of Italy.

Under the head of Music, he observes,

“ Music in Italy has lost its strength and its dignity; it is little calculated either to kindle patriotism, or to inspire devotion; it does not call forth the energies of the mind, or even touch the strings of melancholy. It tends rather by its effeminacy to bring dangerous passions into action, and like the allegorical stream of antiquity, to unman those who allow themselves to be hurried down its treacherous current. Plato would have forbidden such music, and banished its professors from his republic; at all events, it neither wants nor deserves much encouragement, and we may at least be allowed to caution the youthful traveller against a taste that too often leads to low and dishonourable connections.

All this is elegantly and forcibly expressed, but we should doubt the justice of the remark made in the outset; at least we should dispute the assertion, as exclusively applied to Italy. That the modern school of music in England and in Germany has declined in the excellencies, which Mr. Eustace mentions, we allow; and it is perhaps, in some measure, the same with regard to Italy, but the works of Bonifazio, Asioli and of Paisiello stand deservedly high, as manly and scientific compositions. A well informed traveller should guard against making any unqualified assertions.

In respect to the necessity of liberating the mind from all narrow prejudices, we entirely coincide with our author, whose own

true *liberality* (we do not here mean fashionable indifference) does him honour. We agree with him also as to the mode which he pursues in effecting this object, but we do not exactly assent to this declaration, that "all Christian establishments receive the same primitive creeds, believe the same mysteries, the same moral obligations." Mr. Eustace forgets that the Protestant *cannot* believe in the very mystery, which the Catholic considers as the very corner-stone of his faith, nor perhaps does the Catholic hold all moral obligations exactly in the same light as the Protestant. When these broad lines of difference are confounded, that pretended philosophical indifference which the author himself so justly deprecates, is too generally apt to ensue.

The first route, which Mr. Eustace proposes, is to proceed to the Alps; then to Bassano and Maestre, from which last place he embarks for Venice. From Venice to Padua, Ferrara, and Bologna, thence to Ravenna and Ancona; and over the Apennines to Rome, where, if he sets out in September, he will arrive by the end of November. We would suggest that this journey might be much too hasty to gratify the inquisitive mind of such a traveller, as the author supposes to take the route. We would also observe, that "ten or fifteen days delay on account of the autumnal rains," is a circumstance by no means probable, as the rains are not periodical, but accidental. The author states that Venice is subject to the inconvenience of the malaria, as some suppose, but in this he was misinformed. He recommends a visit to Florence in September, which should rather be taken in the spring, if we would follow the example of the Italians themselves, and pay due regard to our own comfort, because the region of Val-lombrosa is extremely cold upon the approach of autumn, and, as the author himself states, difficult of access; yet, with apparent contradiction, he proposes visiting it at that very season.

If the traveller should pursue the route here marked out, he must be under the necessity of crossing the Apennines four times, which would be the source of that fatigue and delay, which any one would be desirous if practicable to avoid. The second route, even if the traveller is not hurried, is the least objectionable. In this it is proposed to pass the Alps by Mount St. Gothard, or Sempione, then to visit the Lakes, and thence to proceed to Milan, Brescia, Verona, Vicenza, Padua and Venice; then return to Mantua, Parma, Modena and Bologna, pursuing the former route along the Adriatic. The author is incorrect in stating the inconveniences arising from the overflowing of the rivers, since strong arches, which will resist the force of the streams, are constructed at proper places, which divert the inundations, which he mentions, and prevent "communications between different provinces" being impeded, as he asserts. We rather apprehend that
the

the "vast sheets of water," which he saw between the Mincio and the Po, were the rice-fields, which are necessarily covered with water. He attaches also to these rains, which cause the inundations the epithet "periodical," in which he is not borne out by Virgil, to a passage in whose first Georgic he refers.

A striking trait is given of the spirit of the Italians, and their enthusiastic attachment to the fine arts, in repairing many of their grand buildings which had suffered by the devastations of the French, whom the author aptly designates as modern Vandals. Mr. Eustace concludes his preliminary discourse with what he terms, "caution," to see which printed in capitals at the conclusion of what is certainly a classical introduction to a classical tour, we were rather surprized, since we know of no classical authority for it, unless the monitory board fixed on the *Serpentine River*, on the eve of a thaw, or the warnings of one quack against the impositions of another, be considered as such. But the caution itself is so admirable, and so energetically enforced, that, were it not for the ample detail we have given of the whole of this discourse, we should have been happy to have transcribed it.

Our author, in company with Lord Brownlow, Mr. Roche, and Mr. Rushbrooke set out from Vienna, January 28, 1802, and reached Saltzburg on the 6th of February, where is a curious gateway cut through the solid rock, three hundred feet in length, which was effected by the exertions of a bishop, in honour of whom there is a neat inscription, "*Te saxa loquuntur.*" The salt-mines at Hallein give scope for a very correct and animated picture, as does the entrance into the defiles of the Alps. The vale of Inspruck is thus described.

"This vale is perhaps the most extensive and the most beautiful of all that lie in the northern recesses of the Alps. It is about thirty miles in length, and, where widest, as in the neighbourhood of Inspruck, about six in breadth. It is watered by the Inn, anciently the *Ænus*, which glides through it, intersecting it nearly in the middle, and bestowing freshness and fertility as it winds along. The fields that border it are in high cultivation, finely adorned with every species of forest trees, enlivened with towns and villages, and occasionally graced with the ruins of a castle, frowning in shattered majesty from the brow of a precipice. Large woods line the skirts, and clothe the sides of the neighbouring mountains, and, with the rugged mishapen rocks that swell above them, form a frame worthy of a picture so extensive and beautiful. In the southern extremity of this vale, stands Inspruck; and behind it rises a long ridge, forming part of the craggy pinnacles of the Brenner, one of the loftiest mountains of the Tyrolian Alps."

A valuable

A valuable illustration of the beneficent and civilizing effects of Christianity occurs in a forcible contrast drawn between the present inhabitants of the Alps, and the ancient Rætians. Nothing indeed but the spirit of Christianity operating almost insensibly upon their customs and manners, could have assuaged the ferocity, and softened the barbarity of these northern hordes, who once ravaged the fair domains of Italy. At Brixen the author found nothing very remarkable, but he might have mentioned that it is a well-built town, and that there are mineral waters in its vicinity, to which there is great resort.

“A little below Bolsano the Atagis flows into the Athesis, rivers, which, from the resemblance of their names, are frequently confounded, especially as they now go under the same appellation, and are called the Adige, sometimes the Adese. The former name may be derived from either of the ancient titles, the latter can come from the Athesis only.”

Mr. Eustace does not seem to have been aware that the term Adese is Venetian, and Adige the general Italian appellation.

At Roveredo the traveller first breathes a classical air, where, we are informed, Taste first exerts its influence in the public edifices and inscriptions. At Verona, the author informs us that, before the invasion of the French the amphitheatre was superintended by two *Presidenti alla arena*, whose office it was to provide for the preservation of this noble monument; an example worthy to be followed by every nation that possesses such remains of ancient grandeur. A lively picture is drawn of the feelings of the Veronese upon the partition-treaty between Austria and France, when their very city was dismembered, and every cord, by which nature and justice had united the inhabitants of this state, was torn asunder by two foreign monarchs, to both of whom the people were equally averse. In this, as in other instances of foreign influence in Italy, we cannot but observe on the dangerous effects produced by a composition of dismembered states, which alienates every patriotic attachment from the whole, produces a hostile collision of independent interests, and lays bare the frontier to every ambitious invader. Had Italy been an united and compacted whole, she might have been, perhaps, the arbiter of the balance of Europe. The author's observations on this insulting treatment of an unoffending state are spirited and judicious. With regard to Verona, Mr. Eustace is wrong, we believe, in fixing there the birth-place of Cornelius Nepos, who is generally said to have been born at Hostilia. Vitruvius was born at Formiæ. He mentions also Guarini as having been born at Verona, whereas the character he alludes to is Guarino, who flourished two hundred years before Guarini.

Nor

Nor was Calderini born at Verona, but at Torri, in the Veronese territory.

Vicenza gives the author an opportunity of describing very accurately the *Theatro Olympico*, and descanting very justly upon the merits of Palladio. In the vicinity of this town there exist seven villages, whose inhabitants are descendants of the Cimbri and Teutones, and retain their ancient language in a state of purity. The account of the church of St. Anthony at Padua is much more to the purpose than that of Addison, and if he was the acrimonious enemy, Mr. Eustace is by no means the zealous defender of superstition. We are not aware that Columbus studied at Padua; and we must observe another incorrectness stated, although not avowedly, yet by implication, that Galileo was a student at Padua, whereas he actually studied at Pisa, and was elected to the mathematical chair at Padua in the 28th year of his age. The number of students at Padua was once 18000, but is now reduced to only 600.

Proceeding down the Brenta, the party reached Venice. The banks of that river Mr. Eustace describes as a "dead flat, but highly cultivated, well wooded, and extremely populous." He attributes the power and permanency of the Venetian states to their remarkable attention and zeal in the cause of religion, and on these points he institutes a parallel between them and the ancient Romans. Into this mistaken conclusion the author is led by his overweening admiration both of the ancient Romans, and the modern Italians; but in his zeal he has forgotten that the religion or theology of the Romans had but little effect upon their morals; and that it may fairly be doubted, whether from their licentious worship that little could have been good. It does not appear that the Venetians have been more attached to genuine piety than many other states, although perhaps they may have indulged in a higher degree of superstition. A more comprehensive view of the subject would lead the statesman to account for the prosperity of ancient Rome, and modern Venice rather from the nature of their governments, from accidental events, from circumstances of situation, and other less remote causes. That religion is the bulwark of a state, we fully accord with Mr. Eustace, but it must be a religion which has purity for its ornament, and truth and sincerity for its basis. We could satisfactorily account for the durability of the Venetian power upon grounds very different from those which the author assumes, but our limits will not permit us to trace its history, or unravel its politics. Mr. Addison's observations on this point, although scanty, are satisfactory. We should have expected a more detailed criticism upon the pictures and statues at Venice, as well as a transcription of some of the epitaphs in the Church

of SS. Giovanni e Paolo, which are said to be in "lofty and classical language." The contrast between the former and present state of the city is well drawn.

"But why enlarge on the beauty, the magnificence, the glories of Venice? or why describe its palaces, its churches, its monuments? That liberty which raised these pompous edifices in a swampy marsh, and opened such scenes of grandeur in the middle of a pool, is now no more! that bold independence which filled a few lonely islands, the abode of sea-mews and cormorants, with population and commerce, is bowed into slavery; and the republic of Venice, with all its bright series of triumphs, is now an empty name. The city, with its walls and towers, and streets, still remains, but the spirit that animated the mass is fled. *Jacet ingens littore truncus.*"

From the remarks on the buildings, and the general appearance of Venice, we make no extracts, because the exquisite productions of the pencil of Canaletti must have rendered them familiar to most of our readers. Upon revisiting Padua, an excursion was made to the house, gardens, and tomb of Petrarch, which are described with great poetical feeling, and with a just estimation of the character and style of his writings.

We are happy to insert an observation which is perfectly warranted by fact, in refutation of an idea which is but too prevalent.

"This instance of exertion, and indeed many others which I may introduce occasionally hereafter, together with the highly cultivated appearance of the country, have effectually removed some of our prejudices, and convinced us, notwithstanding the partial and hasty representations of certain travellers, that the Italians are a very laborious people, and that if they do not enjoy all the advantages attached by Providence to industry, the fault is to be attributed not to them, but to their landlords and governors."

After indulging in a leisurely ramble along the banks of the Mincius, a river hitherto little noticed by travellers, although so famed in classic story, and so rich in the most picturesque and beautiful scenery, the tourists reached Mantua, when they explored its vicinity with Virgil in their hands, and have certainly fixed the site of the poet's villa with more precision than could have been expected, from the obscure evidence which tradition affords. The paintings of Giulio Romano in the cathedral at Mantua, ought to have been particularly noticed, and not passed over merely in a general mention. Mr. Eustace would consider Mantua as not having suffered, except by the French invasion, and represents it as far more flourishing than in ancient days.

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The fact is, that Mantua has declined ever since the conquest of the Austrians in 1707, and its population, manufactures and commerce are now become insignificant. At Cremona we are reminded of the classical Vida, whence we are conducted along the Via Emilia to Parma. A valuable piece of information is communicated respecting a town called Velleia, which was overwhelmed by the sudden fall of part of the neighbouring mountain, and where, if the excavations were pursued with diligence, Mr. Eustace is of opinion, that many valuable Roman manuscripts might be discovered. Frugoni is called next in fame to Metastasio, which is by no means the case. A parallel cannot fairly be drawn between them, since their departments are different; Metastasio being principally a dramatic, Frugoni a lyric, poet. Besides, Alfieri must certainly take precedence of Frugoni. Arriving at Modena, the author mentions the celebrated librarian Muratori, whose *Annali d'Italia* he characterizes as "an instructive and entertaining work," with which opinion we by no means coincide. It contains instruction as an authentic book of reference, but can furnish little entertainment to an historical student, the facts being detailed in a style both formal and dry. Respecting the government of Bologna, Mr. Eustace differs essentially in opinion from Dr. Moore, who pronounced it to be governed by a Cardinal Legate, and not to enjoy that virtual independence, which Mr. E. maintains. The reader must be cautioned that Cassini was not educated at Bologna, as is insinuated, but in the college of Jesuits at Genoa, and was afterwards mathematical professor in the former city. At Fuenza the great manufactories of earthen-ware, which takes its name from the place, are not mentioned.

A very fair conjecture is started respecting the real spot where Cæsar passed the Rubicon, and Mr. E. thinks with considerable probability that it was the Fiumecino, and not the Rugone, which the General crossed over. In a matter of certainty Mr. E. errs, as he does too often, when he says that, in crossing the Rubicon, you enter the territory of the Umbri. For *Umbri* geographers tell us to read *Senones* in this place. Mr. E. although far from a revolutionary fanatic, is too devoted a worshipper of the genius of liberty, when he attributes to it the foundation and support of the republic of San Marino, which are attributable to causes far less speculative.

The conjecture respecting the spot, where Asdrubal was defeated by Salinator and Claudius Nero on the banks of the Metaurus, is entitled to attention, but the idea of a battle in ancient times spreading over "all the neighbouring region" is incorrect, since the tactics of the Romans are known to have been confined; and the immense slaughter in almost every engagement

ment at that time proves the close concentration of each hostile force.

Senegaglia our author states correctly to be near the Misus, and not *Milas*, as laid down in the map of D'Anville.

We highly condemn Mr. Eustace's acrimonious invective against Lord Elgin, and other admirers of ancient art for "tearing the works of Phidias and Praxiteles from their original positions, and demolishing fabrics, which time, war, and barbarism had respected during twenty centuries." To be sure, the Turks have wonderfully *respected* these precious relics by pounding them into mortar! We should almost be afraid that the whining sentiment of Lord Byron's love-sick Muse has inoculated Mr. Eustace, and taught him to consider the Turks as a more discerning race of Dilettanti than the English. But our orthodoxy of opinion is not to be shaken by the ballads of any sentimentalist, and we are grateful for seeing relics of ancient art transported to a place, where they certainly *are* respected, and where they are likely to be converted to a much better purpose than in making mortar.

Mr. E. is very candid and very reasonable in his notions of the traditional account of the removal of the Casa Santa to Loretto, but he would have appeared still more so, had he said nothing about an invisible rampart around the precincts of Loretto, a rampart, which has been lately withdrawn, as he is forced to acknowledge. Had Mr. Eustace's enthusiasm been more controuled by political soberness, he would have found in more remote history sufficient causes for the exemption of Loretto from piratical plunder, and would not have been constrained to introduce the awkward, and, surely to an orthodox Catholic, degrading comparison with Delphi. For this, however, he makes ample amends by his sound observations upon the waste and inutility of excessive treasures lying buried in sacred edifices, and unemployed in works of utility and benevolence. From Loretto as far as Monte Rosi the country is various, and highly picturesque; and the animated description of Mr. Eustace does it ample justice, particularly in his account of the source of the Clitumnus, and of the celebrated Caduta delle marinore, where he properly refutes an idea of Mr. Addison, that this fall is alluded to by Virgil in the seventh *Æneid*.

"The solitude that encircles the fallen metropolis of the world is singular and grand; it becomes its majesty; it awakens a sentiment of awe and melancholy, and may, perhaps, after all, be more consonant both to the character of the city, and to the feelings of the traveller, than more lively and exhilarating scenery. On the heights above Baccano the postillions stopped, and pointing to a pinnacle that appeared between two hills, exclaimed, "Roma!"

"Roma!" That pinnacle was the cross of St. Peter's. The 'ETERNAL CITY' now rose before us."

The author commences his ninth chapter, with an eloquent panegyric on ancient and modern Rome, creditable certainly to enthusiastic feelings, but not at all justified by a sober review of historical truth. Ancient Rome did certainly spread civilization, and enlarge the dominion of good taste and good manners, but the motives which actuated her so to do, were, we apprehend, very different from those which Mr. Eustace assigns. A desire of extending her dominion, and of attaching the conquered people to her interests, were the objects of policy with the statesmen of Rome, who paid very little deference to the principles of "justice and magnanimity," which are here so highly extolled. Nor can we agree in the opinion that the court of modern Rome exhibited an uniform "magnanimity, wisdom and perseverance" in spreading the blessings of Christianity over a benighted world. The magnanimity of the pontifical court was not evinced in "binding kings with chains, and nobles with fetters of iron," in transacting bargains, in promoting intrigues, which would degrade the most contemptible and enervated power; her wisdom was not hallowed to posterity by lighting the fires of persecution, by tyrannizing over weak consciences, and by forcing mysterious and absurd propositions upon minds incapable of comprehending them; her perseverance has not been attested by numerous instances of pusillanimity, and by weak concessions granted to opponents, to whom every effort of resistance ought to have been made, if her character and policy had been consistent. The objection, that "the religion of Rome was erroneous, and that she blinded and enslaved her converts," although placed in the front by Mr. Eustace himself, he condescends not to answer. Nor shall we, within the short limits of this criticism, enter upon this part of the subject, but shall content ourselves with observing, that the converts could not receive "in the Scriptures the record of truth," when those Scriptures were positively withheld from them. Nor was the progress of civilization, or of the arts and sciences, so rapid, or so widely diffused, as Mr. E. would insinuate. In many cases, they were perhaps retarded by the very policy which he so much admires and extols. However great our obligations may be to the influence of the Court of Rome, yet impartiality will not allow us to forget, that wit, learning, and science, also found encouragement and patronage from the thrones of the Caliphs of the east, and from thence diffused their benefits over a part of the western world. We cannot convince Mr. E. more feelingly of his mistaken estimate of the policy of the pontifical chair, than by expressing our opinion, that his arguments might be wrested

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very easily by the admirers of the modern Attila, to sound forth his panegyric. We are happy to quit the fields of controversy, to accompany the learned author in his survey of a city equally interesting to ourselves, as to him, in every classical point of view.

The tourists were induced, by commendable feelings of taste and devotion, to take an early view of the magnificent fabric of St. Peter's, of the interior of which the general effect is admirably portrayed, as is the prospect from the Capitol, although a sterner critic might object to the language as rather too florid. The following information will prove useful to every visitor of Rome.

“ We began our examination by visiting in order the seven hills. We then proceeded to the Vatican and Pancian Mounts, ranged over the Campes Martiers, and along the banks of the Tiber; then wandered through the villas, both within and without the city; and finally explored the churches, monuments, tombs, hills, and fields, in its immediate neighbourhood. This method I recommend as being more easy and more natural than the usual mode of visiting the city, according to it's Rioni (Regiones), or allotting a certain portion of it to each day; by which mode the traveller is obliged to pass rapidly from ancient monuments to modern edifices; from palaces to churches; from galleries to gardens; and thus to load his mind with a heap of unconnected ideas, and crude observations. By the former process we keep each object distinct, and take it in a separate view; we first contemplate ancient, then visit modern Rome, and pass from the palaces of the profane, to the temples of the sacred city.”

At the foot of the ascent to the Capitol, the author mistook the two Sphinxes for Lionesses. Thence he visited the Forum and Coliseum, of which last we looked for a more minute delineation from so able a pen. He notices the baths of Caracalla, Titus and Diocletian, and introduces several judicious remarks on their construction, wholly devoid of conjectural impertinences, which are too often but a waste of time and words. The observations of Mr. Eustace on the real causes, which have made Rome's once proud edifices now “*vasta convulsa ruina*.”

“*Tantum avi longinqua valet mutare vetustas*”

are forcibly conceived, and eloquently expressed. He refutes the idle charge of their having been mutilated or destroyed by Christian zeal, but justly attributes to that very cause their present imperfect preservation. He dates the commencement of the extinction of her glories to the decline of taste, and the abandonment of the city by the sovereign, during the ages of the later emperors. The work of ruin proceeded, when Belisarius rendered
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the city a fortress; and it suffered a series of continual dilapidations from that period until 800, when Charlemagne was crowned. After that time wars scarcely interrupted, even by an interval of peace, and the residence of the pontiffs at Avignon augmented the evil; but it was reserved for taste and munificence to complete the destruction which neglect and barbarism had begun. The noble families of Rome plundered the Coliseum, the Pantheon, and other edifices, to raise and adorn their own palaces. Mr. E. informs us, that they were severely and justly satirized in lampoons. We ourselves recollect one of them, as it is recorded, "*Quod non fecerunt barbari, fecerunt Barberini.*"

The fountains of modern Rome are described with spirit, as are the mausolea. Lamenting the woeful destruction of the Septizonium of Severus, Mr. E. again travels out of his way to wreak his wordy vengeance upon a noble minister at an eastern court for a crime of which he is, we will repeat it, nobly guilty. There can be no parallel between him and the almost sacrilegious pontiff. The Septizonium stood in no danger of being pounded into mortar, had it been suffered to remain. The Vatican is described rather as an assemblage of palaces, than as a connected whole. The account of it is well detailed, and some valuable critical remarks occur, especially on Michel Angelo's picture of the Last Judgment, where some sensible observations are introduced on the manner of representing the person of the Son of God. After mentioning Carlo Dolce's portraits of him, as not characterized with sufficient dignity, Mr. E. states,

"Four, I think, I have seen of a happier touch, and of a more elevated description. One is in the King of Prussia's gallery in Sans Souci, at Potsdam, and represents Christ in the act of raising Lazarus; and three in the Palazzo Justiniani, at Rome. In one, Christ restores life to the son of the widow, at Nain; in another, he multiplies the loaves for the crowd in the desert; in the third, he gives sight to a blind man. The three last, I think, by Annibal Caracci. In all these noble paintings, warm benevolence, compassion, and power unconscious of exertion, mark the features and attitudes of the Incarnate God, and give at least a distant and feeble glimpse of his majestic demeanor.

The late munificent exertions of Pius VI. prove that the Italians have not degenerated from their forefathers; that they still are the votaries of a refined taste; and that they do not consider with indifference, but emulate with zeal the examples of a Sextus, a Leo, and a Benedict. The portico of the church of St. Lawrence is said to be supported by twenty-four pillars, whereas the number marked in the plot is only eight. The twenty-four pillars are more probably those of the nave. Mr.

Eustace is a strong advocate for the adaptation of Grecian edifices to Divine worship, and seems to despise Gothic architecture, not feeling those devout and sublime associations, which many feeling minds have justly connected with it. We wish that he had been led to notice such buildings in Italy, as an enquiring mind, like his, might have thrown much light upon the origin and progress of this branch of the art. The powers of description cannot be employed on a more arduous subject than that of architecture, particularly where the edifice is varied in its parts, and extensive in its range. But Mr. Eustace surmounts the difficulty with no common execution. His description of the Basilica Vaticana, or St. Peter's Church, for elevation of sentiment, for correctness and vigour of style, stands, perhaps, unrivalled; and every reader would peruse it more than once with an increase of pleasure. In terms of just indignation, we are informed of what we know to be true; that the rapacious French, who seem to have poured down upon Italy, like another torrent of Goths and Vandals, absolutely bargained with some Jews to estimate and purchase the gold, bronze, and other ornaments, together with the copper of the vaults and dome, which would have consigned this magnificent pile to utter ruin. The tenor of our author's remarks upon the ceremonial worship of the church of Rome is extremely candid, and highly becoming his sacred profession, with the exception of a glance at the episcopal throne in Durham cathedral, which might have been omitted, because it may be applied by invidious sectaries in a very different manner from its original intention. The historical sketch of the use of chants is valuable; but perhaps Mr. E. is too staunch an advocate for simplicity in church music. We are as hostile, as he can be, to undignified and trifling impertinences in strains that should be majestic and holy; but we must confess that our ear has not been offended, or our minds diverted from their devotional train of thought, by the united sounds of a multiplicity of instruments in churches abroad; and we know that such was the practice of the Jewish church. Torches, it is probable, were adopted by the early Christians, to give light while they were performing the divine offices in subterranean asylums; and incense was probably adopted by them to counteract the ill effects of damp and noisome vapours.

The suburban villas and gardens of Rome are well detailed. It might have been mentioned that the drama of *Il Pastor Fido* was first represented in the groves of the Villa Madama. Quitting Tivoli, the beauties of which receive a just tribute from his classical pen, Mr. E. on his road to Horace's villa, thus presents us with an agreeable picture of Mount Lucretilis.

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"A more beautiful mountain has rarely been discovered by a traveller, or celebrated by a poet. It rises in a gentle, but irregular swell, forming several hills of different shapes as it ascends, and leading the eye through various easy gradations to its summit. Rocks and precipices frequently break its lines, and open various caverns and grottos in its sides, and on its declivities. Its lower regions are divided into corn-fields and vineyards, groves of olives and of chestnuts, interspersed with forest-trees, thrown negligently about, sometimes single, sometimes in clumps, and now and then in woods; its upper parts are heathy pasture, and in many places covered with brambles, shrubs, and forests. Herds may be seen ranging through the meadows, and flocks of goats spread over the wilds, and browsing on the precipices. Arcadia itself could scarcely have exhibited more beautiful scenes, or opened more delightful recesses; so that Lucretius, without being indebted to poetical exaggeration for the compliment, might easily have been supposed to have attracted the attention of the rural divinities, and allured them to its delicious wildernesses." P. 430.

The classical enthusiast will rejoice in the information that the features of the surrounding scenery still retain all the peculiarities so beautifully portrayed by Horace, who is very aptly cited by our author. He closes his account of Rome by entertaining observations upon the *Æolian Hill*, *Tusculum*, *Aurum*, and *Ostia*. Mr. Eustace has thus dedicated 260 pages of his volume to the detail of Rome, in which is conveyed a mass of valuable information well digested and arranged.

The party set out for Naples on the 27th of May. Mr. E. is incorrect in asserting that the Pontine marshes derive this appellation from *Pomitiun*, a strained etymology, and contrary to the opinions of the Roman antiquaries, who trace it to *Pontus*. We lament with the writer, that judicious excavations have not been made on spots celebrated in history, as it is highly probable that many noble relics of art might yet be found; and many customs of antiquity more decidedly ascertained, as well as historical facts more clearly elucidated. The road from Rome to Naples is through a picturesque and fertile country, and is enlivened by many classical recollections. The churches of Naples do not present splendid specimens of architecture, but they are rich in paintings. The account of the number and good regulation of the hospitals, with the exemplary and *active* beneficence displayed by the highest nobility in these abodes of human misery, is extremely edifying and delightful. Indeed Naples seems to be the metropolis of charitable institutions, of which one claims peculiar notice, its object being to relieve "*The Bashful Poor*," a class, we fear, in our own country, too numerous, and whose merits are too little attended

tended to. We cannot entirely accord with the excessive panegyric passed upon Neapolitan literature. Agreeing in the vanity and self-commendation which he ascribes to the French, and in the means to which they resort in order to circulate extensively their literature, we deny that Naples alone is superior to Paris; nor is *all* French literature to be indiscriminately branded with the character of "frippery and tinsel."

In a visit to Virgil's tomb, Mr. E. takes occasion to advert, with just indignation, to the destruction of Pope's villa, and then proceeds to Pozzuolo, noticing the site of Cicero's villas, with truly classical feeling. The student is obliged to the author for some excellent observations upon the lake Avernus, and the antient Cimmerians. The beautiful scenery of Baiæ must challenge the attention of every artist who visits its shores, but we find that the Elysian fields do not justify the glowing colours in which Virgil has pictured them.

In perfect unison with the feelings of the author, we transcribe the following passage.

"Although Germany, and other more northern countries, frequently display scenes both grand and beautiful, yet, if I may judge of the feelings of other travellers by my own, they are passed over in haste, and viewed with indifference. Even the gigantick features of America, its interminable forests, and its mountains that touch the skies, its sealike lakes, and its volcanos that seem to thunder in another world, may excite wonder, but can awaken little interest, and certainly inspire no enthusiasm. Their effect is confined to the spot which they cover, and to the very hour which rolls over them; they have no connection with other regions, no retrospect to other times. They stand vast masses, grand, but silent monuments, in the midst of boundless solitudes, unenlivened by industry, and unadorned by genius. But, if a Plato or a Pythagoras had visited their recesses in pursuit of knowledge, if a Homer or a Virgil had peopled them with ideal tribes, with heroes or with phantoms; if the useful ambition of an Alexander or a Cæsar had carried war and civilization to their borders; if a courageous people had made a last and successful stand against invasion in their fastnesses; then, indeed, they would assume dignity and importance; then they would excite interest, and acquire a title to the attention of travellers.

*"Tunc sylvæ, tunc antra loqui, tunc vivere fontes,
Tum sacer horror aquis, adytisque effunditur echo
Clavior, et doctæ spirant præsagia rupes."*

Claud. vi. Com. Stil.

We cannot allow Pompey so much claim to admiration for his "moderation," when probably his overweening pride hastened his downfall; and while Mr. E. fixes his view upon the villas of Cicero, can he forget the base and cowardly conduct
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of Pompey to his friend and partizan? We admire the Roman character, as portrayed in the actions of many of its heroes, but its failings are too glaring to be veiled over in the fervour of indiscriminate veneration. Our author contradicts himself where he talks of the "plainness and moderation of Augustus," and yet says "that he conducted in his train opulence and festivity." By calling him a "Republican Prince," we presume that Mr. E. the justice of whose notions respecting civil government we have no reason to doubt, meant a Prince, of whom Augustus was the very reverse: for he was neither modest, just, or magnanimous. He had an ear open to flattery, and a heart not closed to vindictive passions, and Mr. E. should have said, that the *shadow*, and not the "spirit" of the Republic, perished with Augustus.

After visiting the Islands, our travellers directed their route to Vesuvius, on the subject of which terrific mountain, we are favoured with no novel observations. We cannot help wishing that Mr. E. had ascended some few hours earlier, as a description of the appearance of the mountain, veiled in darkness, and the effects of the rising sun, would have been well described by so glowing and animated a writer. From a statement which he gives, we fear that little will result from unfolding the manuscripts discovered in Herculaneum, owing to the present brittleness of the materials, and the inexpressible tediousness of the process. He justly reprehends the indolence, and likewise the ill-directed labour of the Spanish court, in the attempt to excavate the buried city. We have every reason to believe that Pompeii will share a better fate under the auspices of Murat, although he is a Frenchman. The criticisms of the author upon the Caserta, the grandest palace in Europe, are highly judicious, which, with some account of the aqueduct of Maddaloni, close the first volume of a work, which, as far as we have read, has afforded us both instruction and delight.

(To be continued.)

ART. III. *Dr. Marsh's Fact; or a Congratulatory Address to the Church Members of the British and Foreign Bible Society, by the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge. Second Edition, with an Appendix: In Answer to Dr. Marsh's Letter to the Author.* 8vo. pp. 45. Hatchard. 1813.

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A Letter to the Rev. Charles Simeon, M.A. in Answer to his pretended Congratulatory Address, in Conjunction of his various Mis-statements, and in Vindication of the Efficacy ascribed by our Church to the Sacrament of Baptism. With a Postscript on the Authenticity of the Abingdon Letter. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in Cambridge. pp. 39. Rivingtons. 1813.

A Second Letter to the Rev. Charles Simeon, M.A. in Conjunction of his various Mis-statements, and in Vindication of the Efficacy ascribed by our Church to the Sacrament of Baptism. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in Cambridge. pp. 40. Rivingtons. 1813.

THOUGH the first of these pamphlets is stiled a Contratulatory Address to the Church Members of the British and Foreign Bible Society, and the second and third are professedly answers to it, neither of them can be said to enter much into the controversy which that institution has occasioned. The positions which Dr. Marsh had laid down in a former publication, relative to the sacrament of baptism, form the prominent features of Mr. Simeon's charge against him; and these positions, it has been the principal object of Dr. Marsh, in his two Letters, to explain and defend. We purpose, therefore, to confine our remarks upon these three pamphlets to this discussion, which forms by far the most important part of their contents, passing over all which relates to the British and Foreign Bible Society, as we shall probably have occasion, at some future time, to enter more at large into that controversy, in the review of works bearing directly upon the momentous questions which it involves.

The doctrine of Baptism was considered by St. Paul to be one of the first principle or elements of Christianity; as such, when once plainly stated, he left it upon the understandings of his converts, that he might lead them on towards perfection in Christian knowledge. But though the Apostle was of opinion, that to be constantly laying foundations is not the most profitable employment of a master builder, such unfortunately has of necessity been the occupation of those who have followed him in the ministry. "Contenders *," says the venerable Cranmer, "will ever forge matters of contention, even when they have none occasion thereto;" and while such men, "with contentious and captious cavillation, labour to obscure and darken the truth," it becomes a duty "to shew the true meaning, to avoid

* Homily of Salvation.

evil taking and misunderstanding:" and thus it has happened, that the foundation, which the Apostle thought he might safely leave, has continued, even to the present hour, to require the incessant vigilance of God's ministers to defend and preserve it.

Our Reformers, in the articles, homilies, and liturgy of our Church, have stated the doctrine of baptism with a clearness and precision which ought to have set all questions concerning it at rest, at least among those who acknowledge the authority of these compositions. But unhappily, the Church of England, from the period of the Reformation, has found among her members, persons who have framed their system of theology with a greater bias towards the peculiarities of Calvin than can be reconciled with her view of this sacrament.

If our Reformers were right in ascribing to baptism those important spiritual blessings and privileges which their formularies evidently attribute to it, and if these formularies are to be understood according to their plain and literal meaning, then it is certain that the distinguishing doctrines of the Genevan school cannot be consistently maintained by members of the Church of England; and therefore the disciples of that school have been unceasingly employed in endeavouring to explain away the language of the Church, or to weaken its authority.

Mr. Simceon, who seems to consider himself as a teacher of this school, has, in his Congratulatory Address, quitted the subject immediately before him, to enter the lists with Dr. Marsh upon this long controverted question. We confess we see nothing very novel or powerful in his arguments, (if arguments they may be called,) although his mode of stating them, and the general character of his style, are such as are not often adopted in the discussion of grave matters of theology. Upon these, however, we do not wish at present to animadvert. The readers of the three pamphlets will probably be of opinion, that, wherever he has offended against the usual decorum of theological controversy, his opponent has given him abundant reason to repent of his presumption; and we prefer confining ourselves to an examination of Mr. Simceon's opinions, which, indeed, would assume a considerable degree of consequence, if their prevalence were really as extended as it is in his own conceit.

"From my extended acquaintance," says he, "with the clerical members of the British and-Foreign Bible Society, I am authorised to declare, that, though there may, and must, be shades of difference between those who come the nearest to each other, the sentiments of the great majority of them accord with mine. I believe that there are few, *very few*, among them who materially differ from me." Address, p. 5.

As we do not profess to have so extensive an acquaintance with the clerical members of this Society as Mr. Simeon has, we are not prepared to decide upon the correctness of his statement. We certainly know, however, that many distinguished persons have, from various causes, been induced to join it, who do not participate in his sentiments; and we trust that he will be found to have much over-rated the number of those who do. But be this as it may, questions in divinity are not to be determined by the number or the rank of their supporters; they must be submitted to a severer and less fallible test before their truth can be admitted; and by this test we propose to try Mr. Simeon's positions.

Before he proceeds to discuss the points of difference between himself and Dr. Marsh, he takes occasion to congratulate those whom he is addressing, upon one topic, on which, as he supposes, their opinions have received Dr. Marsh's sanction.

"The complete acknowledgment of the doctrine of *justification by faith alone* is one of singular importance. It is well known, that for asserting this doctrine many of us are accounted Calvinists and Antinomians, and are stigmatised with all manner of opprobrious names; yet, behold, Dr. Marsh, a decided adversary of all such heretics, stands forth boldly, and declares, that this is unquestionably the doctrine of our Church, and that all who oppose it only betray their own ignorance, since it is really a post that is impregnable." Address, p. 21.

Here we must observe, in justice to the parties concerned, that Mr. Simeon, in his eagerness to impart pleasing intelligence to his fellow-labourers in the cause of Calvinism, has overlooked what was due to the rest of his clerical brethren. The doctrine of *justification by faith alone* is undoubtedly maintained by our Church, as a reference to her eleventh article sufficiently proves: it is also equally certain, that this doctrine is held by the great body of the clergy, who are doubtless perfectly ready to assert, with Dr. Marsh, that it is "a post impregnable." We will go farther, and maintain, that no one ever yet was accounted a Calvinist or an Antinomian for holding this doctrine as our Church holds it, but for holding it in a sense peculiar to Calvinism; a sense which has been proved over and over again not to be acknowledged by our Church, and to have no foundation in Scripture; and which, if it be not directly Antinomian, has, at least, a *strong tendency* to foster Antinomian principles in the minds of the mass of those to whom it is proposed. Let the question between those who think with Mr. Simeon, and those who differ from him, be fairly stated, and it will be evident, that it is not, whether we ought to acknowledge

ledge or reject the doctrine under consideration, but whether that interpretation of it, which the former have adopted, be or be not the meaning of our Church.

If Mr. Simeon bear this in mind, it may perhaps assist him in determining how far the tone of exultation, in which he has indulged, was suited to the occasion. It will appear evident, as we proceed, that he does not mean by *justification* exactly what Dr. Marsh means by it, since the remainder of his pamphlet is wholly occupied by objections to Dr. Marsh's use and explanation of the word; though, therefore, we are ready to allow, that "the approximation of so distinguished a character as Dr. Marsh" to the opinions of any set of men may be justly deemed "matter of triumph" to them, (Address, p. 22,) yet we confess that, in the present instance, we think an approximation, which consists merely in the use of the same terms differently applied is rather too slight to afford much cause for either triumph or congratulation.

Mr. Simeon's joy, however, is but transient; he soon feels it necessary to adopt the language of censure and surprise, when he states the great point of difference between them.

"We are told by him, Dr. Marsh, and it may well astonish the whole world, that *baptism*, and *justification*, and *sanctification*, are all THE SAME THING!"

This charge he endeavours to substantiate by a quotation from the Reply to Dr. Milner, p. 116; in which, however, as Dr. Marsh has very properly reminded him, (1st Lett. p. 10.—2d Lett. pp. 4, 5,) the word *sanctification* is never used; the object of the passage being to prove, that '*justification takes place at baptism; and that this justification is nothing else than the inward spiritual grace, of which water is the outward visible sign.*' 1st Lett. p. 11. This position Dr. Marsh illustrates, by comparing the language of the Catechism with that used in the eleventh article; in the latter, justification is called "the being accounted righteous before God;" in the former, the spiritual grace conferred at baptism is represented as "a new birth unto righteousness;" "these descriptions," he observes, "are so alike, that they may be taken for descriptions of the same thing." 2d Letter, pp. 4, 5.

Mr. Simeon, however, proceeding upon the assumption that his quotation has established his charge, thus proceeds to reason upon it, and to state his own doctrine in opposition to it.

"With all deference to such high authority, I should have thought that 'the being accounted righteous before God,' related only to *justification*; and 'a new birth unto righteousness' to *sanctification*

tification only; and that baptism was nothing more nor less than a rite, whereby we are admitted into the Christian covenant. But according to Dr. Marsh they are all *the same thing*. Now, for this wonderful discovery we are all greatly indebted to Dr. Marsh; (and to Dr. Milner too, to whom the credit of drawing forth all these new discoveries from Dr. Marsh is due;) for we now see, that the way to heaven is far easier than we had imagined: we now see, that if a man be baptized, he is in that very act both *justified* and *sanctified*: and, as no man was ever ignorant or heretical as to doubt whether a person dying in a *justified* and *sanctified* state will go to heaven, we have only to take care that we have a clergyman ready to *baptize* us when we are in the very article of death, and then we must be happy for ever. This doctrine may, I think, be fitly called the doctrine of *extreme sprinkling*, as being the counterpart of the popish doctrine of *extreme unction*, and like it, the fruitful source of sin, of impenitence, and of everlasting misery to the souls of men." Address, pp. 25, 26.

Perhaps it would not be easy to select a passage from any controversial writer, which exhibits truth more strangely mingled with error; an adversary's meaning more outrageously misrepresented; premises less clearly stated; or inferences more rashly and unwarrantably deduced. Dr. Marsh, however, has spared us the unpleasant and troublesome task of sifting this mass of misapprehension and misrepresentation, by closely following Mr. Simeon through all his windings and ambiguities; first shewing, that he has charged him with saying that which he never did say; and then, very ably maintaining the position which he really laid down; namely, that "justification, in the sense of our Reformers, takes place at baptism." A more complete exposure of the difficulties imposed on a writer by an obstinate resolution to defend a desperate cause we seldom remember to have seen. Our limits will not permit us to follow Dr. Marsh through the whole of his argument, and to select a part of it would neither be doing justice to him nor to our readers: we strongly recommend the perusal of the two Letters to all who are interested in the controversy.

Leaving, then, Mr. Simeon to the correction which he has so well merited from his opponent, we shall devote the remainder of this article to a review of the question, which has been made the ground of their controversy; and shall endeavour, while considering their several opinions, to shew what the doctrine of our Church upon the subject really is.

Mr. Simeon's opinion, as far as we have been able to collect it from the publications before us, seems to be this: 1st. That baptism is a mere rite, whereby we are admitted into the Christian covenant. Address, p. 25. 2d. That "regeneration nei-

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ther is nor can be, the same with baptism;" for "baptism is an outward work of man upon the body; regeneration is an inward work of God upon the soul." (Skelton, vol. i. p. 369, as quoted by Dr. Marsh, 2d Lett. p. 12.) 3d. That we have no ground for supposing that justification takes place at baptism, which is "a strange notion,"—(Add. p. 25.)—"unwarranted and unscriptural, utterly subversive of the Gospel of Christ," (Add. p. 25.) "the fruitful source of sin, of impenitence, and of everlasting misery to the souls of men." (Add. p. 26.)—4. With respect to sanctification, we confess that we are unable to discover whether Mr. Simcon really does or does not believe that it takes place at baptism. At first we were inclined to suppose that he rejected the opinion as erroneous; not only because he has warmly attacked Dr. Marsh for having, as he ventured to alledge, maintained it; but because its rejection seems necessary to the consistency of his doctrine. For if he does not allow that regeneration takes place at baptism, or, in other words, that it is inseparable from the due reception of this sacrament, because it is an inward work of God upon the soul, for the same reason he must deny that sanctification, which is also wholly an inward work of God upon the soul, can then take place. Such, then, would have been our conclusion respecting Mr. Simcon's notions on this point, had not his pamphlet contained the following passage, which we acknowledge our inability to reconcile, either with his clearly stated opinions on the subject, or with his censure of Dr. Marsh.

"What I would ask, is a new birth unto righteousness, but the beginning of sanctification in the soul? And what is the inward spiritual grace, of which water in baptism is the sign, if it be not the root and commencement of sanctification? Sanctification, if I understand any thing about it, is the work of divine grace upon the soul, and a renovation of the soul after the divine image in righteousness and true holiness. What else Dr. Marsh can make of it, I know not. There are different stages of it, which may be designated by different terms. In its commencement, it may be called a new birth unto righteousness; in its progress, it may be called holiness: and in its highest state, it may be called christian perfection: but it is all one and the same thing, only in different degrees: as he is a *saint*, who by faith is united to Christ, whether he be 'a babe, or a young man, or a father in Christ,' so the renovation of the soul is *sanctification*, whether it be in its incipient, or progressive, or complete state. Of course, as received at baptism, it can be only in its incipient state; but still it may be justly called by that name; for that is its true character." App. to Address, p. 36.

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Without, then, pretending to reconcile Mr. Simeon with himself, or to understand his opinions on the subject of sanctification, we will confine ourselves to those which he has clearly stated: and it appears evident that, in his view of the subject, neither regeneration nor justification take place at baptism; which is a mere rite; an outward work of man upon the body; entirely distinct from any inward work of God upon the soul. We think that we shall have no great difficulty in shewing that these opinions are in decided hostility to the clear and explicit language of the Church of England. First, then, baptism, in the sense of our church, is not a mere rite of admission into the christian covenant, or an outward work of man upon the body.

Our church declares that baptism is a sacrament; and that a sacrament consists, not only of an outward visible sign, but also of an inward spiritual grace.

The outward visible sign in baptism, is water, ordained by Christ himself to be used with a certain form of words; and the use of water and the form, or their *mere* external application to the baptized person, by the duly authorised minister of Christ, may, in Mr. Simeon's language, be called "an outward work of man upon the body." But our church informs us that this outward visible sign, so applied, is a *means* whereby we receive the inward and spiritual grace; and that it is a *pledge to assure us* that we do receive it. (Vide Catechism.) Therefore baptism, in the sense of our church, is something more than any mere work of man can be; for she teaches us that it is "a sure witness, and effectual sign of grace and God's good will towards us, by the which he doth work invisibly in us," (Article 25); that "by it, as by an instrument, the promises of forgiveness of sin, and of our adoption to be the sons of God, are visibly signed and sealed." (Article 27.) Here, then, the language of our church, and that of Mr. Simeon, are plainly opposed to each other. That sacrament, which she declares to consist of two parts, he makes to consist of one only: while she instructs us to consider the outward visible sign in baptism as a means whereby we receive inward and spiritual grace, he calls baptism itself a mere initiatory rite, an outward work of man upon the body: she tells us that it is a *sure witness*, and *effectual sign* of God's good will towards us, by *which* he works invisibly in us; Mr. Simeon is of opinion that, "it may in all fairness be considered as a doubtful point, whether God does always accompany the sign with the thing signified." (Marsh's 2d Letter, p. 15.)

Secondly; our church teaches that regeneration takes place at baptism; and the very nature of regeneration shews that it cannot

cannot be repeated. When man is said to be regenerated, the meaning is, that as by his natural birth he became a son of Adam, so now by the operation of the Holy Spirit he is born again, a son of God, or adopted into God's family as a son: But it is evident that no man can be twice born of God, or twice adopted by him, any more than he can be twice born of Adam: Regeneration, therefore, takes place only once in a christian's life. That, in the opinion of our church, it takes place at baptism, is evident from her language in the baptismal office: where the minister first prays that the child may be regenerated; then baptises him; and then declares that he is regenerate. That she considers all her members to be in a regenerate state, is evident from the Collect for Christmas day; wherein, presuming upon the fact of their being the adopted sons of God by regeneration, she prays that they may be continually renewed by the operation of the Holy Spirit, and thus be preserved in that condition of purity and holiness necessary to their final admission into God's family in Heaven. "Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit."

It remains then for Mr. Simeon to explain how, as a minister of our church, he acts consistently with his engagements to her, when he declares that "regeneration neither is, nor can be, the same with baptism."

He allows that, "in the opinion of our Reformers, regeneration did accompany baptism:" (Marsh's 2d Letter, quoting Simeon on Liturgy, p. 13), the meaning then of our Liturgy, which was framed by them, must be in direct contradiction to that which he and his adherents have chosen to attach to it. This also he acknowledges; for we find him admitting the necessity of laboured explanations, in order to make it suit their view of the subject, and confessing that the use of it, as it now stands, is a burthen to many minds. (Marsh's 2d Letter, quoting Simeon on Liturgy, p. 18.)

But it appears that, long since the time of our reformers, new lights have broken in upon the church, and that regeneration now signifies, in the opinion of modern divines, something very different from that which it signified when the reformers employed it. (Marsh's 2d Letter, quoting Simeon's Sermon on Liturgy, pp. 13, 14.) Who these modern divines are that have taken upon themselves to alter the meaning of our Liturgy, or whence this new light has sprung up, which has enabled them to make such important discoveries, we stop not to inquire: but we are sure that those who have solemnly declared their belief that the formularies of our church contain the true doctrine of Scripture, and as such have given their hearty and unfeigned as-

sent and consent to them, and have bound themselves to use them, are not at liberty to make them, "by laboured explanations," bear a sense different from that which they know and admit that their framers intended them to bear, and which is their plain and literal meaning.

"Here, Sir," says Dr. Marsh, "I beg leave to ask you, by what *authority* modern divines of the church of *England* apply the term 'Regeneration' in a different sense from that in which it is applied in our Liturgy and Articles? And I have the more reason for asking this question, because regeneration is there applied precisely in the same sense in which it was applied by St. Paul. You yourself admit, in the same place, that they use the term 'as the Scripture uses it.' But then you make a distinction in regard to the *thing*, and say, 'the *thing* they require as strongly as *any* person can require it.' Now if our reformers used the term 'Regeneration' as St. Paul uses it, the same connexion between the term and the *thing*, which subsists in St. Paul's Epistles, must subsist also in our Liturgy and Articles. The term regeneration must, in *both* places, be a sign of the *same* thing; otherwise it would be used in *different* senses, which is contrary to your own admission. It is true that in another instance, (Matt. xix. 28), the term *does* occur in a different sense; but then you yourself admit, at p. 48, that it is there '*unconnected* with the subject.' If, then, our reformers have used the term regeneration in the same sense with St. Paul, who likewise connects it with baptism, let me again ask by what authority it is that '*modern divines* have included in the term regeneration,' more than our *reformers* included in it? Is it not an actual *departure* from the sense of the Liturgy and Articles, to give a meaning to words in which they were not intended to be used? And for what *purpose* is the meaning of regeneration altered, but to detach it, as much as possible, from the sacrament of *baptism*?'". Marsh's 2d Lett. pp. 14, 15.

These are questions which it well becomes Mr. Simeon, and all who adhere to his opinions, to be prepared to answer, if they wish to preserve even the smallest title to that character of true churchmen, which, upon various occasions, they have exclusively arrogated to themselves. It was the source of St. Paul's joy and comfort to know that his "exhortation was not of deceit, nor in guile," (1 Thess. ii. 3); that he had "had his conversation in the world, as a minister of Christ, and a preacher of his Gospel, in simplicity and godly sincerity," (2 Cor. i. 12.) How far his great example can be said to have been followed, in this instance, we leave others to judge; desiring only to impress upon the minds of our readers the important concessions which Mr. Simeon has made. Be it remembered, then, that he allows, that, in the opinion of our reformers, "regeneration does accompany baptism;" that it does mean something which divines

of his school (the modern divines, if he prefers the term), do not mean by it; and that these divines cannot use the Liturgy at present without feeling "a burthen upon their minds," which "laboured explanations" are required to remove; because, as it appears, they are conscious that, in its plain and literal meaning, it does not teach that doctrine which they hold.

We now proceed to shew, thirdly, that, in the sense of our church, justification also takes place at baptism. Mr. Simeon considers this to be a strange, unwarranted, and unscriptural notion; we think it will appear clear that our reformers were of a different opinion; and that in those formularies, which Mr. Simeon in common with other clergymen, has most solemnly pledged himself to adopt and maintain as scriptural, their language upon the subject is explicit and decisive.

The eleventh article, which treats of man's *justification*, explains the word to mean the being accounted righteous before God; and refers us to one of the homilies for a larger discussion of the subject. In the very beginning of this homily we are farther taught, that justification, or the being accounted righteous before God, consists in the forgiveness of sin.

"No man, by his own acts, works, and deeds (seem they never so good) can be justified, and made righteous before God: but every man of necessity is constrained to seek for another righteousness of justification, to be received at God's own hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended." Homily of Salvation.

Having thus explained justification by forgiveness of sins, the homily goes on to state, that "this forgiveness we receive of God's mercy and Christ's merits, embraced by faith;" Christ by the sacrifice of his death having made "satisfaction, or (as it may be called) amends to his Father for our sins:" and then it immediately adds, "inasmuch that infants, being baptized, and dying in their infancy, are by this sacrifice *washed from their sins*," &c. The first instance, then, which our reformers give of justification, is the case of infants, baptized, and dying in their infancy; a plain proof that, in their opinion, justification first takes place at baptism. The same idea is carefully kept up through the whole homily; and all that is said afterwards of the justification of adults, and of faith, or "trust in God's mercy and the sacrifice which our High Priest and Saviour Jesus Christ the Son of God once offered for us upon the cross," as the means whereby we obtain this gift of God, is said, with a view to those baptized persons, "which in act and deed do sin after their baptism;"

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and who, "when they turn again to God unfeignedly," are *justified afresh*, or are 'washed by the sacrifice of the death of Christ from their sins, in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation.' Keeping this idea before us, and taking a comprehensive view of the whole argument of the homily, there cannot, we conceive, be any doubt, that when our reformers, at the conclusion of it used this expression, "our office is, not to pass the time of this present life unfaithfully and idly, after that we are *baptized or justified*," they considered the terms as synonymous, and meant that baptism conveys justification. This opinion will be farther confirmed by reference to the office of baptism. In the first prayer of that office we find this passage: "Almighty and everlasting God, who—by the baptism of thy well beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical *washing away of sin*, we beseech thee for thine infinite mercies, that thou wilt mercifully look upon this child; *wash him*," &c.—Here we are forcibly reminded of the language of the homily quoted above, which explains justification to be "*a washing away of sins in baptism, by the sacrifice of the death of Christ.*" In the next prayer, this petition occurs: "we call upon thee for this infant; that he, coming to thy holy baptism, may receive *remission of his sins* by spiritual regeneration:" *remission of sins*, in the sense of our church, is *justification*; and therefore the church prays that the infant may be justified, as well as regenerated, by coming to God's holy baptism. And she is confident that he will be justified by so coming; for, in her exhortation to the sponsors, she enumerates the *remission, or release from sin*, among the promises made by Jesus Christ in his Gospel, to those who are baptised; which promises, she declares that, "he for his part will surely keep and perform." Therefore, after the child is baptised, she considers him as *dead to sin, and living unto righteousness*; and as such, she gives it as her decided opinion that, if he die before he commit actual sin, he is undoubtedly saved. It appears then to us to be clearly the sense of the church, that justification takes place at baptism. Nor does this position seem liable to any of the objections which Mr. Simeon has started against it. Notwithstanding the statement of the infidel historian, which seems to have alarmed Mr. Simeon so much, we cannot allow that this doctrine is now likely to produce or encourage the practice of putting off baptism to the moment of death: and, if the fact be admitted, that such an unwarrantable inference was drawn from it in the days of Constantine; still it affords no good reason for rejecting it. Truth will continue to be truth, however men of carnal and corrupt minds may abuse it: and if men will be so

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perverse as to deceive themselves to their own ruin; much as we may lament their folly and blindness, and endeavour to correct it; yet, God forbid, that we should garble or conceal the true doctrines of Christianity for the purpose.

The point which we have yet to notice—the important one of sanctification, is so entirely beside the chief subject of discussion in these pamphlets, and is so cursorily touched upon, that it can scarcely be considered as brought fairly before us, and therefore will be dismissed in a few words.

The sentiments of Mr. Simeon upon it are, as we have already stated, somewhat ambiguous; at least to our apprehensions; for we mean not to insinuate that he may not have in his own mind a clear idea of his subject, though he has not succeeded in imparting it to his readers. Upon the whole, however, we are inclined to infer, from his language, that he does not allow sanctification to take place at baptism. But Dr. Marsh's style is too luminous to leave us in any such difficulty about his opinions.

Reproving Mr. Simeon for interpolating the term “sanctification” in the passage cited from his Reply to Dr. Milner, he says distinctly, “that sanctification takes place at baptism, is an assertion that I never made, and never meant.” That Dr. Marsh never made it, Mr. Simeon well knew, and to most unworthy shuffles has he been reduced, to wipe off the reproach of palpable dishonesty; nay, that Dr. M. never could mean it, in his own application of the term, to designate “that state of holiness,” to which the effectual co-operation of the Holy Spirit advances those who “walk religiously in good works,” is equally clear; but in another application of it, had it been necessary to his argument, which most certainly it was not, he might, we think, both very well have said it, and very well have defended his meaning; viz. in that application which the young Catechumen makes of it to himself; inasmuch as to be sanctified by the Holy Spirit in baptism is as different from final sanctification, as to be finally one of the elect is from the state of our original admission into the number of the elect people of God. These various senses of the term sanctification Dr. M. indeed glances at in his 2d Letter, p. 6; but as the question was not involved in his own genuine position, which alone he was concerned to vindicate, it did not enter into his view to give it a critical and laborious investigation.

Having thus briefly reviewed the important doctrine which has formed the principal subject of discussion in the pamphlets before us, we cannot take our leave of Dr. Marsh without expressing

pressing the high sense which we entertain of the value of these, as well as his other labours in the same cause.

Viewing his two Letters as answers to the charges of his antagonist, we consider them to have clearly proved the truth of those positions which he originally meant to establish, and to be a very successful vindication of himself from maintaining doctrines which he does not hold.

For the able exposure of those errors, of which Mr. Simeon is the champion, Dr. Marsh has our best thanks; they are dangerous errors; and, if they prevail to the extent which Mr. Simeon represents, it is indeed high time to resist their progress; and when they are advocated with that flippant levity which characterizes his attempts at argumentation, they call loudly for that severity of reproof which they have, in the present instance, received.

Mr. Simeon, should he indulge in that delirium which spiritual pride never fails to generate, may chuse to establish a parallel between himself and Elijah, when engaged in the Lord's controversy with the priests of Baal; and, lest his readers should not perceive the relevancy of the Scriptural example, may, upon the principle

“Flectere si nequeo Superos Acheronta movebo,”

proceed to alledge a heathen maxim in his justification, (see App. to Address, p. 3), but we are satisfied that, without the limits of his own party, his tone and language will still be deemed universally incapable of excuse, and that his Address will never work conviction on any mind. It may embitter contention; it may gratify the spleen and malignity of those (if any such, unfortunately, can be found) whose zeal for controversy is sharpened by feelings of personal hostility, but it never will make one convert. Nay, we are very much mistaken if, among those of whom Mr. Simeon has confidently asserted that they coincide with him in his theological opinions, there will not be found many who will be sorry to see them thus stated, and thus supported: many who, without feeling more certain than before of their truth, will withdraw somewhat of their respect and confidence from the writer who could resort to the use of such weapons in their defence.

ART. IV. *The Corsair. A Tale. By Lord Byron.* pp. 100.
5s. 6d. Murray. 1814.

THE interest excited in the literary world by the *Bride of Abydos* had scarcely reached its height, when its noble author, as if unwilling that our attention should decline into the complacent languor of satiated curiosity, determined to preserve it at its zenith, and by the publication of another eastern tale, to maintain its unabated influence. In this effort to support his poetical ascendancy, whatever may be its immediate success, we should rather admire his facility, than approve his judgment. The longer the public mind is kept upon the stretch of admiration, the more rapidly will it recoil into indifference and disgust. The English, above most other nations, are distinguished for that jealousy and caprice, which is the natural attendant upon eagerness of attachment and vehemence of applause. He who would preserve the keenness of the national appetite, must beware how he overloads the organs of digestion even with the most pungent and high-seasoned morsels; the most dangerous disease to an author's reputation in this island, is a surfeit of satisfaction. The most fortunate candidate for general admiration must coquet it with his own success, and while the public eye is most intent upon him, he must withdraw awhile from its penetrating glance; too much or too little in a writer are equally dangerous; an uninterrupted gaze may reveal qualities and dispositions whose existence would better have been hidden from view, or disclose a barren sameness, which occasional retirement might have covered or concealed. No poet of the present day appears to understand this sort of literary manœuvre with more advantage, or to practise it with greater skill than W. Scott; the intervals between the appearance of his successive works are calculated with much knowledge of the temper and inclination of the times; they are sufficiently long to recruit the avidity of desire, without forcing the appetite, and short enough, while they cherish regret, to prevent oblivion. How far Lord Byron has consulted the real interest of his character by the hasty publication of the poem before us, and of all its appendages, will be better collected from an immediate review of the *Tale* itself, than from any abstract observations.

On first opening the volume, we were somewhat surprised that the noble Lord should have thought it expedient to revive an ancient usage, which common sense had long considered as absurd, and common consent had declared obsolete. A dedica-

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tion of seven pages in length is now quite a phenomenon in flattery; no one however would suspect that the Noble Author could lavish all this panegyrick upon another; three pages are indeed addressed to the second person, while the majority of matter is reserved for a subject, "on which," according to his own expression, "all men are supposed to be fluent, none agreeable,—self." In pursuing this subject, he enters upon a short discussion on the merits of the various measures of poetry, in the course of which we were not a little pleased by the preference given to the stanza of Spencer, which he declares to be the measure after his own heart. This opinion we ventured to express in our remarks on the *Bride of Abydos*. In the present poem he has adopted "not the most difficult, but perhaps the best adapted measure to our language, the good old, and now neglected heroic couplet." We cannot however agree in the opinion that Scott alone of the present generation has completely triumphed over the fatal facility of the octo-syllabic verse, unless the introduction of asperities and obscurities, which it knew not before, may be called a triumph over facility. In too many instances Scott has deprived it of its ease without adding to its dignity, and has loaded it with harshness without strengthening its lax and debilitated flow.

That part of the dedication in which the second person is concerned, is addressed to Mr. Moore, a gentleman well known to the world in general as the translator of *Anacreon*, and still better known to a certain part of it, as the author of various poems which first appeared under the name of *Little*, the study of which has not as yet, we hope, been extended beyond the saloon of morality at the Theatre in Drury Lane. A late publication, denominated the "*Twopenny post bag*," in which scurrilous indecency supplies the vacant place of wit, and seditious malignity that of satire, has been attributed, without the slightest foundation of course, to the pen of our noble Author's favorite poet. Mr. Moore, we believe, has professed himself a warm admirer of *Catullus*, we shall therefore pay no unacceptable compliment to him in declaring our opinion, that their minds are both cast in the same poetical and moral mould, we could only wish that the poems of Mr. Moore, like those of the bard of Verona, had, in compassion to the readers of one sex at least, been written in Latin. To this gentleman the Noble Lord is pleased to address himself in the following words:

"I own, that I feel anxious to avail myself of this latest and only opportunity of adorning my pages with a name, consecrated by unshaken public principle, and the most undoubted and various talents. While Ireland ranks you among the firmest of her patriots, while you stand alone the first of her bards in her estimation, and

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Britain repeats and ratifies the decree, permit one, whose only regret since our first acquaintance, has been the years he lost before it commenced, to add the humble, but sincere suffrage of friendship, to the voice of more than one nation. It will at least prove to you, that I have neither forgotten the gratification derived from your society, nor abandoned the prospect of its renewal, whenever your leisure or inclination allows you to atone to your friend for too long an absence. It is said among those friends, I trust truly, that you are engaged in the composition of a poem whose scene will be laid in the East; none can do those scenes so much justice. The wrongs of your own country, the magnificent and fiery spirit of her sons, the beauty and feelings of her daughters, may there be found; and Collins, when he denominated his *Oriental*, his *Irish Eclogues*, was not aware how true, at least, was a part of his parallel."

Of the claims of Mr. Moore to the name of patriot, we profess to form but a very weak and imperfect judgment. We feel no doubt, from the acknowledged effusions of his political Muse, that his patriotism is of as high a class as his morality: and that while his poems are designed to inculcate the principles of domestic virtue, and to calm the turbulence of the guilty passions, his patriotism is employed in counteracting the virulence of those, who live by libelling the Sovereign and his powers, and by disseminating the seeds of rebellion among an ignorant and a deluded people. It is somewhat doubtful, whether the Noble Lord in drawing a parallel between his Eastern and his Irish friends, does not intend an oblique satire against the latter: he has told us in his former poem that "the sun cannot smile on the deeds his children have done," we are assured that a real patriot of Ireland will not thank him for such a comparison. We admire the ingenious ambiguity of the expression "the wrongs of your own country," leaving us in doubt whether it designates those which she has received, or those which she has inflicted.

To pass from such a dedication to the poem itself, we shall find that the noble Lord has not quitted his favourite ground, but has laid the scene of his poem, as usual, on the shores of the Archipelago. The opening of the poem discovers a group of Pirates on the sands of a Greek island, singing a sort of hymn in praise of their wandering and adventurous life.

"No dread of death,—if with us die our foes—
Save that it seems e'en duller than repose;
Come when it will—we snatch the life of life—
When lost—what reck's it—by disease or strife?

Let him who crawls enamoured of decay
 Cling to his couch, and sicken years away;
 Heave his thick breath; and shake his palsied head;
 Ours—the fresh turf and not the feverish bed.
 While gasp by gasp he falters forth his soul,
 Ours with one pang—one bound—escapes controul.
 His corse may boast its urn and narrow cave,
 And they who loath'd his life, may gild his grave;
 Ours are the tears, though few, sincerely shed
 When Ocean shrouds and sepulchres our dead.”

We know not how far the *Εἶος Εἰώδες* of the Greeks or the *vita vitalis* of the Latins may justify the expression “life of life.” The whole passage will strongly remind the reader of a magnificent chorus in the *Caractacus* of Mason, where the Britons are in a similar manner animated by a personification of Death.

“ Fear not now the fevers fire,
 Fear not now the death-bed groan
 Pangs that torture, pains that tire,
 Bed-rid age with feeble moan;
 These domestic terrors wait
 Hourly at my palace gate,
 And when o’er slothful realms my rod I wave,
 These on the tyrant king, and coward slave
 Rush with vindictive rage and drag them to their grave.
 No my Britons, battle slain,
 Rapture gilds your parting hour,
 I, that all despotic reign,
 Claim but there a moments power.—”

The horde of pirates are represented as acting under the command of a silent and mysterious chief, who is a stranger to their revelry, secludes himself from their society, and appears only to conquer and command. As they loiter on the shore, a sail appears, which by its red flag, is recognised as one of their own: Juan, its commander, is the bearer of dispatches, which are instantly referred to Conrad their chief.

“ Him Juan sought, and told of their intent
 He spake not—but a sign expressed assent.
 These Juan calls—they come—to their salute
 He bends him slightly, but his lips are mute.
 “ These letters, chief, are from the Greek—the spy—
 “ Who still proclaims our sport, or peril nigh;
 “ Whate’er his tidings, we can well report
 “ Much that’—“ Peace, peace!”—He cuts their prating short.
 Wondering they turn—abashed—while each to each,
 Conjecture whispers in his muttering speech:
 They watch his glance with many a stealing look
 To gather how that eye the tidings took;

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But this as if he guess'd—with head aside—
Perchance from some emotion—doubt, or pride.
He read the scroll—"My tablet Juan, hark—
"Where is Gonsalvo?"

"In the anchored bark."

"There let him stay—to him this order bear,
"Back to your duty—for my course prepare,
"Myself this enterprize to night will share."
"To night, Lord Conrad?"

"Ay at set of sun,

"The breeze will freshen when the day is done,
"My corslet—cloak—one hour—and we are gone." "

After having given the necessary orders for his midnight expedition, this man of mystery leaves for a while his wondering followers, and seeks the chamber of Medora, for whom, though every other feeling of humanity had been rooted out from his heart, he still cherishes the warmest, the tenderest, and most unalterable affection. As he approaches the portal, he hears from the lattice a song, which, though given in its full proportion of four stanzas, we do not think it worth while to transcribe, as it is a dull and heavy composition, and totally unfit for music; it would defy the ingenuity of all our national composers to adapt it to any sort of air. The complaint of Medora, lamenting the frequent absence of her Lord on expeditions of danger, is expressed with much sweetness and feeling.

"Oh! many a night on this lone couch reclin'd,
My dreaming fear with storms hath wing'd the wind,
And deem'd the breath that faintly fann'd thy sail—
The murmuring prelude of the ruder gale;
Though soft—it seemed the low prophetic dirge
That mourned the floating on the savage surge:
Still would I rise—to rouse the beacons fire,
Lest spies less true, should let that blaze expire:
And many a restless hour outwatch'd each star,
And morning came, and still thou wert afar.
Oh! how the chill blast on my bosom blew
And day broke dreary on my troubled view,
And still I gaz'd, and gaz'd - and not a prow
Was granted to my tears—my truth—my vow!
At length 'twas noon—I hail'd and blest the mast
That met my sight—it near'd—Alas it past!
Another came—Oh God! 'twas thine at last!"

At a parting scene of much tenderness the canto concludes with a spirited description of the embarkation. The second opens with a festival in the palace of the Pacha of Coron, who is the inveterate foe of the Corsair and his piratical followers.

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In the midst of the revelry a captive Dervise is introduced into the presence of the Pacha, who represents himself to have lately escaped from the island of the Corsair. The intelligence which he professes to afford of the state of the island is scanty and mysterious: when a sumptuous banquet is placed before him, he is observed to abstain from salt, and being questioned as to the reason of his abstinence, he urges that the laws of his order and a sacred vow, which forbids him to break bread, except when alone. In the midst of succeeding interrogatories respecting the number of the rovers, a blaze of fire is seen reflected from the bay, the Dervise starts up, throws off his holy garments, and discovers Conrad in complete armour, and a sabre in his hand. He bursts from the guards who in vain endeavour to arrest his progress: he blows his bugle, his comrades answer near, they meet. The city as well as the galleys are in flames: when suddenly the cry of the females from the Haram strikes upon his ear, he rushes through the flames, forces open the gates, and from the various blazing apartments Conrad and each of his companions bear off a female in their arms; Gulnare, the queen of the Haram, but the slave of Seyd, is preserved by Conrad himself. During this act of compassion, the forces of the Pacha rally and regain their lost ground; the band of Conrad is surrounded by their enemies, and after a desperate conflict perish by the sword; Conrad alone, though seeking death amidst the swords of his opposers, is overwhelmed by numbers, and though wounded and faint, is preserved from immediate destruction, to undergo the tortures of a lingering and vindictive execution. He is loaded with fetters and conveyed to the upper chamber of a lofty tower, there to reflect in solitude during the remainder of the night on the madness of his enterprise, and to anticipate the agonies of his approaching death. Amidst the conflict of contending passion he falls asleep. The reader will naturally call to his remembrance the sleep of Monmouth on the morning of his execution, so feelingly described in Fox's history of those times.

“ He slept in calmest seeming—for his breath
 Was hush'd so deep—Ah happy if in death!
 He slept—Who o'er his placid slumber bends?
 His foes are gone—and here he hath no friends:
 Is it some seraph sent to grant him grace?
 No—'tis an earthly form, with heavenly face!
 Its white arm raised a lamp—yet gently hid
 Lest the ray flash abruptly on the lid
 Of that closed eye, which opens but to pain,
 And once unclosed, but once may close again,

That

That form with eye so dark, and cheek so fair,
 And auburn waves of gemm'd and braided hair;
 With shape of fairy lightness—naked foot
 That shines like snow, and falls on earth as mute—
 Through guards and dunest night how came it there?
 Ah, rather ask what woman will not dare?
 Whom youth and pity lead like thee, Gulnare!"

In this elegant description of the guardian angel of his hero, the Noble Lord has with consummate art, kept the imagination of the reader in suspense, as to her name, till the last line, which while it relieves his anxiety, increases his interest in the grateful Gulnare: "*Tu Marcellus eris*" is scarcely a more exquisite or touching usage of the same beautiful figure. Possessed of the Pacha's signet, she had passed the guards and approached to offer comfort to the preserver of her life from the flames of the Haram. She confesses to him her coldness and indifference to the love of the Pacha; but promises by an appearance of affection for her tyrant, to soften his heart towards his wretched prisoner.

The third canto opens with the return of the remnant of Conrad's followers from their disastrous enterprize. They report to Medora the capture of her Lord; her soul is subdued with the dreadful tidings, she faints, and sinks into the arms of her matron attendants. This part of the tale is hurried and short, the ideas are of the very commonest cast, and we look in vain for that beauty of expression which might give them an air either of novelty or interest. In the meantime Gulnare entreats the Pacha's clemency towards his prisoner, on the score of policy, not of mercy: his jealousy and pride take the alarm, and he accuses her of cherishing a guilty passion for her preserver, and concludes his reproaches with threats of vengeance. For three days Conrad still remains in anxious suspense. On the night of the third, Gulnare appears with a poignard in her hand, which she requires him to plunge into the heart of the sleeping Pacha, the guards are bribed, and a galley awaits in the port to convey them to the Pirate Isle. Conrad with true piratical casuistry refuses the office of a midnight assassin, and prays that Gulnare will leave him to his fate. A scene ensues closely resembling the dialogue between Rolla and Elvira in the tragedy of Pizarro, when the Peruvian hero is urged by the enraged mistress to murder his sleeping enemy. Gulnare no way daunted by the Corsair's refusal, seizes the dagger, and like another *fortissima Tyndaridarum*, makes her way to the Pacha. The Corsair follows her at a distance.

"Chance guides his steps—a freshness seems to bear
 Full on his brow, as if from morning air—

He reached an open gallery—on his eye
 Gleam'd the last star of night—the clearing sky—
 Yet scarcely heeded these—another light
 From a lone chamber struck upon his sight.
 Towards it he moves, a scarcely closing door
 Revealed the ray within, but nothing more.
 With hasty step a figure outward past,
 Then paus'd—and turn'd—and paus'd—'tis she at last!
 No poignard in that hand—nor sign of ill
 “Thanks to that soft'ning heart—she could not kill!”
 Again he looked, the wildness of her eye
 Starts from the day abrupt and fearfully,
 She stopp'd—threw back her dark far-floating hair.
 That nearly veil'd her face and bosom fair;
 As if she late had bent her leaning head
 Above some object of her doubt or dread.
 They meet—upon her brow—unknown—forgot
 Her hurrying hand had left—'twas but a spot:
 Its hue was all he saw—and scarce withstood—
 Oh! slight but certain pledge of crime—'tis blood!”

Excepting the four lines beginning “she stopped”—which are at once weak and unintelligible, a more delicate and chastened description of a scene of blood could scarcely have been framed. Lord Byron has strictly followed the Horatian law, that these spectacles of horror should be kept back from view; by this very concealment and mystery, the fancy is roused and animated; and all the horror which the poet himself would impress, is created by the reader in his own imagination, without its attendant, disgust. The hand of a master is contented with sketching the outline alone of these guilty deeds, while the clumsy artist, of a secondary order, must fill up the canvass with an awkward attempt at terrific colouring.

After the perpetration of this murder, they escape from the palace, their retreat being effected by the treachery of the guards; they embark on board the galley prepared for them, and, in the course of their flight, they fall in with a vessel belonging to the piratical horde, which conveys them to the island. Conrad leaps on shore, hastily ascends the path which leads him to Medora's turret—all is silent—he meets a female form, but it is not Medora.

“His steps the chamber gained—his eyes behold
 All that his heart believed not—yet foretold!
 He turn'd not—spoke not—sunk not—fixed his look,
 And set the anxious frame that lately shook:
 He gaz'd—how long we gaze despite of pain,
 And know—but dare not own we gaze in vain!”

In life itself she was so still and fair,
That death, with gentler aspect, withered there;
And the cold flowers her colder hand contain'd,
In that last gasp, as tenderly were strain'd,
As if she scarcely felt, but feign'd a sleep,
And made it almost mockery yet to weep:
The long dark lashes fring'd her lids of snow—
And veiled—thought shrinks from all that lurk'd below—
Oh! o'er the eye death most exerts his might,
And hurls the spirit from her throne of light!
Sinks those blue orbs in that long, last eclipse,
But spares, as yet, the charm around her lips.
Yet—yet they seem, as they forbore to smile,
And wish'd repose, but only for a while;
But the white shroud, and each extended tress,
Long, fair, but spread in utter lifelessness,
Which late the sport of every summer wind,
Escap'd the baffled wreath that strove to bind;
These, and the pale pure cheek, became the bier—
But she is nothing—wherefore is he here."

The sixteen first lines of this portraiture are pathetic, because they are natural; every image, which the poet has created, finds an echo in the breast of the reader, and the feelings of Conrad become his own. The subsequent lines are too strained to make any deep impression upon the heart, by a descent into fanciful minuteness, lose all that power over the affections, which generality alone, on such an occasion, can afford. The last line exhibits an elegant adoption of a beautiful Græcism, οὐδέν ἐστι: it will remind the classical reader of a line in the *Alcestis*, of exquisite pathos and simplicity, where Admetus calls upon his dying wife to look upon her children,

Αδ. Βλέψον πρὸς αὐτοὺς, ἑλέψον. Αλ. Οὐδέν εἰμ' ἔτι.

The tale concludes with the sudden disappearance of Conrad, whose fate the reader is left to suppose. Such is the outline of the story, which abounds with improbabilities enough to startle, but not to challenge, the belief. How Gulnare, the slave of a Turkish Pacha, should find either treasure sufficient to bribe a whole body of guards, or how he should find guards in an eastern country sufficiently pliable to receive it, defies our conjecture. How, or what purpose, Conrad should gain admission into the Pacha's palace, disguised as a Dervise, we cannot divine. All these events, however, are within the verge of possibility; of their poetical probability, therefore, we have no great reason to complain. Some information respecting the future destiny of Gulnare, on whose murderous intrepidity the whole history turns, would have perfected the tale; we conclude, however, that a lady of such a character met a suitable reward for her services,
and

and consolation for her sorrows, in the arms of some piratical chief.

Of the characters in the tale, but few observations can be made, as they neither surprise us by their originality, nor engage us by their interest. Of the soft, the gentle Medora, we see but little; and though we admire the lines descriptive of her death, we can conceive no sufficient reason why she should have died. The intrepid gratitude of Gulnare might excite our admiration, were it not stained by a bloody deed, which, as far as the purposes of the story are concerned, might as well have been left undone. If we can suppose that the guards could have been prevailed upon to favour their nocturnal escape, the Pacha might have slept on, unconscious of their flight. No worthy motive of personal revenge is assigned to justify the probability of such a murder. Gratuitous ferocity is a very rare ingredient even in the most savage specimens of human nature, much less can it be supposed in unison with those nobler feelings, which the poet has attributed to Gulnare. Respecting the Corsair himself, the Noble Lord has, in his Preface, anticipated those remarks, which the reader would probably have made, on the character of his hero.

“ With regard to my story, and stories in general, I should have been glad to have rendered my personages more perfect and amiable, if possible, inasmuch as I have been sometimes criticised, and considered no less responsible for their deeds and qualities, than if all had been personal. Be it so—if I have deviated into the gloomy vanity of “ drawing from self.” The pictures are probably alike, since they were unfavourable; and if not, those who know me are undeceived; and those who do not, I have little interest in undeceiving.”

In this last observation of the Noble Lord we perfectly agree; and, as far as relates to ourselves, we can only declare, that, in whatever fancies, as individuals, we might be inclined to indulge, in our public capacity, the character of the author is beyond the jurisdiction of a literary tribunal. Where he professedly speaks of himself, self then becomes the object of critical inquiry; but even then, only that part of self which he has chosen to display for the amusement or the discussion of the world. But to draw a fancied parallel between the private qualities of the author, and the person of his hero, is a liberty which no law of criticism can justify, nor any public inquiry demand. With respect, therefore, to the resemblance of these fictitious personages to their Noble Author, we have no concern; but on their resemblance to one another, we shall venture a few remarks. The Noble Lord appears to have formed a very contracted view of human nature,

or, at least, is pleased to impart a very small portion of his knowledge either for the amusement, or for the instruction of his readers. He seems to have but one mould, in which all his heroes are cast; and but one species of the *udum et molle lutum*, of which all their characters are formed. In fact, though distinguished by different names, his hero is but one; he is Childe Harold, he is the Giaour, he is Selim, he is Conrad: 'tis "Mungo here, Mungo there, Mungo every where." Variety is a just demand made upon an author by the public taste, which is soon palled with the constant repetition of the same ideas, the same sentiments, and the same strain of mawkish identity. The Noble Lord will find, when it is too late, that even the unqualified devotion of his female admirers will soon be worn out with the eternal repetition of the same querulous villainy and misanthropic sensibility. When his next poem appears, which, notwithstanding his vows of a five year silence, we suspect will not be at so great a distance of time, we must express our hope, that we shall see a new character in a new dress; the Noble Lord has answered every end, which as a moralist he could desire, in exposing the weakness and the folly of a Quixotish misanthrope, mounted upon the Rosinante of self-conceit, and thus sallying forth to attack and (as he may fancy) to annihilate the whole human race: let him now present us with a portrait, doubtless much more after his own heart, of the "friend of human kind," the gentle, the generous, and the brave; his readers will not be displeased with the variety, his friends will not lament the change, and his enemies will no longer be enabled to charge upon the author the character and qualities of his hero.

The resemblance, indeed, between this poem and the *Bride of Abydos* is so strong, that, if we had not left the lovers in the arms of death, we should have recognized our old acquaintance Selim more fully developed in Conrad, and the innocent Zuleika ripened into the faithful Medora. The scenery, the descriptions, the sentiments, would have confirmed us in the idea, that it was a continuation of the former tale. From various passages in the poem before us, we should be inclined to suspect that the ideas and expressions of the author were almost exhausted on his Turkish ground; for having attentively considered the style and imagery of all his poems, but particularly of the two last, we see strong symptoms of that most fatal tendency (which is the constant characteristic of a literary consumption) to steal from himself. "The single flower on the rock" of the *Corsairs* mind is clearly an echo of Zuleika's "single pale rose." In the description of the effect of recent death on the countenance, the reader will be reminded of the same ideas, though differently applied, in "the Giaour;" in single expressions and images the
similitue

similitude may be still closer traced. Change of scenery, variety of imagery, and, above all, novelty in character, will not only recruit the exhausted resources of mind in the author, but will stimulate the satiated languor of attention in the reader.

Of the versification of this poem we can speak with more satisfaction. It is generally good, but still betrays the same careless and inelegant asperities, which too often abound in poets of the present day. One fault appears to have grown upon the Noble Author in the progress of his muse, we mean those frequent omissions of the necessary conjunction, which, though at certain times calculated to produce the most striking effect, yet, if too often repeated, lose their own force, and betray their own artifice. *Artis est celare artem*, is a maxim which can no where be applied with so much truth, as to the criticism of poetry; and there are few figures, a repetition of which should be so carefully avoided, as these *αὐνδῆται*, of which the Noble Lord is so fond.

“ Rise—fan—sustain—till life returns anew”

“ Meanwhile—long anxious—weary—still—the same”

“ It fear’d thee—thank’d thee—pitied—maddn’d—lov’d.”

“ Wrong’d—spurn’d—revil’d—and it shall be aveng’d”

“ They meet—upon her brow—unknown—forgot—”

“ But ne’er from strife—captivity—remorse—”

“ But speechless all, dark, deep, and unexpress’d :”

“ A spot—a mast—a sail—an armed deck—”

“ He waits not—looks not—leaps into the wave”

“ He turn’d not—spoke not—sunk not—fix’d his look,”

“ In helpless—hopeless—brokenness of heart.”

“ Mount—grotto—cavern—valley search’d in vain.”

Now that twelve examples of this figure, in so strong a point of view, should occur in one canto only, besides innumerable instances of smaller importance, does appear to us to be a breach of the first rule of taste; of a rule laid down, not by the stop-watch of the critic, but by the ear of the reader. Many of the instances which we have cited, when taken separately, add a most beautiful effect to the thoughts which they express; but when repeated so often, within so small a compass, the figure itself loses all its power, and the mysterious dashes all their importance. We much wish that the Noble Lord would omit these linear conjunctions; and resort to those more intelligible connections which language and grammar afford.

On the splendid passages which occur out of the narrative, we can select one, which stands most deservedly high in the public estimation; it appeared originally, as we are informed, in a poem, a very few copies of which were printed only, not published;

ished; to most of our readers, therefore, it will have the charm of novelty. The remainder of the suppressed poem was originally dedicated, as we believe, to the amusement of Lord Elgin; but, as parts were considered as too entertaining to meet either his Lordship's or the public eye, it was wisely and timely withdrawn.

“ Slow sinks, more lovely ere his race be run,
 Along Morea's hills the setting sun;
 Not, as in northern climes, obscurely bright,
 But one unclouded blaze of living light!
 O'er the hush'd deep the yellow beam he throws,
 Gilds the green wave, that trembles as it glows.
 On old Ægina's rock, and Idra's isle,
 The God of gladness sheds his parting smile;
 O'er his own regions ling'ring loves to shine,
 Though there his altars are no more divine.
 Descending fast the mountain shadows kiss
 Thy glorious gulf, unconquered Salamis!
 Their azure arches through the long expanse
 More deeply purpled meet his mellowing glance,
 And tenderest tints along their summits driv'n,
 Mark his gay course, and own the hues of heav'n;
 Till darkly shaded from the land and deep,
 Behind his Delphian cliff he sinks to sleep.”

We should be sorry to descend to a minute investigation of the trifling errors of this majestic picture; it is a perfect *Claude*, and, like the works of that great master, unites the elegance and feeling of real taste with the animated glow of natural colouring. The succeeding apostrophe to Socrates is well conceived, but the description is too laboured and long.

“ On such an eve, his palest beam he cast,
 When—Athens, here thy wisest look'd his last.
 How watch'd thy better sons his farewell ray;
 That closed their murder'd sage's latest day!
 Not yet—not yet—Sol pauses on the hill—
 The precious hour of parting lingers still;
 But sad his light to agonizing eyes,
 And dark the mountain's once delightful dyes:
 Gloom o'er the lovely land he seem'd to pour,
 The land, where Phœbus never frown'd before,
 But, e'er he sunk beneath Cithæron's head,
 The cup of woe was quaff'd—the spirit fled;
 The soul of him, who scorn'd to live and fly,
 Who liv'd and died, as none can live or die!”

For the character of Socrates we profess the most unfeigned veneration; he was the brightest luminary, which ever shone

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forth in the heathen world, as a politician, as a philosopher, as a moralist. His penetrating mind, which pierced deep into the secret recesses of human nature, and, whilst it overthrew the absurdities of the popular superstition, disclosed the barrenness of all our unassisted speculations on the nature, the attributes, and the moral government of the Deity, saw and confessed its own natural weakness, and expressed its ardent desire for some more than mortal messenger of truth and light divine. At the conclusion of the Alcibiades II. he declares to his pupil, "that he must of necessity wait, till some one shall discover by what rules his duty towards God and man is to be directed." To which Alcibiades replies, "When will that time arrive, O Socrates, and who is he who will instruct me?" To which Socrates answers, "He it is, under whose care you live. But it appears to me, as Honier describes Minerva to have removed the mist from the eyes of Diomed, that he might clearly distinguish both God and man, so you also stand in need of some one who shall first remove the mist from your eyes, and then advance those rules, by which you may distinguish good and evil, for now you appear to me unable."—That heavenly teacher has at last appeared, and has revealed to man the knowledge both of himself and of God. Could that great master of the human mind have seen that light, which he so anxiously panted after, he would not have closed his eyes against its cheering ray, nor have sat brooding in the darkness of sullen and conceited ignorance. Much as we venerate this sage of antiquity, we cannot quite assent to the opinion of the Noble Lord, "That he liv'd and died, as none can live and die." As we do not conceive this to be a flourish of poetical amplification, but as we give the Noble Lord full credit for meaning what he says, we shall venture to assert, that there are a few old fashioned people in the world, called Christians, whose death-bed we should prefer even to the last moments of Socrates. As such scenes are probably as much unknown to the Noble Lord, as the books which describe them, we shall venture to present him with a relation of the death of the celebrated Hooker, between which and the death of Socrates he may, if he chooses, draw a parallel. These were the last words of the author of the *Ecclesiastical Polity*.

"I have lived to see that this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making up my account with God, which I now apprehend to be near. And though I have, by his grace, loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence toward him and towards all men, yet, if thou, Lord, shouldest be extreme to mark what is done amiss, who can abide it; and therefore where I have failed,

Lord,

Lord, shew mercy upon me, for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, O Lord, let it not be terrible, and then take thine own time ; I submit to it. Let not grieve, O Lord, but thy will be done ! God hath heard my daily petitions, for I am at peace with all men, and he is at peace with me. From such blessed assurance, I feel that inward joy, which this world can neither give, nor take from me. My conscience beareth me this witness, and this witness makes the thoughts of death joyful. I could wish to live and to do the Church more service, but I cannot hope it, for my days are past as a shadow that returns not.—More, says his Biographer, he would have spoken, but his spirits failed him, and after a short conflict between Nature and death, a quiet sigh put a period to his last breath; and so he fell asleep—and now he seems to rest like Lazarus in Abraham's bosom. Let me now draw his curtain; till, with the most glorious company of the patriarchs and apostles, and the most noble army of the martyrs and confessors, this most learned, most humble, and most holy man shall also awake to receive an eternal tranquillity, and with it a greater degree of glory, than common Christians shall be partakers of."

Such is the death-bed of a Christian, and we can assure the Noble Lord that such scenes are by no means rare, although to some ears the jest of Socrates, on the sacrifice of a cock to *Æsculapius*, may appear more animated ; of one thing, however, we entertain not the slightest doubt, that if Socrates had lived in the Christian instead of the Heathen world, Socrates would have died a very different death.

We know not how far our readers will pardon us for this long digression ; whatever the offence may be, part of it will fall on the late amiable Bishop Horne, who has cited this beautiful sketch of a Christian death, as a contrast to the last hours of an affected and an acrimonious infidel. We shall be happy in taking our leave of the *Corsair*, to cite a passage which would have done honour to the feeling and to the heart even of a Christian moralist:

" Oh ! too convincing, dangerously dear,
In woman's eye the unanswerable tear.
That weapon of her weakness she can wield,
To save—subdue—at once her spear and shield—
Avoid it—Virtue ebbs, and wisdom errs,
Too fondly gazing on that grief of hers !
What lost a world and bade a hero fly ?
The tinid tear in Cleopatra's eye.
Yet be the soft triumvir's fault forgiven,
By this—how many lose not earth—but heaven !
Consign their souls to man's eternal foe,
And seal their own, to spare some wanton's woe !"

To sum up the general character of the poem before us, we may fairly say, that if it has fewer faults, it has also less splendid beauties than its sister tale; if it is more perfect and sustained as a whole, it is less striking in particular parts; if it displays more discrimination and art, it exhibits less fancy and originality than the *Bride of Abydos*. Whether the Noble Author will have materially increased that reputation, which outlives the idle burst of popular applause, by this publication, is to us a doubtful and uncertain point. More reading both in books and men, and less writing, would be the course recommended to the Noble Lord by those who feel a real interest in his reputation as a poet, and his character as a man.

In offering these remarks on the poem before us, we trust that we have discharged our duty both to the author and to the public without partiality and without prejudice. And here we earnestly wish that our office could have terminated, and that we could have been spared the unpleasant task of reading the remaining poems, and the still more painful necessity of presenting them in all their dark deformity to the public view. The facts attending their publication are somewhat curious; a few copies of the *Corsair*, as we understand, appeared with these poems at their conclusion; the sheet was afterwards cancelled, and it was not till nearly a month afterwards that they reappeared, and resumed their original situation at the termination of the tale; and are now to be procured either separately or attached to the whole. Without presuming to enter into all the reasons of this harlequinade, we shall content ourselves with a review of the poems themselves, and with expressing our regret at any cause which should have exposed them to general inspection.

The first was written, as we are informed by the date affixed, in March 1812, and is inscribed *To a lady weeping*.

“ Weep, daughter of a Royal line,
A Sire’s disgrace, a Realm’s decay;
Ah, happy! if each tear of thine
Could wash a Father’s fault away.

“ Weep—for those tears are virtue’s tears,
Auspicious to these suffering Isles;
And be each drop in future years
Repaid thee by thy people’s smiles!”

Now, although no name is actually expressed, the *innuendo* is too clear to be misunderstood. The circumstance which gave rise to this political squib was, we believe, entirely without foundation, and a “weak invention of the enemy;” of those, from whose insolent ambition and overwhelming domination the English

lish people were at that time, by the firmness and resolution of their prince, most providentially relieved.

Those vehicles of blasphemy and sedition, the Sunday papers, had rung all their libellous changes on this anecdote two years since, and now the noble Lord brings up his *corps de reserve*; we feel no doubt that they will rejoice in such an ally, and may even employ him as an auxiliary in their service, and we must allow that such a pen will do no discredit to their cause. The next bagatelle of this sort which he may be inclined to usher into the world under the pompous title of "a poem," should be rather more novel in its subject and clear in its application, otherwise he cannot in any reason hope for a prosecution. We must, however, do justice to the tenderness of his feelings for "these suffering isles," and congratulate our country on the possession of so sympathetic a son. When the noble Lord has shed a sufficient number of tears on the decay and the miseries of his native land, let him turn his eyes for relief to that publication, which so forcibly portrays the miseries and distresses of the once happy inhabitants of Leipsic and Saxony, the devastations of war, the horrors of cold and famine; these are the *lacrymæ rerum*; if the dignity of a poetical *Philosophe* can descend to these degrading features of mortality, perhaps in these he may find a more proper object for his lamentations; his country will not be offended at the transfer of his tears—she can spare his pity.

The next copy of verses which claims our notice, is an inscription on the monument of a Newfoundland dog. As many of our readers may not have had an opportunity of acquainting themselves with this most exquisite specimen of pathos and feeling, we shall transcribe it entire.

“ When some proud son of man returns to earth,
Unknown to glory, but upheld by birth;
The sculptor's art exhausts the pomp of woe,
And storied urns record who rests below;
When all is done, upon the tomb is seen
Not what he was, but what he should have been;
But the poor dog, in life the firmest friend,
The first to welcome, foremost to defend;
Whose honest heart is still his master's own,
Who labours, fights, lives, breathes for him alone,
Unhonoured falls, unnoticed all its worth,
Denied in heaven the soul he held on earth;
While man, vain insect! hopes to be forgiven,
And claims himself a sole exclusive heaven.
Oh, man! thou feeble tenant of an hour,
Debas'd by slavery, or corrupt by power,
Who knows thee well must quit thee with disgust,
Degraded mass of animated dust!

Thy love is lust, thy friendship all a cheat,
 Thy smiles hypocrisy, and thy words deceit!
 By nature vile, ennobled but by name,
 Each kindred brute would bid thee blush for shame.
 Ye, who perchance behold this simple urn,
 Pass on—it honours none you wish to mourn:
 To mark a friend's remains these stones arise;
 I never knew but one; and here he lies."

Newstead Abbey, Oct. 30, 1803.

Exit Diogenes trundling his tub in a most pathetic passion.—We could only wish that when the philosopher puts out his dark lantern upon finding a Newfoundland dog, that he would not create such a stench with his expiring link. As we are always desirous of uniting the sister arts, we should recommend a vignette over these couplets, such as we remember once to have seen from the pencil of the inimitable Gilray; a wretched, sullen, miserable figure weeping over a dead sparrow lying in its hand, and trampling with its foot upon a trunkless human head.

The noble Lord can no longer complain of misrepresentation on the part of his enemies, or of the appropriation of his hero's characters to his own. Let it be remembered, that it is not Childe Harold, nor the Giaour, nor Conrad who speaks, but Lord Byron. Nor are these the hasty effusions of an angry or a splotic moment, but the calm, temperate, and avowed offspring of cool and protracted deliberation. More than five years have passed over their being, and yet they exist, but whether to the glory or to the disgrace of their noble author, we call not upon his own feelings as a man, for nihility is no testimony, but upon human nature to decide. Yet we are told that his *friends* are not displeased with the compliment, that they entertain no sense of degradation, that they harbour no thoughts of revenge. This amiable conduct reflects more honour upon their hearts, than credit on their understandings; but long use may perhaps have reconciled them to these little eccentricities of genius; and they may consent to maintain the same place in the affections of his Lordship, as a tame viper; far below the veriest cur in his Lordship's kennel they must all sink. Yet the noble Lord, in his Dedication, calls up an Mr. Moore as his *friend*. We know not how far that gentleman may feel honoured by the appellation, nor in what part of the scale below the Newfoundland dog his modesty may rank himself. Mr. Moore is the author of many pretty amatory poems, perhaps he may particularly relish the flattering distinction contained in the following couplet,

"Thy love is lust, thy friendship all a cheat,
 Thy smiles hypocrisy, and thy words deceit."

But

But we, who have not the honour of being called his *friends*, but are only partakers of the same nature with himself, are desirous of knowing by what law our common kind stands condemned at the tribunal of his Lordship, or by what authority that tribunal is founded. We know the law of reason, we acknowledge the testimony of experience, we bow to the authority of Revelation; but it is in vain that we look to all these sources of human judgment for the result of his Lordship's judgment. Reason would teach us that he whose heart has never known the warmth of a generous feeling, can distinguish its existence in another no better, than he, who is devoid of light, can form an opinion on the properties of colour. Experience would inform us how fallacious is that judgment of a whole, which is formed on the appearance of a single object; and Revelation will cry aloud "*Vilem ejus vocalis animam, pro quo Christus non dedignatus est mori?*"—But it is not the decision alone which we would controvert, but to the authority of the tribunal also we would raise a few objections. We can assign no possible reason which could justify Lord Byron in branding the whole human race as a "degraded mass of animated dust." We suppose that he cannot exempt himself from this wide and sweeping reproach, as we can discover in him no quality which places him above the common lot of mortality.

The noble Lord is a very good poet of the second or third order; he is sometimes pretty, occasionally pathetic, not always intelligible. Some of his admirers may call him powerful, but principally those, who mistake the venom of the dart for the vigour of the arm which hurls it. His prose is flippant and awkward, as far at least as we can form a judgment of the very few specimens which he has submitted to the public eye in the shape of notes and dedications, and beyond these the world knows no more of his Lordship, than his Lordship does of the world; and we can really discover in these none of that ethereal fire of genius, which could raise him so far above the sphere of his fellow mortals, as to look down with contempt on the whole race of mankind. Had he been endowed with such high attributes of mind, he might have wept over the follies of this frail state, but his tears would have been such as angels weep, dropping "like medicinal gums" to heal the rankling wound, not like drops of venom, to irritate and inflame the injured surface. Men in general seem to be ignorant, how small a share of discrimination is necessary to discover abuses, and how little wit is required to magnify and expose them; but to penetrate into the real nature of things around us demands a strength of intellect rarely found in the sullen and conceited satirist; true wisdom is shewn by its knowledge of the use of things, just as idle and impotent sarcasm

subsists

subsists by deriding their abuses. But however low we should rank the understanding, we should form a still worse opinion of the heart of that man, who can feast with a rancorous and malignant rapture upon the infirmities of human nature, who with a curious felicity can drag every latent passion from its retreat; who can feel a strange and unnatural pleasure in exposing the deformity of those furies of the mind, who seem ashamed to shew their hideous form, and in a sort of savage compassion to man, seek to bury themselves in darkness and obscurity.

ART. V. *Remarks upon the Systematical Classification of Manuscripts adopted by Griesbach, &c.*

(Continued from p. 192.)

BY an analysis of the texts of different manuscripts, we may be enabled to distribute them into different classes according to the coincidences of their peculiar readings. But we are thus afforded no means of determining which of those various readings existed in the sacred text, as dictated by the inspired writers. The difficulty which originates from hence naturally suggested the expediency of an appeal to the writings of the early divines, and to the versions of the primitive ages, in order to ascertain upon their authority, the probable state of the text at an early period. For this purpose a choice has been made of Origen, and an affinity traced between his quotations and the readings of a peculiar class of manuscripts; which readings as confirmed by the concurrence of the eastern and western versions, were supposed to possess sufficient evidence, in this united testimony, of their having formed a part of the original text of Scripture.

Our objections to this method of investigating the genuine texts of Scripture, have been stated at large in our last number. It was then our object to trace the coincidences on which this mode of classification is founded to a comparatively recent source; and to refer them to the first edition of the sacred text revised by Eusebius, and published under the auspices of the Emperor Constantine.

The peculiar objections lying against an appeal to the testimony of Origen were then generally specified. Nor can an appeal be admitted to that of any of the Christian fathers. Their collected testimony, though highly calculated to establish the doctrinal integrity of the sacred text, is wholly inadequate to
determine

determine its literal purity. This is an assumption, from which no one will find it secure to dissent, who is, however slightly, acquainted with their mode of quotation*. But if any person is still sceptical on this point, let him review the state of the text as preserved in their quotations, and extracted from their works, by Dr. Mill in his elaborate *Prolegomena*†; and if he yet fails of conviction, let him examine the peculiar readings of Origen and Chrysostom, who of all the ancients are most entitled to attention, as their testimony has been collected by M. Matthæi, in the notes of his *Greek Testament*‡. The fact is, they were so constantly exercised in the Scriptures, which they had nearly committed to memory, that they quote, not by reference, but from recollection. However scrupulously, of course, they adhere to the sense of the text, they frequently desert its letter. As they constantly quote by accommodation, and in explanation; as they frequently complete their expositions, by connecting different parts of Scripture, which do not succeed in the order of the context; they necessarily deviate from its exact phraseology§. These and other justifiable liberties which they have taken with the sacred text, as having been occupied in explaining its sense, not in preserving its readings, consequently render their testimony of little further use, than, as we have already stated, to establish its doctrinal integrity.

Deprived of the testimony of the primitive divines, our last appeal lies to the primitive translations. But few of these are of sufficient authority to entitle them to any attention in deciding the matter at issue. With the exception of the old Italic version, they are destitute of the external evidence, which arises from the testimony of those early divines, who might have appealed to them in their theological writings. Nor are the probabilities of the case much in favour of their antiquity. The Macedonian conquests had rendered the original language of the

* Vid. Croii *Observ. in Nov. Test.* cap. xviii.—xxviii. p. 124, seq.

† Vid. Mill. *Proleg. Nov. Test.* n. 368. seq. ed. Kust.

‡ Matthæi *Nov. Test.* Tom. I. p. 43, ed. Rig. In his locis ergo præferatur auctoritas Codicum Græcorum Novi Testamenti lectionibus Sanctorum Patrum. Eadem est ratio variantium lectionum, quæ in Origine, Chrysostomo, et aliis reperiuntur. Nec enim isti Patres ita diligentes erant in laudandis et explicandis literis sacris, ut nunc sunt critici, ac facilius etiam quam nos, cum Græci essent, vocabula similia inter se permutabant. Haud raro etiam Græcitatem secuti, neglexerunt verba contextus sacri. Conf. not. in Matt. xxi. 13. p. 328, &c.

§ See Croius and Matthæi, ut supr.

New Testament, so general throughout the east*; that the absolute necessity of a Syriac and Coptic version was not immediately experienced in the countries where those languages were spoken. And if we except those versions there are none which can support any pretensions to a remote antiquity. The Ethiopic possesses the fairest claims; but if we must admit it to have been more than corrected from the Greek, it must have been made at a comparatively recent period, as appears from the time at which Christianity was established in Ethiopia. With respect to the Syriac and Coptic, which have those strong presumptions against their antiquity, that have been already suggested; the antiquity of the latter is confessedly of the most suspicious kind, as it is accommodated with the sections and canons of Eusebius †. The pretensions of the Syriac are scarcely less equivocal. As it is composed in different styles, and was thus possibly made at different periods, the probabilities are, that the more antient part of the version was retouched, when the translation was completed. The bare probability of this circumstance, corroborated by the want of positive evidence in favour of the antiquity of this version, destroys its authority as a testimony to which we may appeal in determining the genuine text of Scripture.

The little satisfaction which is to be derived on this subject from the Syriac and Coptic versions, has entitled the Sabidic to a proportionable degree of respect. In support of the remote antiquity of this version, which is written in that peculiar dialect of the Coptic which is spoken in Upper Egypt, a work has been cited, in which it is principally preserved, and which as ascribed to the heretic Valentinus, who flourished in the second century, necessarily supports its pretensions to at least an equal antiquity ‡. To the species of evidence on which this work thus recommends itself as antient, we have much to object, which our limits will not allow us to particularize. It is sufficient to state at present, that Valentinus, who was a person of no ordinary qualifications, wrote in Greek §, which was in his age the learned language of Egypt; and adopted most of his peculiar tenets from the mythology of Hesiod, and the philosophy of Plato ||. Admitting all that can be

* S. Hieron. Præf. in Com. ad Gal. Tom. VI. p. 134. c. Unum est quod inferimus—Galatas, excepto *Sermone Græco*, quo omnis Oriens loquitur, propriam linguam eandem pene habere, quam Treviros, &c.

† Vid. Wetsten. Nov. Test. Proleg. Sect. i. § 11. p. 6.

‡ See Dr. Marsh's Michael. Vol. II. P. II. p. 591. n. (2.)

§ Vid. S. Epiphani. adv. Hæc. num. xxxi. p. 164. b..

|| Id. ibid.

claimed for this work, that it was really composed by the early heretic to whom it is ascribed, of which, however, we are far from certain; it is thus only probable that it is but a translation, and of course, for any thing we can decide, one of a very recent period. In this form it is as probable, as the contrary, that it incorporates in its text a version of the New Testament which has been made in the fourth century, instead of the second. And we could urge many weighty reasons to prove, that the former was the period which produced this translation; several learned and pious persons having been at that time exiled in the Thebais *, who brought into Europe the first of those manuscripts from which those termed the Clermont, the St. Germain, and others, have been copied, which resemble the oldest manuscripts of the Sahidic version, not merely in their form, but in their peculiar readings. The general prevalence of the Greek language, we again repeat, renders it highly improbable, that this version should be ascribed to a much higher period. And the version itself, as abounding with Greek terms, contains a demonstrative proof of the fact, by proving the general prevalence of that language in the Thebais. It was the former circumstance which seemingly determined the inspired writers in the choice which they made of that language, as the medium through which the sacred canon was to be published. It is to this circumstance that we are to attribute the republication of the Jewish Scriptures in Greek under the Ptolemies; and we consequently find, in the apostolical age, that the Greek translation had nearly superseded the oriental original.

The matter under discussion is thus reduced within a narrow compass. Deprived of the assistance of the primitive divines, and of the oriental versions, in ascertaining the original text of Scripture, our last dependence is rested on the old Italic translation. Here, however, it may be as securely as naturally placed. The Scriptures were not less committed to the keeping of the Latin than the Greek church, as the witnesses of its authenticity, and the guardians of its purity; and the knowledge of those languages was nearly commensurate with the Roman and Macedonian conquests. The former church possessed a translation, which, as generally quoted by the Latin fathers previously to the council of Nice, was consequently made previously to the alterations of the original under Constantine. This translation has been celebrated for its literal fidelity †, and we have this secu-

* Vid. Socrat. Hist. Eccles. Lib. III. cap. v. p. 177. l. 2. Sozom. Hist. Eccles. Lib. V. cap. xii. p. 197. l. 41. Theod. Hist. Eccles. Lib. III. cap. iv. p. 125. l. 29.

† Vid. S. August. De Doctrin. Christ. Lib. II. cap. xv. Tom. III. p. 27. g. ed. Bened,

rity of its having long continued unaltered*, that the Latins were not sufficiently instructed in the language of the original, to undertake the correction of the translation. So very rare was the humble qualification of reading Greek, that we have every reason to believe, it was possessed by few of the Latins, Tertullian excepted, until the age of Constantine; when the councils convened against the Arians, opened that intercourse between the eastern and western churches, which familiarised the latter with the original language of the sacred canon. After that period, Hilary, Lucifer, and Eusebius of Verceli arose, who are represented as possessed of learning sufficient to revise the old Italic translation†. St. Jerome was of a later period, who undertook that thorough revision of the text which has produced the present Vulgate; yet even in the same age, St. Augustine appears to have been but moderately versed in the Greek language.

In proceeding to estimate the testimony which the Latin translation bears to the state of the Greek text, it is necessary to premise, that this translation exhibits three varieties:—As corrected by St. Jerome at the desire of Pope Damasus, and preserved in the Vulgate; As corrected by Eusebius of Verceli, at the desire of Pope Julius, and preserved in the Codex Vercellensis‡; And as existing previously to the corrections of both, and preserved, as we conceive, in the Codex Brixianus§. The first of these three editions of the Italic translation is too well known to need any description; both the last are contained in beautiful manuscripts, written on purple vellum in silver characters||, and preserved at Verceli, and at Brescia, in Italy. The curious and expensive manner in which these manuscripts are executed, would of itself contain no inconclusive proof of their great antiquity; such having been the form in which the most esteemed works were executed in the times of Eusebius, Chrysostom, and Jerome¶. One of them is ascribed, by immemorial tradition, to Eusebius Vercellensis, the friend of Pope Julius and St.

* Hilar. Diac. Com. in Rom. v. Constat autem quosdam Latinos porro olim de veteribus Græcis translato codicibus quos incorruptos simplicitas temporum servavit, et probat, &c.

† Vid. Socrat. Hist. Eccl. Lib. III. cap. ix. p. 185. l. 1. cap. x. p. 185. l. 8. Sozom. Hist. Eccl. Lib. V. cap. xiii. p. 199. l. 11—15.

‡ Vid. F. H. Rugger, Descrip. Cod. Vercel. ap. Blanchin. Proleg. in Evang. Quadrupl. p. 57.

§ Vid. P. Garbel. Descrip. Cod. Brix. ap. Blanchin. ibid. p. 5.

|| Blanchin. ibid.

¶ Vid. Barret. Cod. Rescript. Dublin. Prolegom. p. 9.

Athanasius, and, as supposed, to have been written with his own hand, is deposited among the relics, which are preserved with a degree of superstitious reverence, in the author's church at Vercelli in Piedmont*. By these three editions of the translation, we might naturally expect to acquire some insight into the varieties of the original. And this expectation is fully justified on experiment. The latter, not less than the former, is capable of being distributed into three kinds, each of which possesses an extraordinary coincidence with one of a correspondent kind in the translation. In a word, the Greek manuscripts are capable of being divided into three classes, one of which agrees with the Italic translation contained in the Brescia manuscript; another with that contained in the Vercelli manuscript; and a third with that contained in the Vulgate.

In ascertaining the particular Greek manuscripts which, as possessing this coincidence with the Latin, may be taken as the exemplars of each class, we have few difficulties to encounter. The affinity existing between the Vatican manuscript and the Vulgate is so striking, as to have induced M. Wetstein to class them together†. And we proceed to offer our readers some proof, that the coincidence of the received text of our printed editions with the text of the Brescia manuscript, and that of the Codex Cantabrigiensis with the Vercelli manuscript, is not less striking and extraordinary. So that the received text, the Cambridge manuscript, and the Vatican manuscript, (as respectively coinciding with the Brescia manuscript, the Vercelli manuscript, and the Vulgate) may be taken as exemplars of the three principal classes into which the Greek manuscripts may be distributed.

For a direct proof of the coincidence of the Vulgate and Vatican manuscripts, we refer our readers to the Prolegomena of M. Wetstein, who has evinced their conformity by an induction of examples‡. For plenary proof of that existing between the Vercelli and Cambridge manuscripts, they may be referred to the marginal notes of M. Blanchini§, who has collected their coincident readings with much carefulness. The coincidence existing between the received text and the Brescia manuscript, may be easily collected from the notes of M. Griesbach||, who generally separates the testimony of the latter from that of the Italic

* Vid. Blanchin. ubi supr.

† Vid. Wetst. Nov. Test. Proleg. p. 26. conf. p. 13. et Sepulved. Epist. III. ad Erasm. ibid. p. 24.

‡ Vid. Wetst. ubi supr.

§ Evangeliar. Quadrupl. passim.

|| Nov. Test. Græc. passim in Evang.

translation, as corresponding with the received text of Elzivir, where that translation corresponds with the corrected text of M. Griesbach. The subjoined specimen, taken from the first chapter of the Sermon on the Mount, will furnish a tolerably just idea of the nature and closeness of this coincidence. We add the readings of our authorised English version, in order to evince its coincidence with that text, to which we give the preference, on account of its conformity to the unaltered Italic translation contained in the Brescia manuscript.

Matt. v. 4—44.

Matt. v. 4—44.

4. μακάριοι οἱ πενθῶντες. Rec.
— beati qui lugent. Brix.
— blessed are they that mourn.
Auth.

4. μακάριοι οἱ πρᾶξις. Cant.
— beati mansueti. Verc.
— blessed are the meek.

5. μακάριοι οἱ πραεῖς. Rec.
— beati mansueti. Brix.
— blessed are the meek. Auth.

5. μακάριοι οἱ πενθῶντες. Cant.
— beati qui lugent. Verc.
— happy! are they that mourn!
Impr. Vers.

11. κατ' ὑμῶν ψευδόμενοι. Rec.
— adversum vos mentientes.
Brix.
— against you falsely. Auth.

11. κατ' ὑμῶν ἕνεκα δικαιοσύνης.
Cant.
— adversum vos propter justitiam. Verc.
— against you for righteousness sake.

12. ἐν τοῖς ἔξαισι. Rec.
— in cælis. Brix.
— in heaven. Auth.

12. ἐν τῷ ἔθανῳ. Cant.
— in cælo. Verc.
— in heaven.

13. εἰς ἔδεν ἰσχύει ἔτι. Rec.
— ad nihilum valebit ultra.
Brix.
— it is thenceforth good for nothing. Auth.

13. εἰς ἔδεν ἰσχύει. Cant.
— ad nihilum valet. Verc.
— it is good for nothing.

27. ἔρηθον τοῖς ἀρχαίοις. Rec.
— dictum est antiquis. Corb*.
— said by them of old time.
Auth.

27. ἔρηθον. Cant.
— dictum est. Verc.
— it has been said. Impr. Vers.

* This example is taken from the old Italic version, preserved in the Codex Corbeiensis, published by Blanchini after Martianay; the Codex Brixianus, in this instance, deviating from the Received Text.

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|--|--|
| 30. βληθή' εἰς γέενναν. Rec. | 30. ἀπέλ.θῃ εἰς γέενναν. Cant. |
| — mittatur in gehennam. Brix. | — ent in gehennam. Verc. |
| — be cast into hell. Auth. | — should go into hell. |
| 32. λέγω ὑμῖν ὅτι. Rec. | 32. λέγω ὑμῖν. Cant. |
| — dico vobis <i>quid</i> . Brix. | — dico volis. Verc. |
| — I say unto you <i>that</i> . Auth. | — I say unto you. |
| 32. ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοι-
χᾷται. Rec. | 32. This clause is wanting in the
Cambridge and Verceli
manuscripts. |
| — qui dimissam duxerit mœ-
chatur. Brix. | |
| — whosoever shall marry her
that is divorced, com-
mitteth adultery. Auth. | |
| 38. καὶ ὀδὸν α ἰσὶ ὀδόντος. Rec. | 38. ὀδόντα αἰσὶ ὀδόντος. Cant. |
| — et dentem pro dente. Brix. | — dentem pro dentem. Verc. |
| — and a tooth for a tooth.
Auth. | — a tooth for a tooth. |
| 41. ὑπάγε μετ' αὐτοῦ δύο. Rec. | 41. ὑπάγε μετ' αὐτοῦ ἔτι ἄλλα δύο.
Cant. |
| — vade cum illo duo. Brix. | — vade cum illo <i>adhuc alia</i>
<i>duo</i> . Verc. |
| — go with him twain. Auth. | — go with him <i>yet other</i> twain. |

This short specimen will sufficiently evince the affinity existing between the respective classes into which we have ventured to distribute the Greek and Latin manuscripts. As we are acquainted with the authors of two of the translations contained in the latter; that of the Verceli manuscript having been corrected by Eusebius Vercellensis, and that of the Vulgate having been corrected by St. Jerome; we may now make use of the information, to acquire a juster knowledge of the different texts which exist in the manuscripts of the original Greek.

1. We may infer from the coincidence existing between the Cambridge and Verceli manuscripts, that the text of the former must approximate very closely to the edition of the Greek published by Eusebius of Cesarea. As Eusebius of Verceli undertook his correction of the Italic when he was a presbyter*, he must have begun it shortly after that edition was published. The high reputation of the former Eusebius, renders it only probable, that this edition was selected by the latter, in revising the Latin translation: it is, indeed, far from probable that any

* Vid. Rugger. ut supr. et Ughel. Ital. Sacr. apud Blanchin. Proleg. p. 57, &c.

difference existed between the translation and any other edition, to require the hand of a corrector to remove it. The revisal of Eusebius Vercellensis, however, bears internal evidence of having been made after that edition. It not only wants the ordinary chapters into which the old Italic was divided *, but it possesses the sections of Eusebius Cæsariensis. And although the marginal references to his canons, are not now apparent in it, they are found in the Verona manuscript, which is published with it †, and which harmonizes with it in so extraordinary a manner, as to leave no room to doubt, that the text of both manuscripts is that which had been revised by Eusebius Vercellensis: so that it is only probable those references originally existed in it, and have disappeared through length of time, as written in ink ‡, which was less durable than the silver characters of the manuscript. And this supposition is rendered next to certain, by a further circumstance, which may be stated in evidence of its immediate descent from the original edition of Eusebius of Cæsarea. In those extracts which have been already made from that part of it which contains the Sermon on the Mount, it not only differs from all known Greek manuscripts, except the Cambridge, in inverting the order of the fourth and fifth verses, but it disposes them in the order, in which they occur in the Canons of Eusebius §. After this evidence of the descent of the Cambridge manuscript, corroborated by its coincidence with the Codex Vercellensis, we may rank it as approximating to the text of Eusebius Cæsariensis.

2. We may infer, from the coincidence of the Vulgate and Vatican manuscript, as well as the general conformity of both to the Cambridge and Verceli manuscripts, while they partially dissent

* Vid. S. Hieron. Script. Eccles. in Fortunat. et Martian. Proleg. in Cod. Corb. et Sangerm. §. ii. ap. Blanchin. Proleg. p. 50.

† In Blanchin. Evangel. Quadrupl. vid. P. II. p. dlxxvi.

‡ According to the intention of Eusebius, who directed those references to be written in red ink; see his Epistle to Carpianus prefixed to the editions of the New Testament, by Stephens, and Dr. Mill. It is a curious circumstance, that the Cambridge manuscript agrees with the Codex Vercellensis, in wanting the marginal references to the Canons of Eusebius. With respect to his sections, Dr. Mill observes, that they are written, "*charactere Codicis ipsum probe simulante, sed pleniori nonnihil ac nigriori.*" from whence he conjectures, they were originally forgotten, and added by a later hand. We submit it to the reader, whether it is not plain, that, from having been originally written in paler characters, (viz. in red ink, instead of black) they have faded through length of time; but have been consequently restored, by going over the old writing.

§ Vid. Mill. Bengel. et Matth. not. in Matt. v. 4.

from those manuscripts, that their text contains a correction of the edition of Eusebius of Casarea. This is a supposition, which is supported, not less by the history of the original text, and the internal evidence arising from the peculiar readings of the Vulgate and Vatican manuscript, than by the peculiar appearance of the latter. Within the period intervening between the times of Eusebius, who published the original, and of Jerome, who revised the translation, some learned persons flourished, who retained the highest respect for the learning and talents of Eusebius and Origen, while they were uncontaminated with their peculiar doctrinal notions. Of this description was St. Basil, who, if he did not study in the school of the former*, extracted from his works some of the least exceptionable parts, which he published in conjunction with Gregory of Nazianzum†. But what is more immediately to our purpose; we know on the authority of an eye-witness, that he corrected at least one copy of the Greek text with his own hand, which was for a long time preserved in the library at Casarea in Cappadocia, and in which he had accurately marked the points and accents‡. This circumstance would not arrest our attention at present, if it were not a remarkable fact with respect to the Vatican manuscript, that it differs from all manuscripts of equal antiquity, in having accents and marks of aspiration, added by the original transcriber§. When this circumstance is taken into account with the following considerations; that a Monastery dedicated to St. Basil, and called after him, existed in Italy, which possessed a valuable collection of Greek manuscripts||, and that many of them, through the arbitrary power of the Popes, have been transferred to the Vatican library; we have sufficient grounds for inferring, that this manuscript, which is particularly distinguished by its name, claims some kindred to that which was preserved in Basil's library at Casarea in Cappadocia. Without making much use of the authority of the Vulgate, or of its author St. Jerome, we may therefore venture to rank the Vatican manuscript, as approximating to the corrected text of St. Basil.

* Vid. Euseb. Hist. Eccles. Lib. VI. Cap. xxx. p. 294. l. 27—31. Socrat. Hist. Eccl. Lib. IV. cap. xxvi. p. 246. l. 9—19.

† Vid. Orig. Philocal. p. 1. ed. Spenc.

‡ Syncel. Chronogr. p. 203. b. ed. Par. 1652. Ἐν εἰς δὲ ἀντιγράφῳ διὰ τὴν ἡμετέραν κατὰ τὴν εὐαγγέλιον καὶ προσώδιον ἐκ τῆς ἐν Καισαρείᾳ τῆς Καππαδοκίας ἐλθόντι εἰς ἐμὴν βιβλιοθήκην; ἐν ᾧ καὶ ἐπιγίγραπτος ὡς ἐ μέγας καὶ θεὸς Βασιλεὺς τοῦ, ἐξ αὐτοῦ ἐκείνου ἀπεγράφη ἀντιβαλὼν διαθεῖσθαι τοῦ βιβλίου.

§ Birch. Nov. Test. Proleg. p. xiv.

|| Vid. Montfauc. Biblioth. Bibliothec. Tom. I. p. 194.

3. We may infer, from the coincidence of the Brescia manuscript, with those manuscripts which correspond with the Received Text, (as well as from the exemption of both from the peculiarities of the above mentioned editions of the Greek original and Latin translation,) that they correspond with the original text, as delivered to the eastern and western churches. This supposition is supported by the internal evidence of the Brescia manuscript; between which, and the Received Text, we have already proved, there exists an extraordinary coincidence. For this manuscript is, in the first place, free from the corrections of Cassiodorus; as it possesses those orthographical errors, which it was his peculiar object to remove from the text of Scripture*: It is likewise free from the corrections of St. Jerome, and Eusebius Vercellensis, and consequently from those of St. Basil, and Eusebius Cæsariensis, whom they literally followed; for, this appears from its differing, as widely in its various readings, from the versions of the former, as from the original of the latter†: And as it is free from their corrections, it is morally certain that it is free from subsequent corruptions. Not only the text of this manuscript, as that of the old Italic version, but its orthography, as abounding with peculiar errors, prove it, at least, antecedent to the times of Cassiodorus; since, from his times, those errors were removed, and that version was superseded, by the Vulgate. The strongest negative argument may be thus urged in favour of its freedom from alteration; but a strong positive argument may be likewise urged in favour of its freedom from corruption. It evinces that literal closeness to the original Greek, which we are assured, was characteristic of the old Italic translation. And it is this character of literal fidelity, which seems to place out of dispute, the possibility of its having been corrected subsequently to the times of the elder Eusebius: admitting that it was corrected previously, this character of fidelity

* Garbel. Descr. Cod. Brix. ap. Blanchin. Proleg. p. 6. "Nihil autem frequentius in Codice isto quam litterarum permutatio: O pro V, T pro D, sed præ cæteris B pro V, et vice versa usurpatis. Aliquando etiam V pro Y, et e contra sed parce usurpatum inveni." Such, however, were the errors, of which Cassiodorus procured the correction; Cassiod. de Inst. Div. Lit. cap. xv. "Nunc dicimus in quibus litteris sunt librariorum vitia corrigenda.—B pro V, V pro B, O pro V, N pro M, contra orthographiæ præcepta vitiose positas non relinquant."

† Garbel. Descr. Cod. Brix. ubi supr. p. 10. Exemplar autem hoc nostrum ex antigraphis illis manasse, quæ non solum Hieronymi tempora, sed Hilarii Pictaviensis præcesserant, cum facies ipsa, tum loci aliquot quos postea excutiemus, manifestissime evincunt.

evinces the high antiquity of the Received Text, with which it coincides, which is all that we labour to establish. Subsequently to his times, the western world seems not to have possessed a person, adequate to the task of forming such a translation, when those persons are excepted, who have been already specified*; but we have seen, they corrected the old translation after a very different model; and admitting them to have revised the text of this manuscript, it ascribes the Received Text, a degree of antiquity, at least, coeval to the Corrected. In order to characterize the Greek text agreeing with this translation, it may be premised, that an edition of the Scriptures was published by St. Athanasius, under the auspices of the younger Constantine†, who recalled him from banishment, about the time of the death of Eusebius, of Cæsarea‡. A demand of this kind, and made at this period, if it does not convey some tacit censure against the edition of Eusebius, clearly implies, that some difference existed between his revisal of the text, and that of St. Athanasius. And this supposition is not a little strengthened by the peculiar opinions of the Emperor, which leaned in a contrary direction to those of Eusebius, whose principles were unquestionably warped towards Arianism. But one consideration seems to place this point beyond dispute: had not his edition laboured under some imputation, the demand of the Emperor might have been supplied, and that edition multiplied to any given extent, by merely transcribing one of his copies. As the Brescia manuscript evinces the antiquity of a peculiar text, which is at once different from the revisal of Eusebius, and not unworthy of the great Athanasius; as this text is at least partially found in a manuscript which was written at Alexandria, and near the period when that church was governed by this patriarch; and as it contains, inserted in

* Vid. *supr.* p. 300, et n.†. Of the persons there referred to Eusebius's text may be discovered in the Verceli manuscript, *vid.* Blanchin. *Proleg.* p. 57. Hilary's in the Colbert Manuscript, *vid.* Sabatier. *Vers. Ital. S. Bibl. Tom. III. Monit.* p. xxxv. and Lucifer's in the Laudian manuscript as brought out of Sardinia, *vid.* Wetst. *Proleg.* Tom. II. p. 449. The text of these manuscripts differs essentially from that of the Brescia manuscript; as it agrees with our Received Text, while they harmonize with the Eusebian or Alexandrine, which was the Received Text in the days of these learned Fathers.

† S. Athan. *Apol. ad Constant.* §. 4. Tom. I. p. 297. *éd. Bened.*
 —Καὶ ὅτε πυχτὰ τῶν δέλων γραφῶν κελύσαντος αὐτὸ [Κωνσταντῖνος] μὴ κατασκευάσαι, ταῦτα ποιήσας ἀπέπευκα.

‡ Conf. Socrat. *Hist. Eccles. Lib. II. cap. ii.* p. 81. l. 7—17. *cap. iv.* p. 82. l. 26—31.

the book of Psalms; the Epistle of St. Athanasius to Marcellinus: we may rank that part of its text, which differs from the revisal of Eusebius, and corresponds with the Brescia manuscript, as approximating to the text of St. Athanasius.

4. As there is a peculiar class of manuscripts which differ essentially from the preceding, as possessing few or none of the peculiarities which they hold in common with the Latin translation, and as agreeing with each other, in possessing many corrections, from the interpretations of later commentators, particularly St. Chrysostom: we may venture to distribute them in a separate class, and characterize them, as of the edition of St. Chrysostom.

By the assistance of the Latin translation, we are thus enabled to distribute the Greek manuscripts into four classes, which may be designated after Eusebius, St. Basil, St. Athanasius, and St. Chrysostom. And to some one of these classes every manuscript may be referred, with little comparative difficulty. As their respective texts have been already carefully analysed, and their relation traced to some one of the manuscripts, which we have taken as the exemplar of each class; their peculiar class, according to our scheme, is necessarily ascertained, on knowing this relation. A manuscript of the first class, which is supposed to contain the text of Eusebius, will thus harmonize with the Cambridge manuscript; one of the second class, which is supposed to contain the text of St. Basil, will harmonize with the Vatican manuscript; one of the fourth, which is supposed to contain the text of St. Athanasius, will harmonize with the Gospels of the Alexandrine. To the first class we may consequently refer the Cambridge, Clermont, St. Germain, Augcan, Boernerian manuscripts, which are now critically denoted by the letters D, E, F, G. To the second class, we may refer the Vatican, Alexandrine (in the Epistles), Ephrem, and Stephens's eighth manuscript, which are denoted by the letters B, A, C, L. To the third class, we may refer the Alexandrine (in the Gospels), the Harleian, and Moscow manuscripts, which are denoted by the letters A, G; Mt. V, H, B. And to the fourth class we may refer the Moscow manuscripts, denoted by the letters Mt. a, d, e, g, 10, 11, &c.

We have hitherto proceeded on the supposition, that complete manuscripts possess an uniformity of text, that of the Gospels being the same as of the Acts and Epistles; when, of course, they are of one class in the former, they are not of another in the latter. As we know but of one exception to this rule, for which we shall account in the sequel, that classification may be regarded as complete, which is made according to the Gospels; with which the remaining part of the text may be assumed to agree in character. We are however aware, that it will be ne-

cessary to collate manuscripts throughout, in order to determine the class to which they belong. The determination of the class, we however conceive, must ultimately rest on the coincidence of the characteristic readings; a small proportion of these ought to decide the class, even against a great majority of merely numerical disagreements.

It must be now evident, at a glance, that this system derives no inconsiderable support from the respective schemes of M. Griesbach and Matthæi. The principle of classification employed in the three systems is alike. The classes are nearly similar, as must be apparent from the disposition of their principal manuscripts in our scheme; in which they retain their original order. There is in fact partial truth in their respective systems, as might be conjectured from the attention which they have devoted to this subject. Nor could they be mistaken in their distribution of the Greek manuscripts into different classes; however liable to err in their preference of one class to another.

M. Griesbach is, according to our principles, right in distributing them, according to the diversities of the text, which he considers of three kinds, namely, the Alexandrine, Western, and Byzantine. For this distribution partially corresponds with that which we have proposed; the corrected text of Eusebius having been republished at Alexandria by Euthalius*, and introduced into the West by St. Jerome, and Eusebius Vercellensis. But as the genuine text was gradually restored by St. Athanasius and other orthodox divines, when the corrected text lost the support of Eusebius's personal influence; it thus re-established itself at Constantinople, as the seat of empire. Where M. Griesbach has failed, is consequently, in his ascribing the affinity between the Alexandrine and Western text to an alliance of an early date, which is clearly to be traced to the times, and ascribed to the labours of Eusebius of Verceli, of Jerome and Cassiodorus. Still more fatally has he erred in his preference of the Alexandrine text, to the text of Byzantium; as the credit of the former hangs on the authority of Eusebius of Cesarea, who, if he is acquitted of the charge of having corrupted the text, lies under a suspicion of having been tainted with Arianism. This latter circumstance, added to the further consideration, that Alexandria was the soil in which that heresy first arose and principally flourished†, seems to leave very little authority to a text, which is calculated to support its peculiar errors.

* Vid. Mill. Nov. Test. Pologom. n. 940. seq. Wetsten. Nov. Test. Proleg. sect. ii. §. 3. p. 11.

† Socrat. Hist. Eccles. Lib. I. cap. vi. p. 10. l. 7—11. Lib. II. cap. xxviii. p. 120. l. 40. Theodorit. Hist. Eccles. Lib. V. cap. vii. p. 200. l. 25—40.

M. Matthæi is on the other hand, not less right in his division of the text into two kinds, which, as we have seen, approximate to the text of St. Athanasius and St. Chrysostom. But the point, in which he has far surpassed his more popular rival, is, in the preference which he has judiciously given to that text, which we distinguish as the Athanasian, above that which is generally distinguished as the Alexandrine. To this able and learned critic, sacred literature is indebted for having vindicated the former text, which corresponds with that which is generally received, from the charge of being corrupted from the writings of Origen and Chrysostom: and for having demonstrated the influence of both those writers upon that text, which is generally opposed to it, as conceived to be more pure and ancient. Where he has failed, is, in his unjust notion of the sources from whence this text has been corrupted; having conceived that it was corrected by the Latin translation. But this notion, which is as old as Erasmus, though defended by M. Wetsten, and espoused by M. Michaelis, is now generally abandoned as erroneous*. It is, indeed, in the last degree improbable, that the Eastern Church would conspire in this shameful compromise of the respect due to the original Greek, by which the translation was formed, and by which, of course, it should be corrected. The hypothesis founded on such a notion, is besides inadequate to account for the coincidence existing between the oriental and western translations; and is rendered further exceptionable, as the difficulties which thus arise, receive an easy solution, on considering the edition of Eusebius, as the source from which those translations have been respectively corrupted.

As a system, therefore, that which we venture to propose, may fairly challenge a preference, to those with which it is placed in competition. Independent of its internal consistency, and the historical grounds on which it is built, its comprehensiveness may entitle it to this precedence; as it embraces both those systems to which it is opposed, and reconciles their respective inconsistencies. The preference which has been ascribed in it, to the Byzantine text, may be, however, conceived to require some justification. On this task we enter the more willingly, as it is on all sides agreed, that this text is identical with that generally termed the Received, which is contained in our printed editions.

In determining the relative merit of this text, our investigation may be reduced within a narrow compass. Of the four texts

* Conf. Wetst. Nov. Test. Proleg. p. 13, &c. Woide. Proleg. Cod. Alexandr. Sect. vi. Dr. Marsh's Michaelis, Vol. II. Chap. viii. Sect. i. p. 170, &c.

which we suppose to exist in the Greek manuscripts, the claims of the last must be clearly set aside, as it is interpolated and modern; it is consequently abandoned alike by M. Griesbach and M. Matthæi. Of the remaining texts, the second must follow the fate of the first, as it corresponds with it in its characteristic peculiarities. The question of relative merit may be thus reduced to the consideration of the first and third classes; the former containing that text which we term the Eusebian, the latter that which we denominate the Athanasian.

How little qualified soever the authority of Origen may be to support the credit of any text, it seems fully adequate to destroy the credit of the Alexandrine. In estimating the respective pretensions of those texts which we have opposed to each other, the first circumstance which arrests our attention, is that of their being respectively supported by his authority: in his inconstant readings he sometimes coincides with one text, and sometimes with another. As this circumstance, which cannot be the effect of chance, must be imputed to some sufficient cause, we can conceive none so simple and adequate to solve the difficulty which thus arises, as that which accounts for it by supposing the sacred text interpolated from his writings. And admitting the reality of this supposition, the possibilities of the case seem directly to decide, that it is the Alexandrine text which has been thus interpolated by Eusebius.

In the first place it was possible for Eusebius to have introduced into the text, as corrections, the peculiar readings of Origen. The works of the latter had been collected by Pamphilus, and deposited in the library of Cæsarea; and they contained elaborate commentaries on almost all the books of Scripture. To this library Eusebius had constant recourse*, and he was impressed with the highest sense of Origen's critical abilities. There is more than a suspicion which consequently attaches to him, of having thus corrupted the inspired text, when his object was merely that of correcting it.

But the probability which arises from hence is almost raised to a certainty, when we consider, that it was on the other hand impossible, that the Received Text could have been corrupted from the same source at a later period. Admitting that the same power was ever again vested in another person, which was once possessed by Eusebius, the authority of Origen must have been then too low to have admitted of this interpolation from his writings. The fact, however, is, that after Christianity became the established religion, the copies of Scripture were multiplied

* Vid. *supr.* p. 179. n. † ‡.

to such a degree as to preclude the possibility of their being generally corrupted; and to render it absolutely inconceivable, how a text, corrupted as this is conceived to be, should wholly supersede one which, as our adversaries contend, was pure and unaltered. This we know to have been the case with the Byzantine text, which every where replaced the Alexandrine.

Though these considerations are sufficient to decide us, the matter may be placed almost beyond controversion, by an examination of the peculiar alterations which the text has undergone from the hand of Eusebius. To the Commentaries of Origen we might add the Harmony of Ammonius, as the probable sources from whence this corruption has been introduced into the scripture canon. But as our limits will not admit of a specific induction of particulars, we shall merely advert to the following speaking facts as tolerably decisive. This Harmony was, before Eusebius, according to his own admission, in dividing the text into sections *; and the Cambridge manuscript, in which we conceive his text is most perfectly preserved, possesses every appearance of having been made from a harmony †. Instances of interpolation from the writings of Origen are now rather required from us, as particularly evincing the prolific source of those corruptions which the text has derived from his peculiar readings.

Nor have we far to search in order to furnish examples. Out of the short specimen, which we have given of the various readings of the Cambridge manuscript, taken from the Sermon on the Mount, not less than five, which M. Griesbach has not presumed to foist into the text, may be traced to the writings of

* Epist. Euseb. ad Carpian. Nov. Test. præfix. ed. Mill.
 Ἀρμόνιος μὲν ὁ Ἀλεξανδρεὺς πολλὴν ὡς εἰκος φιλοποιῖαν καὶ σπεδὴν ἐξαγαγ-
 χῶς, τὸ διὰ τεσσάρων ἡμῖν καταλείπειν εὐαγγέλιον.—ἐκ τῆ πανήματος τῆ
 προειρημένης ἀνδρὸς εἰληφῶς ἀφ' ἑτέρων μέθοδον, κανόνας δὲ καὶ τὸν
 ἀριθμὸν δι' ἐχάραξά σοι τῆς ἐποτεταγμένης, κ. τ. ἐξῆς.

† Mill. Nov. Test. Proleg. n. 1274. Hujus certe de quo agimus, Græca quod attinet, vix dici potest, quam supra omnem modum in iis digerendis licenter se gesserit, ac plane lascivierit Interpolator, quisquis ille. In animo ipsi fuisse prima fronte credideris, non quidem textum ipsum exhibere, quem ediderant ipsi evangelistæ, sed *observato dumtaxat S. Textus ordine, ac historia singula Evangelia absolutiora ac pleniora reddere.*—Neutiquam enim hujusmodi prætermiserit, cui constitutum fuerit ex unoquoque Evangeliorum, conficere integram historiam Evangelicam, et quasi Diatessaron.

Origen*. Two of them are evidently interpretations; a third is an intentional omission, on account of a difficulty in the sense; a fourth a slip of memory, which Origen has himself corrected in his inconstant readings. This last instance, in which the order of the fourth and fifth verses is inverted†, is the more remarkable, as it brings home the charge to Eusebius, of having suffered the authority of Origen to warp his judgment, in revising the text of scripture; in referring in his canons to the order of those verses, he has adopted the error of Origen in opposition to the united testimony of the Greek manuscripts. As the coincidence of the Vereeli and Cambridge manuscripts, corroborated by Eusebius's canons, proves this reading to have originally belonged to his text, it seems of itself sufficient to decide all that we labour to establish.

We shall not delay our readers with multiplying proofs ‡ of a fact which those few instances seem to place beyond controversy. The mists in which this perplexed subject has been long involved, now seem gradually to disperse, and we at length see to the end of the difficulty. The inconstant readings of Origen thus admit of an easy explanation; and M. Griesbach's endeavours to trace a relation between the readings of that antient father and the text which he terms the Alexandrine, seem to fall infinitely short of their object; since, instead of containing an evidence of the purity of that text, they exhibit a striking proof of its corruption. Of consequence, M. Matthæi's assertion ap-

* Vid. Matthæi. Nov. Test. not. in Matt. v. 4. 27. 29. Conf. Griesb. Nov. Test. not. in Matt. v. 11 (*). 32 (*).

† Vid. Matthæi. et Griesb. not. in Mat. v. 4.

‡ As the above cited examples are taken from the manuscript D, which is more corrupted than those manuscripts by which the received text has been generally altered, vid. Matthæi, not in Mat. x. 16. we add the following instances of the corruption of B. L. from Origen; these manuscripts being considered the purest models of the text which is termed the Alexandrine. Matt. vi. 1. δικαιοσύνην B, D. Orig. Vulg. for ἐλεημοσύνην Rec. Brix. Orig. Ib. ix. 13. desunt εἰς μετάνοιαν B, D. Orig. but these words are added in Rec. Germ. Orig. Ib. xv. 8. des. ἐγγίξει μοι ἡ λαὸς ἔτος τῷ στόματι αὐτῶν, &c. B, D, L, Orig. Basil. Vulg. but these words are added in Rec. Brix. In Luke ix. 27. D differs from every known manuscript, but agrees with Origen's express testimony in adding τὸν υἱὸν τῷ ἀνδρὶ πατὲρ ἐρχομένον ἐν τῇ δόξῃ αὐτοῦ; but Ibid. iv. 18. B, D, L, agree with Origen in omitting ἰάσασθαι τὰς συντίθρημμένους τὴν καρδίαν, which is found in Rec. Brix. et Origen; Eusebius however follows the former reading in his canons, and agrees with the Cambridge manuscript in omitting this passage.

pears not to be much overstrained, that the worst of his manuscripts are at least on a par with the best of those of his more popular rival *.

After these objections which we have endeavoured to substantiate against the Alexandrine text, much need not be advanced in support of the superior purity of the Byzantine. It seems to imply a sufficient commendation of the latter, that it is free from the corruptions of the former. As positive evidences of its superiority, we may, however, insist on the support which it receives from the original Greek, and the Latin translation, as preserved in the Alexandrine and the Brescia manuscripts. The latter we have endeavoured to prove free from those alterations which corrupted the Old Italic version; it consequently challenges the original unadulterated testimony of the Latin church in favour of its purity. The former is ascribed by the most competent judges to the fourth century †; it consequently establishes a degree of antiquity to the text which is found in its Gospels, that renders it impossible that they should have been corrupted, while the received text was set forth in Eusebius's edition. Admitting our hypothesis to be true, and the difference in the text of the Epistles and Gospels of this manuscript, which seems inexplicable on the principles of our adversaries, admits of an easy explanation. For granting the priority of the Byzantine text, as Eusebius in forming the Alexandrine followed the Harmony of Ammonius, as well as the Commentaries of Origen, his revisal of the Gospels which alone existed in the Harmony, was consequently more corrupt than that of the epistles which alone existed in the Commentaries; as the former included, together with the peculiar readings of Origen, the peculiar mistakes of Ammonius. The compiler of the Alexandrine manuscript was thus probably induced to replace the Gospels of Eusebius with those of the original text, while he retained his revisal of the Epistles, with a few verbal corrections; in which determination there was good reason for his acquiescence, as the latter derived more support from the authority of Origen, than the former could claim from that of Ammonius.

In the eviction of these points we may now summarily conclude that the credit of the received text is in a great measure

* Matthæi Nov. Test. Tom. I. præf. p. xxxvi.

† Woide ubi supr. § 76. p. xvii. Scriptus est itaque Codex Alexandrinus antequam vir doctus teste Euthalio, anno 396 in sectiones Epistolas diviserat. See Prof. Shulze's argument taken from this manuscript's possessing the epistles of S. Clement, which were prohibited from being read in the Church by the council of Laodicea, A. D. 364. Dr. Marsh's Michael. ubi supr. p. 292.

redeemed, and its priority sufficiently established to that of the corrected or Alexandrine. The system by which the former is supported is not merely borne out by the entire weight of historical evidence which investigation seems to furnish upon this subject, but this evidence is corroborated by the state of the text at every period of its alteration. Admitting this system to be true, the difficulties in which this subject is involved admit of the easiest solution; but setting it aside, and the subject is involved in explicable contradiction and confusion.

As a proof that we do not arrogate too much in asserting thus much, we shall submit a few of the difficulties which seem to embarrass that system which we have laboured to subvert, for the solution of those who may be still inclined to support it. To the following queries we should therefore beg to receive satisfactory answers. How the received text should be at all quoted by Origen, and the Alexandrine possess peculiar readings which have apparently originated in his interpolations? How the latter text should be not merely faithful to Eusebius's peculiar readings in corresponding with his canons; but the former possess only three material interpolations, every one of which is at variance with his private opinions? How the Alexandrine text should have been once so generally received, as appears from its occurrence in the Coptic and Latin translations; and yet have been wholly superseded at Constantinople where the Alexandrine was first published, by the Byzantine, which, as our opponents labour to prove, is of very equivocal origin. According to the system which we have espoused, these circumstances present no difficulty which does not admit of an easy solution. The received text preceded Origen, and is therefore quoted in his writings. The Alexandrine is this text interpolated with his peculiar readings by Eusebius, his professed admirer and imitator. The western text is the old Italic translation, corrected after the former by St. Jerome and Eusebius of Verceli, who professedly followed the elder Eusebius. The Byzantine is the original text, which was restored when the authority of the former text had declined, with the death of those persons by whom it was at first upheld, and the extinction of the party by which it was long supported.

(To be concluded in our next.)

ART. VI. *Musical Biography; or, Memoirs of the Lives and Writings of the most eminent musical Composers and Writers, who have flourished in the different Countries of Europe during the last three Centuries.* 2 vols. 8vo. 11. 4s. 800 pp. Colburn. 1813.

THERE are few kinds of literary composition which afford such universal interest, or are received with so general a predisposition to approbation, as the biography of men, who have distinguished themselves in any department of the world around us. Poets and warriors, scholars and patriots, have received in these latter days their due meed of admiration in the histories of their deeds, the anecdotes of their private moments, and the portraiture of their life and manners. The most eminent painters have been recorded in the page of biography, and we can assign no just reason why the professors of the sister art should languish in comparative obscurity; and, while their compositions are the subjects of an increasing regard, and the themes of universal rapture, that the authors should be doomed, their names alone excepted, to cold and careless oblivion. The memoirs of men eminent in any department of science, must afford some gleam of interest, or some portion of instruction; or even if the characters themselves should be dark and devoid of entertainment, yet the relation will always be valuable, for if recorded with fidelity and skill, it will ever afford an enlivening history of the rise and progress of the art or science the lives of whose professors it details.

The biography of our author commences with the year 1500. He divides the subjects of his book into three classes; that is to say, first English, secondly Italian, and thirdly German musical composers and writers, in the last of which are included Prussian and Danish musicians; the natives of Ireland being ranked with the English. The most natural mode of arrangement, as well as the easiest for reference, would undoubtedly appear to have been alphabetical, but the plan pursued is upon the whole, we think, the best; the musicians of each country are divided into periods of 100, 50, or 25 years each, according to the number of celebrated men, or to the change effected in the style of music during that time. This change, if wrought by the immediate skill of any one or more professors of the art, is noticed in its proper place. Our author has not, indeed, attempted to write a new book, as in the present case novelty would be little required, but he goes still farther, by avowing the work before us to be principally a compilation. His own words are these:

“ The

“ The present work was originally compiled, nearly twelve years ago, for the editor's own information and amusement. From this period to the present he has not, from time to time, omitted to add to his former collections such further anecdotes and memoirs as he has been able to derive from every authentic source of information which has been accessible to him. In addition to his own investigations, he has, of course, been much indebted to the works of Sir John Hawkins and Dr. Burney, as well as the publications of numerous other English authors on the subject; nor has he neglected an accurate inspection of such of the works of the continental writers, as he has been able to procure. He has likewise been supplied, by his musical friends, with some original memoirs.

“ That there are numerous omissions in his work, the editor freely confesses, and has greatly to lament, particularly where those omissions respect persons of eminence in the profession; but he ventures to hope, that the indulgent reader will consider these as in some measure necessarily attendant upon a work, in which persons living as well as deceased are spoken of.

“ When he first resolved to submit his labours to the public, he proposed to insert in the second volume a priced and arranged catalogue of such music of the respective composers therein mentioned, as is now in print in this country; but to this some objections were stated, (*qu. started?*) which induced the publisher rather to wish that such a catalogue might be printed separately. Considerable preparations have been made for it; and if at last such should be considered desirable, its separate publication will not be long delayed.”

Prefixed to the work is a short introduction (short only in respect of the subjects treated of) on the rise and improvement of music. The discussion of the melody of the ancients is designedly omitted, and the author begins with the introduction of music into the service of the Christian Church, which is stated to have been at Antioch about the year 350 A. D. and further confirmed by a canon of a council of Laodicea, holden between the years 360 and 370. We must give these holy fathers no small credit for patience as well as piety, considering what is quoted in page 4, from Guido Arctinus, “ That in his time, (the *eleventh* century) *ten years* were usually consumed in acquiring a knowledge of the canto fermo, or plain song.

From the introduction of music in general, we come to the introduction of the system upon which its present practice is founded. Of *solmization* the following account is given.

“ Guido Arctinus (whom we have just mentioned) being one day at vespers, and singing the hymn,

*Ut queat laxis
Mira gestorum
Solve polluti*

*Resonare fibris
Famuli tuorum
Labij reatum*

the idea occurred to his mind, that the syllables Ut, Re, Mi, Fa, Sol, La, of that hymn, being easy of pronunciation, might be applied to an equal number of sounds in regular succession, and by that means remove the difficulties under which the musical scale had till then laboured. The scale, as it stood before the time of Guido, was not adapted to the reception of the six syllables. This, therefore, he changed, by converting the ancient tetrachords into hexachords, and then applying these syllables to it. He added a tone to which he prefixed the Greek letter Γ , (whence the scale is now called the *Ganut*) below the lowest note of the old scale, and, by so doing, the situation of the semitone became clearly pointed out. To the first note of the hexachord he applied the syllable *Ut*, and the rest of the syllables, in succession, to the other notes."—this invention having thus far succeeded to his utmost wishes, he next extended the scale, by the addition of four other tones, from the lowest line, G, in the bass, to the fourth space, E, in the treble; which at that time was considered so high, that from thence arose the proverbial expression, in use even at this day, to reprehend a hyperbolic speech, '*that is a note above E la.*' The notes in this improved scale were twenty-four in number."

He then proceeds to enumerate other improvements made by Guido; but it is singular that the invention of *time* is not among the number. Music in general at that period must have been played much as the chaunts in our cathedrals are at present, and whether fast or slow, must have been left in a great measure to the judgment of the performer. It is true, indeed, that there was not then the same necessity for a variety of time that there is at present; since music was principally, if not entirely, confined to the clergy, and their tunes were, it may be conjectured, with very few exceptions, uniformly grave and slow. Their musical characters, however, as far as they can be ascertained, equalled in number, and we may suppose answered the same purpose, as those which are in use at the present day.

The different forms of composition are afterwards considered, and among these the fugue is briefly treated of, with its offspring, the canon and the catch. Afterwards follows an account of the establishment of church music in England under Henry the VIIIth and Edward the VIth, assisted by the celebrated work of Marbeck, published about the year 1550, which laid the first stone of the noble superstructure, which has since remained the admiration of ages.

We notice one material defect in this introduction, which is the want of authorities. The author makes various and strong assertions, but leaves us in the dark as to the grounds upon which he presumes to speak with such confidence. We are the rather induced to mention this, because many of the points treated of in the introduction, are rather of a speculative nature, and not of positive

positive and historical certainty. And, even supposing them to be clearly ascertained, so short an introduction ought rather to be an index to authorities, than an authority of itself. We would also suggest as an improvement, should it not be inconsistent with the author's plan, that a farther and a clearer account of the fugue, canon, counterpoint, &c. should be given, which would contribute to render the book itself more popular and useful.

The first section of the work comprises a century, and contains the names of English musicians, nineteen in number, Marbeck, Taverner, Dr. Tye, White, Tallis, Farrant, Johnson, Parsons, Bird, Dr. Bull, Dowland, Phillips, Morley, John and William Mundy, Weelkes, Damon, Farnaby, Milton. We would begin with Marbeck, but the information respecting him is so scanty, consisting almost entirely of the relation of his escape from martyrdom, by what has seldom availed persons in similar circumstances, his piety and innocence, that we pass on to Tallis, who flourished about the middle of the sixteenth century. It is supposed that he was organist of the Royal Chapel in the reigns of Henry the Eighth, Edward the Sixth, Mary, and Elizabeth; but this is by no means certain, and the authority for it seems to have rested, upon the inscription on his tomb. It is known, however, that he was a gentleman of the Chapel Royal in the reigns of Edward the Sixth and Queen Mary, and that he received for his service seven pence halfpenny a day; he died in 1585.

Meagre and unsatisfactory as this account certainly is, (and there is no biographical dictionary which will not furnish as good a one) it is rather to be imputed to the nature of the subject than to any want of diligence or research in our author. It has been often, and justly observed, that the lives of men of literature are usually barren of incident, but the lives of musicians must, with very few exceptions, be much more so; since their habits are equally those of study and seclusion, and their pursuits of less immediate interest. What is said of Tallis, whose name is here selected on account of his great eminence as a musician, may be said equally of almost every musician whatever, who lived at so distant a period—that he lived and that he died; and in some instances, as in the case of Marbeck, the first article in this volume, even the circumstances respecting his birth and his death cannot be accurately ascertained. He who writes the life of a musician must be content with such notices as chance throws in his way, or the vigilance of cotemporaries has preserved in their writings, and not unfrequently must supply with anecdote the want of better information. It is from his works only that a musician is remembered, and these have sometimes proved the only medium through which their author's name has been conveyed to posterity.

With

With respect to the compositions of Tallis, there appears to be so little difference of opinion in the musical world, that it is needless to repeat the judgment of our author upon them. His genius seems to have been exclusively devoted to sacred subjects; and we should, perhaps, have to regret that the fashion of the time in which he lived, led him too much to the pursuit of intricate and scientific contrivance, were it not for the wonderful ingenuity and skill which he shews upon every occasion.

It was not till the beginning of the 17th century that any thing like air or expression was discoverable, and that a more intimate connexion became apparent between poetry and music than had before been known. Music owed little to James the first. The diversions of the court were indeed of the dramatic kind, in the composition, and even in the performance of which, the gentlemen and children of the royal chapel were often employed, but the composers of choral music found themselves entirely neglected. During the reign of Charles the first, things went on still worse; for the puritans having got the reins of government into their hands, established a new form of worship, in which singing of psalms was the only music allowed; but in this the whole congregation were to join. Nay, some violent puritans even proposed that the organs of all churches should be destroyed, and the service books committed to the flames. But the number of those who were able to read being small, it was ordered that when the psalm was about to be sung, the minister, or some other fit person, appointed by him and the other ruling officers, should read the psalm line by line before the singing thereof, which custom our sectaries preserve to this day. But the contrast between antient and modern conventicles is truly amusing. Formerly, the minister was supposed to be the only man in the congregation who could read, but at present he is often the only one who cannot.

It is needless to add that the puritans put a stop to all dramatic representations. These were revived by Sir William Davenant in 1656, in the shape of an entertainment consisting of orations in prose, intermixed with vocal and instrumental music composed by Coleman, Lawes, and Hudson. The University of Oxford to their immortal honour retained their choral service till 1656, when the garrison surrendered, and the king left the city. But a regular weekly concert was soon afterwards established in the University, the members of which, at the restoration, being removed to various cathedrals, and collegiate choirs, contributed greatly to the revival of music in England.

It is with pleasure we observed that, in the life of Purcell, his works are criticised at considerable length. This is confessedly taken from Dr. Burney. His *Te Deum* (which is less frequently performed

performed than it deserves to be) is particularly examined and occasionally compared with that of Handel. If, indeed, any human composition can afford a fine theme for the exertion of musical talents, it is this glorious hymn: but it is not a little singular that both Purcell and Handel should have so widely mistaken the sense of the verse "To thee all angels cry aloud," as to set it in a minor key, the language of lamentation and complaint, which does not seem to be at all the meaning of the passage. For the hymn is regularly divided into parts, and opens in a strain of the highest exultation; it is the language of praise and thanksgiving, and not strictly even that of prayer.

Upon the restoration in 1660, the manners of the people began to change, and theatrical entertainments were recommenced. Music was rendered essential to the theatre by the introduction of short compositions played between the acts of the drama. But dramatic music had then a grave and solemn character ill-suited to it; as all the composers, for many years after the reformation, were members of cathedral and collegiate churches.

With respect to choral music, as soon as order had been re-established in the church, and the organs rebuilt, it began to revive. A few musicians of eminence, who had survived the tumults of civil war, were sought out and promoted. It was long, however, before the service of the church could be restored to its original state.

Charles the Second patronised musicians, and gave encouragement to the composers of sacred music. The natural levity of that king's temper, and his want of sufficient judgment to enable him to admire the compositions of Tye, Tallis, Bird, Gibbons and others, induced those who were desirous of obtaining his patronage, to give a lighter cast to their music. Amongst these were Humphrey, Blow, and Wise. It may be questioned, upon the whole, whether the principles of harmony, or the science of composition, were ever better understood than in Charles the Second's time.

The account of Dr. Blow in this section is not sufficiently full. The period between 1700 and 1725 is an important æra in the history of our music. The first Italian opera performed in London, was that of *Arsinöe*, in the year 1707. The music was selected, and in part composed, by Clayton. In the preceding year a new theatre had been erected in the Haymarket, and some attempts were made to set up an entertainment there in imitation of the Italian opera, but they failed. This induced the Drury Lane managers to attempt the exhibition, which, notwithstanding some glaring absurdities, succeeded very well. The first genuine Italian opera performed in London, was that of *Rinaldo* represented in the theatre in the Haymarket in the year 1710.

The music was by Handel: in this year also the academy of antient music took its rise, and private and subscription concerts began about that time to be held in different parts of London. The most considerable of these were, the concerts at the Castle Tavern in Paternoster Row, thence called the Castle concerts, (removed afterwards to Haberdashers Hall, and subsequently to the King's Arms in Cornhill,) and Britton's.

In the life of the celebrated Jeremiah Clarke is detailed an anecdote which is too remarkable to be passed over in silence.

“ Early in life he was so unfortunate as to conceive a violent and hopeless passion for a very beautiful lady, of a rank far superior to his own; and his sufferings under these circumstances became at length so intolerable that he resolved to terminate them by suicide. Being at the house of a friend in the country, he found himself so miserable that he suddenly determined to return to London. His friend observing in his behaviour great marks of dejection, furnished him with a horse, and a servant to attend him. In his way to town a fit of melancholy and despair having seized him, he alighted, and giving his horse to the servant, went into a field, in the corner of which was a pond surrounded with trees. This pointed out to his choice two ways of getting rid of life; but not being more inclined to the one than to the other he left it to the determination of chance. He took out of his pocket a piece of money, and tossing it in the air, determined to abide by its decision. The money fell on its edge in the clay, and thus seemed to prohibit both these means of destruction. His mind, however, was too much disordered to receive comfort from, or take advantage of this delay. He therefore mounted his horse and rode to London, determined to find some other means of ridding himself of life: and in July 1707, not many weeks after his return, he shot himself at his own house in St. Paul's Church-yard.”

From 1725 to 1750 we have the following names:—Leve-ridge, Carey, Holcombe, Dr. Greene, Festing, Mercy, Prelleur, James, Travers, Dr. Boyce, Dr. Arne, Felton.

Henry Carey is known to most of our readers by his works, if not by his name. He was the author of “Chrononhotonthologos,” the “Dragon of Wantley,” “God save the King,” and the popular ballad of “Sally in our Alley.” His title to “God save the King” has been often disputed, and notwithstanding the authority of Dr. Harington here quoted, does not appear yet to be satisfactorily settled.

The names from 1750 to 1812 are—Dubourg, Avison, Michael Arne, Kent, Dr. W. Hayes, Dr. Howard, Dr. Nares, Stanley, Dr. Worgan, Norris, Dr. Cook, T. Linley, Storace, Dr. Dupuis, Dr. P. Hayes, Bates, Carter, F. Linley, Battishill, Jackson, Dr. Arnold, Moorehead, Dr. Alcock, Dr. Miller, Dr. Burney,

Burney, Dibdin, Hook, Shield, Mazzinghi, Dr. Busby, Attwood, Kelly, Braham, Reeve, Davy, Sir John Stevenson, C. Wesley, S. Wesley, Russell.

The life of Handel is too interesting to every lover of music not to be well known; but we insert the following extracts from it, as being, upon the whole, a fair specimen of the work before us.

“ After the year 1740, Handel gave another direction to his studies, better suited, as he has himself been frequently heard to declare, to the circumstances of a man advancing far into the vale of years, than light and trivial music. He now determined to adopt that species of composition so common in countries where the Roman Catholic religion prevails, called *Concerto Spirituale*, or *Oratorio*. He was well acquainted with the sacred writings, and was sensible that the sublime sentiments and passages with which they abound, would afford opportunity for displaying his splendid talents to the greatest advantage.

“ He considered that almost certain benefit would arise to him from such an undertaking. He had already, in the year 1733, performed the *Oratorio of Athaliah* on the solemnization of a public act in the university of Oxford, and the profits arising from it were so considerable, as, in a slight degree, to repair the injury that his fortune had sustained*. The performance of a sacred drama might likewise take place during the solemnity of the Lent season, in which all theatrical representations were forbidden: but what beyond every thing else, served to recommend it, was, that it could be conducted at a comparatively trifling expence. No costly scenery was requisite, nor any dresses for the performers beyond a suit of black, with which all persons who appeared in public were supposed to be provided. Instead of airs that required the delicacy of Cugnoni or the volubility of Faustina to execute, he hoped to gratify the public taste by means of songs, the beauties of which were within the comprehension of less fastidious hearers than those who, in general, frequented the opera: namely, such as were adapted to a tenor voice, from the natural firmness and flexibility of which little more is expected than an articulate utterance of the words by a good voice, and a just expression of the melody. For the execution of these he was fortunate in obtaining the assistance of Mr. Beard, a singer possessed of almost every useful requisite. He knew also that he could attach to himself the real lovers and judges of music by those original beauties which he had the ability to display in the composition of fugue and chorus. These being once gained, the taste of the town, he was aware, was likely soon to follow. To such a performance, the talents of second rate singers, and of persons employed in choir service, were fully adequate.

* “ In his contest with the nobility.”

Signora Trancesina, and afterwards Signora Trasi, and some others, were engaged on tolerably reasonable terms; and the Chapel Royal, and the choir of St. Paul's, furnished chorus singers sufficient, both in abilities and number, to answer his utmost wishes.

"He determined likewise to introduce into these Oratorios a species of music, of which he may be said to have been the inventor, namely, the organ concerto. Few, except Handel's intimate friends, were then acquainted that on that instrument he had scarcely an equal in the world, and he was himself well aware that he had a style of performing on it which had at least the charm of novelty to recommend it. It must be confessed that this was not the true organ style: but the full harmony of the instrumental parts in these compositions, contrasted with those elegant solo passages with which he interspersed them, had a most wonderful and pleasing effect.

"The first thing that Handel did after his return from Aix-la-Chapelle, was to set to music Dryden's Ode for St. Cecilia's Day. He introduced into it a trio which he had formerly set to the words 'Quel fior che al alba ride,' and this, with the addition of another part, he adapted so well to the chorus, 'Let old Timotheus yield the prize,' that most of his auditors mistook it for an original composition. The success which this performance had, completely determined him in the resolution to apply himself, for the future, almost exclusively to this species of composition, and with a few occasional deviations, he persisted in it during the remainder of his life. Finding that his own performance on the organ never failed to command the attention of his hearers, he immediately set about the composition, or rather the making up from his other works, of a set of concertos for that instrument; and he uniformly played one of these in every performance.

"The applause bestowed on the Oratorios of Handel was equal to that with which even the best of his Operas had formerly been favoured. He gave to these entertainments a kind of dramatic form, because it was his opinion, that to an English audience, music united with poetry was not alone sufficient to keep alive the attention for a whole evening; and that at least the appearance of a plot was indispensable for this purpose. Handel was mistaken in his opinion, as was fully proved by the success that attended the performance of *Israel in Egypt*, *L'Allegro ed il Penseroso*, and the *Messiah*: he was, however, determined by it to have recourse to some inferior poet for assistance in forming a drama, which without regard either to sentiment or language, was to be a mere vehicle for his music. Such are the Oratorios of *Esther*, *Saul*, *Susanna*, and many others. Dr. Morell was the person chiefly employed.

"In the beginning of the year 1751, he was alarmed by a disorder in his eyes, which, upon consulting the surgeons, he was told was a cataract. From this moment his usual flow of spirits forsook him, and scarcely left him patience for that crisis of his disorder in which he might hope for relief. He had been prepared to expect a total
privation

privation of sight; yet to entertain hopes that this might only prove temporary, or that by an operation it might be restored. When therefore the total loss of sight was confirmed, he submitted himself to Mr. Samuel Sharp, of Guy's Hospital. The repeated attempts that were made to relieve him were, however, fruitless; and he was at length told, that for the remainder of his days, a relief from pain in his visual organs was all that could be hoped. In this forlorn and dejected state, reflecting on his inability any longer to conduct his entertainments, he called to his aid Mr. Smith, the son of his faithful copyist and friend; and with this assistance, Oratorios continued to be performed even till that Lent season when he died. These took place with no other omission in his own performance than the accompaniment by the harpsichord; the rich flow of his fancy ever supplying him with subjects for extempore voluntaries on the organ, and his hand still retaining the power of executing whatever his invention suggested.

“ It was a most affecting spectacle to see the venerable musician, whose efforts had so long charmed the ear of a discerning multitude, led to the front of the stage, in order to make an obeisance of acknowledgement to his enraptured audience. When Smith played the organ during the first year of Handel's blindness, *Samson* was performed, and *Beard* sang with great feeling—

“ Total eclipse—no sun, no moon,
All dark amid the blaze of noon.

“ The recollection that Handel had set these words to music, with the view of the blind composer then sitting by the organ, affected the audience so forcibly, that many persons present were moved even to tears.”

Such is the character of Handel; a musician who, in simplicity, energy, and sublimity of composition, surpassed all who preceded him, and probably will surpass all who are yet to come. England can boast of but one Shakespeare. We shall see but one Handel. How far the preceding criticism is just, our readers themselves will be the best judges.

It is with music as with every other art and science; no sooner has it reached its utmost point of perfection, than it begins to decline. Handel had attained this point: he had shewn how much was to be effected by the powers as well as the charms of music, and it was left to succeeding composers to refine, not to improve upon so excellent a model. Perhaps, in strict justice it ought to be said, that he had contributed, by his own example, to produce a corruption in the national taste, and that his faults, such as they were, became the more dangerous from being sanctioned by so high an authority. This argument certainly has weight in one instance; we allude to that passage in the *Israel in Egypt*, where Handel is said to have imitated the hopping of

frogs, and buzzing of flies, by passages broken in the time. Now though to represent the stationary situation of the sun by one long continued note, might be a hazardous attempt, there was nothing mean or ludicrous in it, which is certainly the case in the other instances. In imitation, as it is called, of Handel, the world is daily pestered with these musical imitations, without end and without number. We have battles, and storms, and sieges, in such abundance, that we may soon reasonably hope, by some particular contrivance of the air or the time, or by some other contrivance equally ingenious, to be made acquainted with the latitude in which they took place, or at what exact hour of the day they were fought; nay, one hard-hearted composer gives us a movement composed of the groans of the wounded and dying; now surely this is to reduce to disgrace and contempt the most charming science that ever solaced the heart of man.

Upon the whole, we recommend this work. Musicians, engravers, and painters, are out of the reach of common biographical dictionaries; and Dr. Burney's book on this subject, perhaps the only one of unquestionable authority, is not only too dear for the purse, but perhaps too large and inconvenient for the use of the generality of readers. We would not here be misunderstood: no one who has read Dr. Burney's work can for a moment wish it less, but its size precludes that convenience of reference which smaller works allow. Our author's obligations to it cannot be mistaken. If there be any class of persons whose attention this work particularly claims, it is of those fair young ladies, whose hours are less profitably employed over the trash of Lane's circulating library, and are said by their friends to have a taste for music, but *dash at* whatever is placed before them, without the most distant idea whether its author was an Englishman or a German, a Dutchman or a Chinese.

BRITISH CATALOGUE,

DIVINITY.

ART. 7. *A Sermon on the Love of our Country. Preached in the Parish Church of St Martin in-the-Fields, on Thursday, January 13, 1814. (Being the Day appointed for a General Thanksgiving.) By Joseph Holden Pott, A. M. 32 pp. 2s. 6d. Rivingtons. 1814.*

Those persons who may connect the idea of a classical rhapsody with the common, but not the less attractive, subject of the present Sermon, will entertain as unfounded a suspicion of its contents,

tents, and be as quickly undeceived or disappointed upon its perusal, as all those auditors must have been at St. Martin's church on the thanksgiving day, who might ignorantly have expected a high-sounding but empty effusion from the sensible and enlightened mind of their respectable pastor.

Having chosen for his text the exhortation of St. Paul to Timothy, (1 Tim. ii. 2.) "I exhort that first of all supplications, prayers, intercessions, giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead quiet and peaceable lives in all godliness and honesty;" Mr. Pott derives from it his principal and leading argument in favour of that true patriotism which would connect individual good with public welfare, and "tend to cherish and promote the benefit of other nations."

After a brief allusion to the groundless, and, we hope, at length exploded insinuation, that the Gospel "does not at all encourage the love of our country," a striking but simple portrait is presented to us of a truly patriotic and Christian spirit.

"Just indeed should be the temper of the mind concerning which we have to frame our estimate, or the patriot spirit would become at once a torch of discord among men, and a ground of envy and hostility in all the world. Just it should be, or it will prove the mean and narrow sentiment of the vain, the boastful, and self-centred. Equal it should be, in order to be truly generous, and in order to connect itself with every Christian grace. From that happy circle of the Christian graces, no one good principle or motive which is common to the heart of man, and congenial to the dictates of his conscience, is cast out."

Such, however, was not the characteristic genius of Jewish or heathen patriotism. The Jews, as the preacher correctly informs us, forgot the principles of justice and equality in an unfair estimate of their high prerogatives, as being not merely in a peculiar manner, but as exclusively and for ever, their own; an error which called for, as our Lord well knew, the strongest practical inducements to a more general and unrestricted benevolence to counteract the excess of that local attachment which they had too long most ungenerously and unwarrantably cherished. The fanciful notion of an indigenous and unmixed ancestry had inspired the Athenians with a sovereign contempt for barbarians, as they were styled; and the wildest conceptions of a mistaken and unlettered patriotism, early misgrafted upon the infant minds of the Spartans, had produced the unnatural fruits of arrogance, cruelty, and ignorance.

At the same time, as Mr. Pott most justly argues, in allusion to the opposite extreme of a more modern species of benevolence, which would embrace "the many rather than the few," and extend its regards "to all rather than to some," where would be the true signs of the love of our country, if the virtues of gratitude and loyalty to that country which nurtures and protects us, if the
spirit

spirit of apostolical charity, which inculcates the duties of affection to parents, brotherly love, and obedience to magistrates, should cease to be the marks of genuine patriotism, or be lost in the visionary flights of indiscriminating philanthropy.

As the text may be considered applicable to the temporal as well as spiritual welfare of all mankind in their collective as well as private capacity, the preacher next traces the injustice of that individual or nation which aims at the destruction of another country, to a disregard or contempt of that noble principle which respects the good of others as essentially connected with its own, inasmuch as "every nation, state, or government, may be served or injured by another."

The following passage is particularly animated, and expressive of the abovementioned truth.

"Is there any one considerate person in this land, who knows what the true foundations are upon which the welfare of his country is built up, who will hesitate a moment in his answer, if the question shall be put, concerning the several evils which have excited our alarm throughout that contest which has been so long and so successfully maintained? Who is there that will find a difficulty to reply, if it be demanded whether the arms of those adversaries, or their principles, have been the things which threatened most, and were most to be dreaded by us, and opposed? Reeling, as they have done, from one extreme of frantic conduct to another, mistaking outrage, anarchy, distraction, cruelty, and madness, with every species of impiety, for freedom, and then recoiling from their own frightful and disgusting image, only to support the worst species of false splendor and oppression, which began at home, but spread round in every direction under the banner of pretended glory, and with visionary prospects of an universal empire. An universal empire in one hand, and that the hand of man! Surely if any thing could call for the league of nations to oppose one power, it was the preposterous and enormous arrogance which aimed at once at stifling every spark of patriot zeal in every breast; which raised a traitorous party in the bosom of each state, more dangerous than its invading eagles, since it carried thus the mine of ruin, by which every virtuous attachment was to be destroyed, home to the centre of each threatened country. Surely, if we wanted yet to know the value of a just and well-founded affection for our country, we might find it in the spirit which resists those private treacheries by which ambition, ever mean and abject, even in the midst of all its impudence and public daring, works its way."

The latter part of the discourse enlarges, with much force and feeling, upon the necessity, expediency, and value of a lawful and well-constructed government, appealing to its manifest blessings, the dangers attending a popular revolution, and the usual consequences of intestine tumults, verified "by very near examples," and ending in the despotism of a single leader, whose power is erected.

erected on the divisions, and maintained by the slavery, of a people.

A strain of unaffected piety runs through the whole conclusion, connecting the love of our country and the authority of all powers, civil or spiritual, with obedience to the will, and zeal for the honour of God: once more declaring, that the patriot spirit, *truly* impressed on the heart of man, is precisely that which is the most consistent with the word, and the most enlightend by the beams of revelation and truth.

Other sermons may be thought more vigorous, profound, and original, or may be expressed in a more energetic tone of language; but very few upon this occasion will be found more clear and persuasive in their arguments, or more pious in their general character. This discourse is well worthy of its learned and benevolent author.

POETRY.

ART. 8. *The Battle of Vittoria. By an Officer.* Small Svo. pp. 20. 1814.

Among the numerous epigrams, written by the wicked wits of France, there is one, tolerably severe, and which cannot easily be translated, upon a military poet. We will quote it:—

“ Vous serez des meilleurs gendarmes,
Et des meilleurs faiseurs de vers,
Lorsque vous ferez que vos armes
Seront rudes comme vos vers,
Et que vous ferez que vos vers
Seront aussi doux que vos armes.”

Our good-natured readers imagine, perhaps, that we mean to apply this to the author of “*The Battle of Vittoria*.” By no means. We think, on the contrary, that if, which we doubt not, he uses his sword with as much spirit as he uses his pen, he amply performs the duty which he owes to his country. There are some negligences in his composition, and some lines which may be traced to Walter Scott’s works, and the battle itself is too hastily passed over; but, on the whole, it is a poem of much elegance and animation. The following extract will justify our opinion. After alluding to the heroic achievements of Edward the Black Prince, and the restoration of Pedro, the author thus proceeds:—

“ Ceas’d din of arms, ceas’d convent bell,
In silence slept each lonely dell;
Echo on Najerilla’s shore
A martial strain prolong’d no more;
But oft was heard, at evening din,
From vine-wreath’d porch the virgin’s hymn,
And oft beneath Eve’s tranquil star
The shepherd tun’d his brisk guitar:

Oh! long in peace had shepherd sung
 His lay of love, and green woods rung
 With bell of vagrant goat or steer,
 Or ballad wild of muleteer;
 Nor e'er a sound more harsh or rude
 Disturb'd their antique solitude;
 Had not Oppression stirr'd the flame
 Which slumber'd in each patriot's frame,
 When Despotism gave command,
 'Yield, Spaniards, your forefathers' land:'
 The rude Biscayan yell'd aloud,
 Answer'd the Catalonian proud;
 Grenada from her Moorish halls,
 And Saragossa's mould'ring walls
 Gave back the soul-inspiring cry,
 'Strike, Spain, for freedom win or die.'
 They heard—each peasant left the plough,
 The unpluck'd vintage bent each bough;
 Each flock without a shepherd stray'd,
 For parted lover wept each maid.
 They rush'd from cottage, farm, and town;
 On every brow was virtue's frown;
 Each shook the lance, or grasp'd a blade,
 Beneath his dark capote's shade;
 A patriot band, unpaid, untaught,
 For home and liberty they fought;
 They fought, they died, and dying prest
 Their injur'd country's bleeding breast,
 While life's last sigh to heaven arose
 For vengeance on that country's foes.

"By foes opprest, by friends betray'd,
 Through all the world Spain look'd for aid,
 And proudly o'er the prostrate world
 Saw her oppressor's flag unfurl'd;
 The star of England o'er the deep
 Alone its splendour seem'd to keep,
 A beacon flame still blazing bright
 Upon the cheerless breast of night."

LAW.

ART. 9. *Memorial, addressed to a distinguished Public Character, respecting the Act of last Session, introducing the Cessio-Bonorum, 53 Geo. III. cap. 102. commonly called Lord Redesdale's Act. By Joseph Gillon, Esq. pp. 21. Underwood, 1814.*

This small pamphlet is written for the purpose of recommending to public approbation the Act introduced by Lord Redesdale for perpetual relief of insolvent debtors. The author uses no very strong or striking arguments, but chiefly fills his pages with state-
ments

ments of the law in various countries, particularly Rome, Holland, and Scotland, to shew the probability that the new modification of the English law will not only be useful but popular. We consider the statute in question as one merely of experiment; it is recommended by its apparent humanity, and if the ends of justice can be reconciled with the dispensations of mercy, there is no heart so encrusted with prejudice, or steeled by selfishness, but must rejoice in the attainment of so great an object. If fraud can be prevented, and the imprisoned debtor fairly liberated, without injury to his creditor, the Act will be well entitled to the commendations bestowed on it. As yet, its operation can hardly be said to have commenced, and, as its duration is limited to five years, at least half of that period will have elapsed before any just opinion can be formed, whether the commercial part of the community, whom it principally affects, ought to petition for or against its renewal.

MISCELLANEOUS.

ART. 10. *Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Years 1811 and 1812.* Vols. xxix and xxx. 8vo. 585 pp. 1l. 1s. 1812, 1813.

The most interesting articles to us, who are neither merchants nor mechanics, are those which come under the head of agriculture. And, in agriculture, the plantation of forest trees has particularly arrested our attention.

We here observe that the land usually enclosed for planting is some barren moor or heath, or ground incapable of being ploughed, from its inequality, or rocks, or mountainous surface, such as the borders of rivers and the sides of precipices. But the result of our comparison of the different reports has been, that land worth a pound an acre, or more, (instead of a few shillings an acre, as is here generally stated,) would be much more profitable under plantation, than if let out to tenants for the purposes of husbandry.

The great exertions of Dr. Bain, of Curzon-street, are first noticed and rewarded by the Society. To him was adjudged the gold medal for his plantation of forest-trees at Hefleton, in Dorsetshire. "The soil of my plantation," says he, "is gravelly and poor; the situation rather elevated, and a good deal exposed to the influence of the sea winds from the south coast. Yet, in spite of these circumstances, the young trees are in a very thriving state." "The pinaster grows most rapidly, is quite regardless of the sea winds, and is also, when ripe, a tree of considerable value." "It is ascertained, that the wood of larch comes to perfection at forty years old, that of pinaster at sixty, and that of Scotch fir at eighty years growth." Vol. xxix, p. 27, 28.—We hail, among Dr. Bain's trees, three thousand, six hundred and seventy-five *laburnums*; not aware that the utility of what has generally been

been cultivated as merely an ornamental shrub, was a matter of notoriety. Our own experience has informed us, that the laburnum, though a very quick growing plant, produces timber of a solidity equal almost to that of *lignum vite*. This is contrary to general analogy, as applied to the quality of timber trees. The laburnum is too heavy for chairs or tables, into which we had several years ago converted some *windfalls* in our shrubbery; supposing that in this proof of its use, we had made a discovery. It will bear a beautiful polish. That from the ground not having been sufficiently drained, the Doctor's *ash* had suffered more than his other trees, is a statement which, from our own experience also, we should have anticipated. Under similar circumstances, we once cut down our languishing *ash* plants within half a foot of the ground: and they have since become a healthy plantation. To the late H. Andrews, Esq. of Wakefield, the gold medal was adjudged for his oaks, which he had judiciously introduced among his extensive plantations. But the great value of *larch-trees*, in particular, has been happily ascertained by William Congreve, Esq. and Mr. Henry Coulshaw; the former of whom planted, since January 1808, 684,660 larches, on one hundred and ninety acres of a poor flinty heath.

Dr. Ainslie's and Mr. Moggridge's communication on the growth of forest trees contain information highly interesting to planters. With respect to the thinning of plantations, Dr. Ainslie very justly observes:

"No man will ever plant to profit who does not go through his plantations early, with an axe in his hand, and a cold calculating heart. Nothing can be more unpleasant than to cut down a thriving tree, but it must be done, or you will have no timber. The plan I now pursue, is to begin thinning in eight years. I mark the rows of inferior trees, which are always to be found, and cut them all down. I cross in every direction, as the smaller trees present themselves, and wherever I find a weak plant, it falls. The first thinning takes away about one in four. In two years more I attack them again. I cut down every row of second rate trees, and when I come to a parcel of equal size, I cut down one in three. Proceeding in this manner, cutting down one tree in four at each thinning, I find I give sufficient air, but never too much; regulating I utterly neglect, because after three or four thinnings, the trees are certain to be at proper distances. I will now mention the effect of this treatment. My larches of twenty years growth average from twenty-two to twenty-four inches in circumference at six feet. The Scotch firs, in favourable situations do the same; in very exposed ones, the average is from seventeen to twenty, the height of the former is from thirty-six to forty feet, of the latter from thirty to thirty-six feet. I purpose to thin these plantations again in 1812 and 1813, at which latter period they will be twenty-six years old, and every tree will contain six feet of square timber, and many of them upwards of ten. I formerly mentioned that the utmost value of the land I had planted, was

1s. or 1s. 6d. an acre, per annum. As I have generally selected intachs already well fenced, the expense of fencing has been inconsiderable. I have within the last twenty-one years planted 378,563 forest trees, about 25 or 30,000 larches, surrounding my copse woods; the rest are in clumps of unequal dimensions, from seventy-seven acres to half an acre. The whole expense of plants, planting, fencing, and preserving, with compound interest, does not exceed 1000*l*. It is no idle speculation to look forward to what may be the value of 50,000 larches of forty years growth, nor to what the thinnings of the plantations may produce in the interim; and I trust it will be found that I have converted bad land to a good purpose, at as little expense as any planter in the kingdom." Vol. xxx. p. 28.

In the class of mechanics, many improvements and inventions have, as usual, been rewarded by the Society. Of these the most remarkable seems to be the invention of a gun carriage, which, admitting of a proper elevation and accurate aim to be taken at the object, will, by a discharge of 144 musket balls at every fire, *clear away all the men in the enemy's rigging in close action.*"

In the class of colonies and trade, the Society has continued its endeavours for promoting the methods of preparing British white herrings equal to the Dutch. And great merit attaches to Mr. Francis Fortune and Mr. Peter Sleavin, for preparing and producing to the Society excellent white herrings; the one from the German Ocean, the other from the Irish Sea. The processes employed by each of them are minutely detailed: and the herrings prepared by both modes, have been acknowledged by several Dutch merchants to be of the first quality.

The teak tree of Pegu is employed in the East Indies for ship-building, and for the same purposes that oak is used in England. It is probable, that this valuable tree may be cultivated to advantage both in our African and West Indian colonies. And the communication of its mode of culture, as drawn up by Dr. Roxburg, of Calcutta, appears to contain every information necessary for this desirable purpose.

That the natural products of the East and West Indies may be participated in common, to the benefit of both, had long been thought an object of importance. And we have here a communication from Dr. Anderson, of St. Vincent, who reports, that the sago plants in his possession are in a very flourishing state there, and that the fruit of the *Gardenia Florida* may probably form a useful yellow dye.

To the twenty-ninth volume is prefixed a portrait of Caleb Whitefoord, Esq. late a Vice President of the Society. It is beautifully engraved by Mr. Hall, from an original painting by Stuart. In the thirtieth volume the Society have paid a tribute of respect to the memory of the late Earl of Romney, by prefixing his portrait, as engraved by Bromley from an original painting by Sir William Beechey.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

An Abstract of the Annual Reports and Correspondence of the Society for promoting Christian Knowledge, from the Commencement of its Connexion with the East-India Missions, in 1709, to the present Day; together with the Charges delivered to the Missionaries, at different Periods, on their Departure from their several Missions. Octavo. 13s.

A Sermon, preached in the Parish-Church of Mortlake, in the County of Surrey, Jan. 13, 1814, being the Day appointed for a general Thanksgiving. By Edward Owen, B.A. Rector, Perpetual Curate of Mortlake. Octavo. 1s. 6d.

The Prophecy of Ezekiel concerning Gog, the last Tyrant of the Church, his Invasion of Ros, his Discomfiture, and final Fall, examined, and in Part illustrated. By Granville Penn, Esq. Octavo. 6s.

Sermons, by the late Rev. Walter Blake Kirwan, Dean of Killala. With a Sketch of his Life. Octavo. 12s.

A Plea for the Deity of Jesus and the Doctrine of the Trinity. By the Rev. David Simpson, M.A. With a Memoir of the Author and the Spirit of Modern Socinianism exemplified, &c. By Edward Parsons. Octavo. 12s.

The Unsearchable Riches of Christ, the World made Flesh, the only Source of Peace and Happiness to Man: a Sermon preached in the Parish-Church of Teston, in Kent. By John Kennedy, Vicar of the said Parish. 1s. 6d.

BIOGRAPHY.

Some Account of the Life and Writings of Mrs. Trimmer, with original Letters and Meditations and Prayers, selected from her Journal. 2 vols. 8vo. 18s.

LAW.

The Origin, Object, and Operation of the Apprentices Laws, and their Application to Times past, present, and to come. 1s.

A Memorial, addressed to a distinguished public Character, respecting the Act of the last Session, introducing the Cessio Bonorum, 53 Geo. III. Cap. 102, commonly called Lord Redesdale's Act. By Joseph Gillon, Esq. 1s.

An Inquiry into the Causes of the general Poverty and Dependence of Mankind, including a full Investigation of the Corn Laws. By William Dawson. Octavo. 10s. 6d.

An accurate Account of the singular Trial in the Court of King's Bench, Guildhall, Lady Perceval against John Mitford, Esq. for Perjury. By the Editor of the News. 5s.

Report of Cases argued and determined in the Court of Vice-Admiralty, at Halifax, in Nova Scotia, from the Commencement of the War in 1803, to the End of the Year 1813, in the Time of Alexander Croke, LL.D. Judge of that Court. By James Stewart, Esq. a Member of his Majesty's Council, and Solicitor-General for the Province of Nova Scotia. Octavo. 1l. 1s.

An Introduction to the Knowledge of the Law of real Estates, and of Remainders therein expressed, implied, and contingent, with Illustrations. By M. Dawes, Esq. of the Inner Temple, Barrister at Law. Octavo. 6s.

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Veterinary Medicine and Therapeutics: containing the Effects of Medicines, on various Animals: the Symptoms, Causes, and Treatment of Diseases, with a select Collection of Formulæ. By William Peck. Octavo. 10s. 6d.

A Treatise on Hydrocephalus, or Dropsy of the Brain. By James Carmichael Smyth, M.D. Octavo. 6s.

A Treatise on Hernia. By Antonio Scarpa, Professor of Clinical Surgery in the University of Pavia. Translated from the Italian, with Notes, and an Appendix. By John Henry Wishart, Member of the Royal College of Surgeons, &c. Edinburgh. Octavo. 16s.

Observations on those Diseases of Females, which are attended by Discharges: illustrated by Copper-plates of the Diseases, &c. By Charles Mansfield Clarke, Member of the Royal College of Surgeons, &c. Octavo. 1l. 1s.

HISTORY. TOPOGRAPHY.

Napoleon's Conduct toward Prussia since the Peace of Tilsit; from the original

nal Documents, published by Order of the Prussian Government. Translated from the German, with an Appendix, and Anecdotes by the Editor. Octavo. 4s.

The Parochial History and Antiquities of Hampstead, in the County of Middlesex : comprising an authentic Detail of the Descent of Property within that District ; an Account of its natural Productions, Customs, Parochial Institutions, eminent Residents, &c. By John James Park. Royal Octavo. 1l. 7s.

CHEMISTRY.

An Account of the most important recent Discoveries and Improvements in Chemistry and Mineralogy, to the present Time ; being an Appendix to their Dictionary of Chemistry and Mineralogy. By A. and C. R. Aikin. 4to. 18s.

Elements of Electricity and Electro-Chemistry. By George John Singer. Octavo. 16s.

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Elements of the Philosophy of the Human Mind. By Dugald Stewart, Esq. F.R.S. Ed. Formerly Professor of Moral Philosophy in the University of Edinburgh. Second Vol. 4to. 2l. 2s.

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A new Mathematical and Philosophical Dictionary ; comprising an Explanation of the Terms and Principles of pure and mixed Mathematics, and such Branches of Natural Philosophy as are susceptible of Mathematical Investigation, &c. By Peter Barlow. Octavo. 2l. 5s.

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A Short View of the State of the Nation, at Home and Abroad, in the present Crisis. 3s.

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ERRATUM.

P. 173, &c. for *Lawrence* read *Laurence*

THE
BRITISH CRITIC,

FOR APRIL, 1814.

ART. I. *The Holy Bible, containing the Old and the New Testament, and the Apocrypha, with critical, philological, and explanatory Notes. By the Rev. John Hewlett, B. D. Morning Preacher at the Foundling Hospital, &c. &c. Illustrated with Maps, and numerous Engravings from Pictures of the great Masters in the various Schools of Painting. In 3 Vols. 4to. Price 14l. 8s. royal, boards, and plates; 11l. 4s. demy, boards, and plates; 8l. without plates. Longman, &c. 1812.*

“*MAGNUM opus aggredior*,” might reasonably be the exclamation of any Reviewer who should attempt to give an account of these splendid volumes at all proportionable to their bulk; nor would the exclamation be misapplied, were he vainly to expect to do justice to the labours of the learned commentator in the small compass of a few octavo pages. A general account of the work is the utmost we shall attempt; this, however, we trust, will amount to a proper discharge of our duty in this particular instance, the work being too costly to be bought upon light grounds; and it has evidently, upon the slightest inspection, sufficient to recommend it to those who can afford to make the purchase. Externally, the paper and printing are beautiful, the maps extremely useful and important, and the engravings exceedingly interesting, not only for the neatness and elegance of the execution, but as very correct and valuable copies of the works of masters of the first excellence and celebrity. In most of them we perceive an attention to the historical circumstances intended to be represented; so close and so minute, in respect to costume, character*, and accompaniment, as is peculiarly

* We notice a slight departure from character in a beautiful engraving from Poussin, of John the Baptist at the Waters of Jordan, inserted in the middle of the 2d chapter of Matthew. John, in this picture, is evidently too old. The very beautiful engraving of John

peculiarly interesting, and for which the old painters were justly famed. To the lover of the fine arts, it will be sufficient to mention the names only of some of the great masters whose paintings have been selected in the embellishment of these volumes, adding, however, as we are bound to do, that the engravings themselves, generally speaking, are of the first stamp. We have many from *Poussin*, extremely beautiful; from the *Cartoons*, and other works of *Raphael*; from *Guercino*; the *Caraccis*; *Rembrandt*; *Rubens*; *Lat. Jordano*; *Salvator Rosa*; *Domenichino*; *Bassano*; *Guido*; *Spagnoletto*; *Titian*; *Coregio*; and many others, too numerous to be mentioned, of somewhat inferior note, though of undoubted eminence, such as *A. Sacchi*, *Carlo Lotti*, *Le Brun*, *Coyzel*, *Gerard Douw*, *Vandyke*, and *Sir James Thornhill*; of our own modern artists of celebrity, we find only the names of *West* and *Northcote*; both of them, however, undoubtedly well entitled to the rank allotted them. We are not sure but that many of our readers would have been better pleased had the collections, in which the originals are to be found, been mentioned at the foot of each plate. When, however, so much that is truly valuable has been supplied, it would be disengenuous to speak of this as any great omission.

As is the case with most other important and costly editions of the Bible, this is enriched with prolegomena and introductory dissertations of high value. As it is fit that those of our readers, who, from our account of this splendid work, may be induced to purchase it, should be made acquainted, as much as possible, with the actual amount of its contents, we shall here transcribe the table of contents of the prolegomena of volume the 1st.

“ No. I. On the Authenticity and Inspiration of the Old Testament.—II. The Synagogues.—III. Early manuscript Copies of the Hebrew Scriptures—Collections of Dr. Kennicott and de Rossi—Jewish Critics and Commentators.—IV. Early printed Copies of the Hebrew Bible—and Polyglots.—V. Septuagint Version of the Bible—Vatican and Alexandrian Manuscripts.—VI. The antient Syriac Version.—VII. The Samaritans and the Samaritan Pentateuch.—VIII. Jewish Writings—Targums.—IX. The Talmuds—Mishna and Gemara.—X. The Masora and Cabala.—XI. Jewish Sects—the Sadducees—the Pharisees—the Essenes and Herodians.

in the Wilderness, from Raphael, immediately following, in which, if any thing, he is represented too young, makes the contrast the greater. In general, however, there are few mistakes of this nature.

—xii. The Scribes—Doctors—Rabbis and Elders.—xiii. The Publicans.—xiv. Canons of the New Testament.—xv. Manuscripts of the Greek Testament and early printed Editions.”

To which must be added, on account of the

“ 1. Jewish Coins, Weights, and Measures.—2. Of the Jewish Measures of Capacity.—3. Jewish Measures for Things liquid.—The Calendar of the Jews.—The various Editions of the Bible, and Parts thereof in English.—Revision of the Liturgy, &c.—History of the present authorised Translation of the Bible—Division of it into Chapters and Verses—Concordances—parallel Texts.—Collation and Revision of the present authorised Translation.—The Translator's Dedication to St. James.”

Besides the above, to the last volume, containing the New Testament, is prefixed a very copious and valuable History of the *Jews*, from the time of their establishment by Ezra and Nehemiah, after the Babylonish captivity, to the destruction of Jerusalem by the Romans; forming a connection between the History of the Old and New Testament; compiled chiefly from the books of the *Maccabees*, *Josephus*, *Prideaux*, and the ancient *Universal History*.

We have thought it due to Mr. Hewlett to state at length the valuable contents of these preliminary pieces, as they do not appear in the title-page of his book.

The annotations given in this edition accompany the several chapters. The parallel texts and marginal readings are placed above the annotations, at the foot of each page of the text. As Mr. Hewlett himself has arranged his notes under the three heads of critical, philological, and explanatory, we shall endeavour to present our readers with a specimen of each, as the best means in our power of enabling them to judge for themselves of the nature and merit of the work. We do not mean to say, that in not entering ourselves into any critical discussion of particular notes, there are none that we should have wished to be altered or expunged. There are some, undoubtedly, to which we could demur, but so few, that it would appear almost invidious, and would evidently take up too much of our pages to enter far into the subjects treated of. We shall not hesitate, however, to say, that (though in his preface Mr. H. disclaims all interest in his peculiar theological notions) we think we see too great a leaning towards Dr. *Geddes*, in his annotations on many chapters of *Genesis*; nor does he appear to be so much aware as we could have wished, of the confusion that must ensue from considering the early history of things to be merely allegorical. There is a sort of inclining towards the allegorists, which we lament. His note on Gen. iii. 6. chiefly induces us to think so. He should cer-

tainly, in our estimation, have been more particular in stating the pointed decisions of learned men against this method of interpretation. To us, the very mention of allegory seems fatal to the whole tenor of the Mosaic history. Any person could frame an allegorical account of the origin of evil, but it is the actual and *true* account of which we stand especially in need. We cannot also help noticing another circumstance that gives us concern. Mr. Hewlett seems unacquainted with some modern works of peculiar eminence, particularly Dr. Magee's excellent Discourses on Atonement, which have lately reached a third, if not a fourth, edition. It is impossible that any man can read every book that is published; and it is not against Mr. Hewlett's general knowledge of his subject that we can be supposed to utter a single objection, but there are some peculiar points of theology, and even natural history, that have lately undergone a critical examination in modern works, of which we should have wished Mr. Hewlett to have availed himself. His note on Gen. iv. 7, and some of his remarks on the Noachic deluge have led us into these suspicions. We looked in vain for a reference to certain authors upon these points, that, in our estimation, would have thrown more light on the subjects alluded to. Instances of a like nature have occurred to us elsewhere, but we cannot mention them as matters of great importance. In his preface and dedication to the Prince Regent, Mr. Hewlett professes honestly and openly his attachment to the doctrines and discipline of the Established Church, upon principle, but declines entering upon the particular refutation of adverse doctrines, for which, perhaps he is to be commended, in the conduct of a work that may by this means be rendered more generally useful. We still, however, think that some of the church doctrines derive support from certain passages of Scripture, to a greater degree than Mr. Hewlett seems to admit. The pre-existence and divinity of Christ, for instance, is much connected with some passages of the Old Testament that have been so explained by many of our most eminent divines and critics, which however are but slightly noticed by Mr. Hewlett; at least we think they might have been more strongly insisted upon. He admits the doctrine undoubtedly of the appearance to the Patriarchs of the word of God as the visible Jehovah, because there are some quotations expressly to this effect: but we should have wished to see the fact more particularly established, especially as Dr. Priestley, in his posthumous works on the Bible, seems *compelled* to admit that *Jehovah* spake, and was present upon these occasions; and it is a subject which, in the present day particularly, requires to be dwelt upon; for though we look not for the Trinity in the *Old Testament*, yet these circumstances are strongly corroborative of the doctrine

doctrine as understood to be revealed in the *New*, and involves a point of criticism in which the Unitarians are just now particularly at issue with us; we should therefore, upon this head, have been glad to have found Mr. Hewlett's own decided opinion expressed as a biblical scholar. Certainly upon this, as upon other occasions, his conduct may be called fair and open in giving us, as he does, the opinions on either side; but in cases so important as this, we could have wished him to be express as to his own individual determination of matters. It may be extremely candid to state, that some think this, and some think otherwise; but in the case of a commentator, who is a clergyman of the Established Church, we hope it is only paying him a compliment to say, we could have wished for the sentence of his own judgment on certain topics. His note from Dr. *Geddes*, on Exodus iii. 2, indicates a sort of indifference upon the subject that we should scarcely have expected, this being one of the particular cases insisted upon by many most learned and able commentators. And another note, indeed, from Dr. J. Taylor, on the 13th verse of the same chapter, leads to the same suspicions. The note on Deut. vi. 4. is not what we could wish; considering the great stress that has been laid upon the passage by Unitarians, Dr. *Geddes*'s translation here cited is really inadmissible: as far as the words of the original go. The original expresses, more than any thing else, *this single proposition*—"Jehovah, our *Elohim*, is one *Jehovah*."—Expressions undoubtedly of peculiar import, considering the exact force of the terms. We are far from wishing that Mr. H. had taken any more decided part against the Unitarians, or even entered into that unpleasant controversy, (and it certainly was not necessary for the vindication of his own principles and tenets, which are conspicuous enough in his notes on the N. T.) but we do feel, we must confess, a concern that some of these passages should be slurred over as they are, with an evident deference to the authority of Dr. *Geddes*. We are not for abandoning the old divines upon these points. We have our fears, that Mr. H. does not always think the same. On Judges ii. 1, speaking of the Angel of the Lord that appeared to the people at *Bochim*, after very properly noticing the opinions of the Jews and of Bishop Patrick on the place, he adds, "other commentators, who unfortunately think they can never prove nor believe too much, are decidedly of opinion, that this is the Angel of the Covenant, and by a necessary inference, the second person of the Holy Trinity." If this remark apply only to the foregoing passage, it is certainly too loosely expressed; and if it be understood by any of Mr. Hewlett's readers as applying generally to the excessive credulity of other commentators, we shall venture to say they may be much misled. Com-

mentators of great repute have supported the interpretation Mr. H. seems so much to despise. These are the remarks which induce us to wish he had given his own opinion decisively upon such points, instead of leaving it to be collected from the apparent tendency of a few notes out of many. His note on Judges vi. 12, is much more favourable to the opinion of the appearance of the *Adōs* under the old covenant, except that here we notice a sort of oversight. "Some, with Bishop Patrick, think it was Jehovah himself that appeared; while *others* are clearly of opinion it was the Angel of the Covenant, or the ever-sacred Messiah." If it were the latter, it could not be different from *Jehovah*. The application of the latter title to the Angel of the Covenant being the very circumstance that proves his divinity and godhead.

We were glad to find in the notes upon Job, that Mr. Hewlett has not placed too great confidence in Bishop Stock's version of that book, or in its arguments in regard to its age; the Bishop is several times cited, and in one instance, ch. xxxiv. 14, seems to be considered as good authority for the low date of the composition as posterior to Moses; in general, however, his leading arguments seem to be passed by, no notice being taken of his strange comment on ch. xx. 20, and xxvi. 5. Mr. H. does not, however, appear, from his notes, to be acquainted with the very learned Dissertation of Professor *Magee* on the Book of Job, to be found in the 2d vol. of the 3d edit. of his work on Atonement, nor with his strictures (but too just in most respects) on Bishop Stock's translation; nor does Mr. H. mention the curious and elegant version of the regretted Miss Smith.

In the notes on the Psalms, we do not quite so often meet with the name of Merrick as we could have wished, considering the very able notes annexed to his version by Archbishop Secker and others; still very good use has been made of his occasional comments.

No notice appears to be taken of Mr. Reeves's Collection of the Hebrew and Greek Texts of the Psalms, which certainly suggests some important corrections. Deference *here* also, that is, in the notes on the Psalms, appears to be paid to Dr. Geddes, who undoubtedly has evinced a very flippant sort of freedom in some of his commentaries. We looked, however, in vain for his name in the annotations on the lxviiith Psalm. We were glad to find some of his coarse remarks on ver. 13, entirely passed over; yet we must acknowledge that, on some parts of this Psalm, he appears to us to have thrown great light. See our Review of Mr. Dixon's Sermon on this Psalm, vol. xxxix. p. 445. We were highly gratified with finding Mr. H. so strong an advocate, as he appears to be, for the application of the cxth

Psalm primarily and principally to the Messiah; nor does he appear to reject, in the rude and absurd manner of Dr. Geddes, the mystical sense of certain of these divine Hymns; a sense not only confirmed by the references of the sacred writers of the N. T., but admitted by the Jews. Mr. Hewlett has taken no small pains to explain the titles of the Psalms, which, though not of any great authority in general, are certainly entitled to the care bestowed upon them in this instance.

The imprecatory Psalms Mr. H. is disposed to refer to the temper and manner of persons in those ages, faithfully delineated, and preserved in their proper character. We cannot agree to this. It derogates greatly from the sacred importance of these Hymns. We are very much more disposed to the opinion that they are prophetic, intimating what *would* happen to the froward and perverse cursers and blasphemers. How could any person indulge himself in cursing, who makes this the very ground of his own imprecations on *other cursers*?—(See Psalm cix. 17.)

The preliminary observations at the beginning of Solomon's Song are both learned and judicious; and the notes in general very curious and interesting, as illustrative of the Oriental manners, whence the images of this curious poem must have been drawn. Besides the preliminary observations already noticed, we have several columns of observations supplementary, at the close of the book, in which it appears to be rather the author's intention to detail the remarks of others, than pass any judgment of his own on the nature and design of the composition.

We were much pleased with Mr. H.'s note on Isaiah vii. 14, especially with the following conclusion of the remarks:—

“Whatever doubts some critics and commentators may entertain respecting the right interpretation of this text, it is difficult to say how any Christian can have any, when they consider that it is expressly referred to by the Evangelist, (Matth. i. 22, 23), who declares that the birth of Christ was the completion of this prophecy.”

The notes on the Prophet Isaiah are copious, and very instructive; great use of course is made of the very valuable remarks of Bishop Lowth, as well as of the version of Bishop Stock. In his notes on Jeremiah he very generally follows Dr. Blayney, and adopts, or rather seems *inclined to adopt*, his reading of ch. xxiii. 6, which has been disputed by critics of high name and reputation. He does not, however, do more than acknowledge it to be, “certainly the most literal translation;”

tion *;" and in the text he prints the passage as it stands in our common version, in capitals, which we confess appears to us extremely proper.

The prophecies of *Daniel* are elucidated by references to the most celebrated and profound interpreters of that holy prophet; Bishop Newton very particularly, Sir Isaac Newton, Prideaux, and Lowth. More need not be said of their value and importance; though more modern and recent interpretations, as every body knows, have been attempted.

We need scarcely mention that, in the notes on *Hosea*, proper use is made of Bishop Horsley's valuable version, comments, and criticisms. The annotations on the other minor prophets are all interesting, and extremely useful. Our limits will not admit of our dwelling upon them particularly. More, we think, might have been said on the striking and important prophecy of Malachi iii. 1.

The Apocrypha is printed in rather a smaller character than the canonical parts, and the notes, in places, not so numerous. Notwithstanding the want of authority and the Rabbinical fables to be found in these books, we confess we are always glad to have them preserved in their proper place, many parts being extremely beautiful and striking. In a note on 2 Esdras i. 30, apparently taken from Grotius and Dr. Willoughby, a doubt seems to be thrown out, whether our Saviour could, with any propriety, be supposed to allude to, or borrow from, any writings not admitted into the Jerusalem Canon. But we are disposed to think such references may have been made by our Lord himself. We believe it to have been actually the case with some of the parables. (See the preface to Sheningham's *Ioma*.)

The notes on the New Testament begin with a very learned and candid statement of the opinions that have been entertained by different biblical scholars relative to the language in which the Gospel of Matthew was originally written. Mr. H. evidently seems to conclude that Lightfoot, Whitby, Jortin, Lardner, Wetstein, Marsh, &c. have proved the Greek text to be the genuine and original Gospel, against Michaëlis, Campbell, &c. Some observations occur on the very 1st verse of the 1st chapter of Matthew, so sensible and judicious that we cannot help extract-

* In the note on ch. xxxiii. 16, both Lowth and Blayney are cited, though they certainly differed much as to ch. xxiii. 6. This is fair and candid, but rather puzzling, considering that Dr. Blayney's reading is universally adopted by the Unitarians, though by no means admitted by other learned Hebrews.

ing them for the consideration of our readers. After noticing the circumstance that Matthew's genealogy applied to Joseph, the reputed father of Jesus, while Luke's contained the pedigree of Mary, Mr. Hewlett adds,

" Our Lord's genealogy, given by Luke, will appear with a beautiful propriety, if the place which it holds in his history be attended to. It stands immediately after Jesus is said to have received the testimony of the Spirit, declaring him ' the Son of God,' that is to say, ' the Messiah ;' and before he entered on his ministry, the first act of which was his encountering and vanquishing the strongest temptations to which his human nature could be exposed. Christ's genealogy by his mother, who conceived him miraculously, placed in this order, seems to insinuate that he was the ' seed of the woman,' which, in the first intimation of mercy vouchsafed to mankind after the fall, was predicted to bruise the head of the serpent. Accordingly Luke, as became the historian who related Christ's miraculous conception in the womb of his mother, carries his genealogy up to Adam, who, together with Eve, received the fore-mentioned promise concerning the restitution of mankind by the seed of the woman. That the genealogy not only of our Lord's mother, but of his reputed father, should have been given by the sacred historians was wisely ordered, because the two taken together prove him to be descended of David and Abraham in every respect, and consequently that one of the most remarkable characters of the Messiah was fulfilled in him; the principal promises concerning the great personage, ' in whom all the families of the earth were to be blessed,' having been made to those patriarchs in quality of his progenitors; first to Abraham, Gen. xxii. 18, then to David, Psalm cxxxii. 11, 12. Accordingly, in plain allusion to these promises, Matthew begins his genealogy of Jesus as follows, ' The book of the generation of Jesus Christ, the son of David, the son of Abraham.' "

Mr. Hewlett seems inclined, however, to adopt the notion that the account of our Lord's temptation is merely a symbolical representation of the struggles sustained by our Lord when, in retirement, he reflected on the obstacles and difficulties that lay before him in the course of his approaching ministry. He introduces a long note to this effect from Mr. Jones's Illustration of the Four Gospels; a work Mr. H. appears to refer to with considerable confidence. We do not pretend to deny that it contains many important and valuable remarks, but upon several points we have found great cause to differ from the learned author. We have already mentioned Mr. Hewlett's long note, or rather disquisition, concerning demoniacal possessions, Matth. v. 24. Our limits entirely prevent our saying more of this very curious portion of Mr. Hewlett's commentary, than that it displays

plays great reading, and though it still leaves the question undecided as to the reality of the possession by daemons, may be considered as a very fair and candid statement of the prevailing opinions on either side, and bespeaks a proper reverence for the credit of the holy Scriptures.

We are compelled to pass over abundance of curious and very instructive notes, selected from writers and divines of the highest eminence, whose names, for the most part, are subjoined, and whose labours and opinions therefore do not fall within the scope of our Review. We cannot forbear, however, in the fullest manner, to give credit to the learned and laborious editor for the store of information he has provided for his readers in this part of his work; information of the first importance, and, as far as we are able to judge, most choice and correct.

The parable of the Unjust Steward being a story that presents no few difficulties to the understanding of every reader, we are tempted to transcribe the explanation offered by Mr. Hewlett in a note, which not bearing the name of any other commentator, is of course to be regarded as his own.

“ Luke xvi. 5, 6. [v. 5. *Debtors.*].—These, it is extremely probable, were tenants, and indebted to their lord for rent. This, it is well known, was anciently paid in the produce of the land; and in eastern countries such is still the practice. It is not easy to conceive how these men could be indebted to their lord, or rather landlord, for such commodities as *wheat* and *oil*, on any other supposition; and consistency is to be expected in a parable as well as in the relation of matters of fact. As the steward did not mean to defraud his master, (for in fact his lord commended him for it, ver. 3.), and was only accused of being extravagant and profuse, it is probable that this abatement in the annual rent was made in consideration of the crops having failed. Viewed in this light, it becomes an act of kindness and generosity, and well deserving the commendation which it received. It is remarkable also, that in the case of the person indebted for wheat, the abatement is only one-fifth; but he who was to have furnished oil is excused on paying only one half. This is a further presumptive proof that they were tenants, and that the wheat and oil were due for rent; because the steward, after his accusation and disgrace, was not likely to be guilty of a further and more glaring act of injustice; and therefore the measure of abatement, we may suppose, was regulated by the degree of failure in these respective products of the land. Now, it is known that wheat is a hardy plant, and may be depended on with more security, as yielding an average crop oftener than most others; but the olive tree, and indeed all other fruit trees, are, with respect to their produce, much more precarious and uncertain. This may afford a just ground for the difference of abatement in the two debtors, or tenants.”

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We do not immediately recollect to have seen any such exposition of the parable before. There is certainly much ingenuity in it, and at all events Mr. Hewlett has provided against any rude rejection of his solution.

“The reader,” says he, “will be disposed to admit the assumption of a few probable facts on the present occasion, when he considers the extreme difficulty of interpreting this parable on any other grounds.”

On Luke xxi. 33, we have some very animated and just remarks on the expression “my words shall not pass away,” which, from the reference at the end, we conclude to be Mr. Hewlett’s own. We were extremely pleased with them. They are very just and pertinent. Equally good and equally interesting are the remarks on the period of life allotted to Christ’s ministry, Luke viii. 57, and which bear the same reference.

We were much pleased to note the sources to which Mr. Hewlett had recourse for his notes on the proem of St. John’s Gospel. This is a part of Scripture which requires the defence and support of the ablest scholars, so sadly has it been perverted by Socinian and Unitarian commentators.

We were rather surprised to see no reference to Bishop Horsley’s Sermon on the testimony of the blood and water, John xix. 34 *. It would have accorded much with the reference to Dr. Willan, who appears to have been one of those who think more was meant in the efflux of blood and water from the side of Jesus, than a mere pathological fact. In general, Bishop Horsley’s Sermons are frequently cited.

To the Epistle to the Romans the learned author has thought fit to prefix certain preliminary observations, to the number of sixteen, as “a clue to the right understanding of St. Paul’s Epistles.” We confess we were much pleased with the tenor of these very useful remarks, and could have wished that our limits would have admitted of their being transcribed. It is astonishing how much the divisions among Christians are entirely owing to a mistaken apprehension of the drift and purport of St. Paul’s reasoning on the doctrine of faith and works, and even of the terms he uses. Mr. H. very candidly leaves the application of these rules to the reader’s own judgment.

* We have not altered our remark, as it occurred in the regular course of our examination of Mr. H.’s laborious work. We are now bound to add, that Bishop Horsley’s comment on the passage is to be found at length in a note on 1 John v. 6.

Though it would not be fair upon Mr. Hewlett to represent him in the light of a controversialist, for he, as much as possible, avoids all decision of points much litigated, yet it is not improper to observe, that the tenor of the notes in general on St. Paul's Epistles is *Anti-Calvinistic*; in which much good temper as well as good reason is displayed. Of course great use is made of Bishop Tomline's celebrated Refutation of Calvinism*.

We were rather sorry to see the remark of Archbishop Newcome on Galatians iii. 16, introduced in the notes. His suspicion as to the latter clause of the verse is not easily to be supported. It is a very important text. It remains unimpeached even in Greisbach's edition. It has the appearance of a comment we admit, but may well have been inserted by the Apostle parenthetically, as printed in some versions. We cannot avoid giving our full assent to the reasoning of Doddridge on the passage as authentic, which Mr. Hewlett with great propriety has inserted, and which agrees in all points with the sense put upon the passage by other commentators.

On Hebrews ix. 15, Mr. H. has some very sensible remarks on the term *διαθήκη*, which, he thinks, has very injudiciously been rendered testament, instead of covenant, in some important passages. A very excellent note occurs also on the death of Christ in the same chapter, v. 15. If it were not too long to transcribe, we should gladly insert it in our Review. We lament again, as before, that the author has not availed himself of Dr. Magee's excellent work on Atonement. His very short note on v. 28 of the same chapter, and the signification of the terms *αναφέρω* and *ἵνα*, remind us of this strongly. The note is undoubtedly good, but we wish it contained a reference to the work above, where the force of both those terms is so copiously discussed.

Mr. Hewlett has a very long note on 1 John v. 7, which we have examined with great care. It is exactly consonant to the judgment we might expect from a true biblical critic. The text certainly is involved in difficulties, and all *existing* evidence preponderates against it. We know not what is lost, and when the question, as a controversial one, rests upon this one point, whether it has been omitted in some copies, or interpolated in others, the evidence actually produceable must turn the balance. Mr. H. refers to the very best and ablest treatises on the subject, and concludes his note, as we could have wished it to be concluded, with a strong assurance, that the doctrine will stand without the

* We were much pleased with the author's comments to this effect on Ephesians ii. 9, Titus iii. 5, &c. &c.

aid of this one text. Here also his references are unexceptionable, and undoubtedly decisive of this part of the question,—viz. *Knowles's View of Christianity during the first four Centuries*; *Dr. Randolph's Praelectiones Theologicae*; *Bishop Bull's Works*, and *Bishop Horsley's Tracts* in controversy with *Dr. Priestley*. We could have added more, but perhaps Mr. Hewlett's own short and choice catalogue is as good as can be.

The general tenor of the notes on the Book of Revelation will be understood by every biblical scholar, when we say, that the authors most generally cited are Sir Isaac and Bishop Newton, Lowman, and Doddridge.

Thus have we followed Mr. Hewlett regularly through his three large and magnificent volumes; we must not, however, omit to add, that three indexes are subjoined, of great importance.

“ 1. A Chronological Index to the Holy Bible.

“ 2. An Index to the Subjects in the Bible: comprising the different Heads of Laws and Ceremonies; Doctrines and Duties; Virtues, Vices, and Crimes; History, Biography, and Prophecy.

“ 3. A general Index to the Notes and Introduction.”

Of the labours of the learned editor the reader will now be able to form some estimate and judgment. The trouble and fatigue of such an undertaking, even though there are failings in the execution, deserve both encouragement and reward. We have no hesitation in declaring our opinion that it contains much important information, and well deserves to be placed upon the shelves of those, who are commencing their biblical studies. The text throughout is the received text; the chronology the received chronology; the parallel passages and marginal readings are all preserved. We have spoken of the prolegomena and indexes, but it is fit that we should not conclude without noticing the several introductions to, and historical accounts of, the respective books of Scripture. These are all well written, and compiled with great care. We have given but few extracts, because, in fact, it is difficult, in a work of this nature, to fix upon those parts that peculiarly belong to the editor; and we must say, to Mr. Hewlett's credit, that he has been profuse in his acknowledgment of all borrowed aid. The result of his laborious and pious researches is represented with much honest warmth, and we doubt not but that the effect produced in the mind of the learned editor, will be in a great measure communicated also to the intelligent and Christian reader.

“ I know not,” says he, “ what degree of information, with respect to the removing of difficulties, or what degree of conviction, with respect to doctrines, the notes may be the means of conveying to others; but I hope it will at least be a pardonable instance of egotism

egotism when I say, that in writing them I have been more fully convinced than ever of the weakness and futility of every argument which deists, sceptics, and unbelievers have advanced against the truth of divine revelation; and that my mind has been more deeply impressed, if possible, with the wisdom, the moderation, and genuine liberality of our reformed Church; with the truth and soundness of its doctrines, the apostolical purity and devotion of its Liturgy, and the truly christian spirit which regulates its discipline and pervades its laws."

Were it possible for us, consistently with our prescribed limits, to give extracts from the notes that have afforded us most satisfaction, we have a long list to which we might have recourse, but we can but barely mention a few of them. The modern notions of light, as illustrated by Galvanic experiments, is ably considered, Genesis i. 3. The note on the Egyptian magicians, Exodus vii. is very instructive and curious, and on the sacrifice of the Lord's passover, chapter xii. There is an excellent note on *Nazarites*, Numbers vi. 2, and on the application of Moses to Hohad, Numbers x. On the worship of *Baal*, ch. xxv. On *witches* and *necromancers*, Deut. xviii. 11. On the miracle of the sun and moon standing still, Joshua x. 12. On the *quarries* of Gilgal, Judges iii. 19; and on *Jephthah's* vow, Judges xi. A well selected scholiast upon *Judges* xv. 4, 5, which, as a specimen of the learned author's explanatory and critical comments, we shall venture to transcribe; the fact being one which we have ourselves heard sceptics ridicule as altogether incredible. It relates to Samson's destruction of the Philistines' corn by foxes, with firebrands attached to them.

"Ver. 4. *And Samson went and caught three hundred foxes.*] It appears from various texts of Scripture, that these animals were very numerous in Judea; but under the name of שׁוּלִים, which we translate *foxes*, may be comprehended a species of gregarious animals called *thoes*, of which it is said two hundred have been seen together before the invention of fire-arms; and before dogs were trained to hunting, wild animals of every kind must have been much more numerous than they are at present. Sylla, we read, produced at the Roman games a hundred lions. Cæsar, on a similar occasion, exhibited four hundred, and Pompey nearly six hundred, beside a vast number of other animals. It is probable that the creatures called '*foxes*' were caught in nets; and we have no reason to suppose that Samson produced them on the same day, or that he did not devote a week or fortnight to the purpose. However, by a very trifling alteration of the text, that is, by writing *schoalim* for *schualim*, we may read *sheaves* instead of '*foxes*,' and the word שׁוּלִים may very well be interpreted '*end*,' as well as '*tail*.' If this slight alteration in the text be admitted, we may suppose that Samson set fire to three hundred sheaves of corn, laying them end

to end, with a view to spread the conflagration, and to render it as destructive as possible. However, after all," as Mr. H. continues, principally from Bryant, "there is reason to think that there was nothing new or uncommon in Samson's expedient by foxes; for we find that Ovid alludes to the practice, and mentions that foxes with fire-brands were every year exhibited at Rome, and killed in the Circus; for it was the custom in many places to sacrifice, by way of retaliation, every animal, whether goat or swine, which did particular injury to the fruits of the earth. In consequence of this, they introduced these foxes, which had been employed for that purpose with *fire-brands*.

"Cur igitur missæ vinctis ardentia tægis
Terga ferant vulpes, causa docenda mihi.

"He then mentions an instance of much injury done by a fox so accounted by fire.

"Qua fugit, incendit vestitos messibus agros,
Damnosis vires ignibus aura dabat.

"On this account the whole race, according to the poet, were condemned at the festival called *Cerealia* to be in their turns set on fire.

"Utque luat pœnas gens hæc, Cerealibus ardet,
Quoque modo segetes perdidit, ipsa perit.

FAST. lib. iv. 681. 707.

"It is alluded to proverbially more than once by Lycophron, and seems to have been well known in Greece. He makes Cassandra represent Ulysses as a man both of cunning and mischief, and styles him very properly *λαμπηρις*, 'a fox with a firebrand at his tail,' for wherever he went, mischief followed, v. 344. Suidas also takes notice of this custom when he speaks of a kind of beetle, which the Bœotians named *lipha*. They imagined that if to this they were to fasten some inflammable matter, it would be easy to set any thing on fire. He adds that this was sometimes practised with foxes."

There are some excellent notes on the mistakes that have occurred in regard to numbers, owing to an obvious transposition of the terms, or differences of reckoning and computation. On Baal-zebul, 2 Kings, i. 2, are some very learned remarks, and on the sign vouchsafed to Hezekiah, 2 Kings xx. 9.

We are happy in the opportunity of paying our tribute of approbation to the labour, the learning, and the ingenuity displayed in this extensive work. We cannot, however, refrain from repeating our wish, that certain notes, which we have already pointed out, and others of a similar tendency, had been totally omitted. In all controversial matters, candour is the very soul of argument,

argument, and a fair representation of the opinions of our adversaries is no less due to them as an act of justice, than to ourselves as a vindication of our confidence in the strength of our cause. But Mr. Hewlett appears in the character of an instructor, not of a controversialist; and to load the memory, or to weary the attention of those, who are probably to be taught the very first elements of theological learning, with the confusion of contradictory comments, is neither a wise nor a safe measure. Few of those who may purchase and read Mr. Hewlett's Bible have any power of distinguishing truth from error, or sound doctrine from the perversions of heresy. Those who, by their education or their attention to biblical studies, are enabled to form an opinion for themselves, will take up the volumes before us as a matter only of curiosity; their knowledge of all controverted and disputed points will have been derived from a higher source. As a minister of the Established Church, Mr. Hewlett will be supposed, by every reader of common sense, to give those explanations which are in conformity with the doctrines which that church professes; and we trust that our church stands in need neither of misrepresentation nor omission to shew that her interpretation is founded in justice and reason. If the reader, after having acquainted himself with these orthodox annotations, should be induced, either by curiosity or dissatisfaction, to resort to any other, he is at perfect liberty to follow his inclination; the field of dissent is amply supplied in every department. Thither we would direct his research; but we would not see a running commentary, selected and composed by a minister of the church for the use of the uninstructed in theological learning, disunited and confused by any annotations, of which either the church itself, or the editor, as a minister of that church, would materially disapprove. No good end can possibly be gained by their admission, and much doubt and distraction on the part of the reader will be saved by their absence.

ART. II. *Substance of the Speech of the Earl of Harrowby, &c.*

(Concluded from p. 246.)

IT will be proper to remind our readers, that in a former number, we endeavoured to shew, that compared with incumbents, curates are not that class of clergymen by whom "further support and maintenance" was most wanted; that, if they were,
their

their pecuniary condition will not be bettered by the new statute; and that if it should, other inconveniencies will be superinduced, more than compensating, both to themselves and to society at large, the benefits thereby to be obtained.

We now come to offer our observations on this important statute, considered in another view, as a bill against pluralities.

For, after all that has been said, we are strongly inclined to suspect, that the avowed object of this bill was not the point for the sake of which Lord Harrowby was most solicitous for success. It had another aim besides that which it pretends. The favourite result, we are persuaded, of the noble Earl's contemplation, is the removal by this bill of a very large number of pluralities. And thus, though it may not operate so decisively to better the condition of curates, who remain in that capacity, as it professes to do, yet what curate, it may be said, will be disposed to quarrel with his lordship for a breach of faith, if he find himself, unexpectedly, metamorphosed into the enviable character of an incumbent. Such, it is clear, will be the operation of this statute; and such therefore, we doubt not, was its design.

But we do not rest merely on our own surmises for this representation. We are in a great degree warranted in what we have said, by his lordship's own testimony.

"The more I have considered the subject," (says he,) the more firmly am I convinced, that some regulation, by which the extent of pluralities and of non-residence should either directly *or indirectly* be reduced, is essential to the existence of an established Church in this kingdom. The bill now before your lordships has therefore *this object in view*, as a necessary and highly desirable result of those provisions, by which a competent maintenance is to be secured to the officiating minister. It proposes to check a practice, by no means creditable to the Church, the practice of giving to persons who do not intend to reside, livings of small value, (hardly affording an income sufficient to procure the due discharge of their duties,) for the purpose of enabling the incumbent to apply to his own use whatever he may be able to reserve out of that income, after providing a curate at the lowest possible rate." P. 21.

We see then what is the indirect object of his lordship's regulations: and we have given the passage somewhat more at length than was necessary to establish the point, that an opportunity might be afforded to our readers, at the same time, of comparing lord H.'s views with those of another gentleman, who had paid a very anxious attention to this same subject.

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“ It is argued,” observes this writer, “ that, if two hundred and fifty pounds per annum is necessary and proper for the curate’s salary, in any parish in which the burden of duty is extremely small, it must be necessary in every parish; and therefore, the law would require, that no curate should be appointed without a salary of two hundred and fifty pounds per annum.”

This, it will be remembered, is precisely the way in which, under a different sum, lord H.’s act proceeds.

“ It is obvious,” (he goes on,) “ that the effects of such a regulation would be to compel the owner of small benefices to perform their duties themselves, to deprive them of the benefit and licence of non-residence altogether, and, *as to pluralities, to prevent their existence altogether as connected with small livings.*

“ This undoubtedly would be to introduce an alteration in the state of the Church property, *infinitely greater* than what *my proposal* aims at. But, to be consistent with myself, I must admit that I have no disposition to quarrel with the principle of this argument; and if such an alteration *could be accompanied with the improvement* in the Church property, which I have alluded to above, namely, that of raising the incomes of every living and benefice in the country to the amount of two hundred and fifty pounds at least? I certainly should think that it might be advisable to require, under such circumstances, that no incumbent, who is not resident, should appoint a curate with a smaller salary. A law to that effect, however, would oblige the incumbents on such smaller livings, either to reside themselves, or give up the whole advantage of their benefices.

“ But, while the state of ecclesiastical property remains as it is, and while the arguments for the necessity of pluralities, or at least in favour of them, arising from the insufficient provision of the clergy, continue to appear so plausible as they do at present, a law indispensably requiring, in all cases, so large a salary to curates, is evidently inapplicable.”

The writer whom we have here cited, it is plain, had contemplated the scheme of lord Harrowby’s statute, not, however, to adopt, but to reject it. He saw clearly, that, however desirable it might be in theory, it would in practice, (unless preceded by a very considerable improvement in the state of Church property, so that every benefice in the kingdom would be raised to the amount of two hundred and fifty pounds a year at the least) introduce, probably, greater evils than those which it was intended to remedy. Who then was this writer, whose notions we advert to as coinciding with our own, and as rejecting those of lord Harrowby?—No other than Mr. Perceval. The words are taken from his letter, (p. 28, 29,) addressed some years ago to the Rev. Dr. Mansel, Master of Trinity College, Cambridge, (now

(now Lord Bishop of Bristol,) on the subject of the (then) curate's bill.—Since L. H. lays so much stress, as he does, on the authority of Mr. Perceval, and pleads with their lordships of the upper house to receive the present measures, not as his own, but as coming before them under the sanction of that venerated name, it would have been satisfactory, if he had enabled us to clear up the obscurity and difficulty in which we seem to be involved.

But, not to rest on the authority of any man's name, *pro* or *con*, let us now proceed to consider the act, in this its secondary character.

If we questioned the probability of any great results being produced by this act, in the furtherance of its *direct* and avowed end and purpose, "the further support and maintenance of curates," we are bound to own, that we are by no means inclined to deny, that in its tacit, *indirect object*, the statute is well calculated to produce a very considerable effect. At the period of the last returns, his Lordship informs us, (p. 15,) that the number of benefices with incomes not exceeding

	£						
	50	per ann. was	-	-	-	-	1054
Between	50 and 100		-	-	-	-	1720
	100 and 150		-	-	-	-	1223
							<hr/>
							3997
							<hr/>

We take it for granted, that a great part of the above are discharged from first-fruits and tenths: and therefore we will take no account of that article of expence. But, even without this charge, who, we would ask, will now venture to accept, by dispensation, (that is as a plurality,) any of these 3997 livings? Let him but consider what the cost of a dispensation is, (if we are not misinformed, upwards of 100*l.* exclusively of journeys, &c;) what the expences are of taking possession; the expences of repairs, rates, taxes, &c.; the difficulties which he may have to encounter, for the recovery of dilapidations; and though last, not least, let him consider the curate's salary under the present statute; which, it will be remembered, beginning at a *minimum* of 80*l.* ascends to 150*l.*;—let a man but consider these particulars, and we apprehend the patron will in vain solicit his friend to accept the well-intended boon. "No," he will say, when he comes to the last item in the account, the curate, "let him take all: few are so fond of trouble, hazard, responsibility, as to court them for their own sakes." We verily believe, that not fewer than between three and four thousand livings will now be liable to fall into those hands as incumbents, in which, but for

the present statute, they might have been holden as curacies. Perhaps the friends of this measure will be well pleased with this large concession with respect to the efficiency of their machinery. But, let them restrain the triumph till we have been suffered to penetrate a little deeper.

To pluralities as such, and in the abstract, we do not profess ourselves to be friends. But, whether in the past circumstances of the Church of England they have been, and in the present they still are expedient and necessary, is a widely different question, and we have no hesitation whatever as to the answer which should be returned; in which we are glad to find that we have the concurrence of lord H. At the same time, we are willing to accede to his opinion, that an extension has been given to them, far beyond what could ever have been in the view of the legislature, (p. 20;) far beyond what is either necessary or expedient. Well then: do we think that this statute will afford a remedy to the evils the existence of which we acknowledge? By no means. Through some unfortunate mischance, the machine plays indeed; but then, it does the wrong work. As a statute against pluralities, *it takes away only those which it ought to leave, and leaves those which it ought to take away.*

Pluralities originated long before the reformation, in the lamentable usurpation of Church property by the Monks, through the sacrilegious and pestilent device of appropriations; whereby, obtaining to themselves the glebe lands and tithes, they left to their vicar, or other officiating minister, at times, only a dead pecuniary stipend; in other cases, the small tithes, oblations, &c. At the dissolution of the monasteries, under Henry VIII, the glorious opportunity was corruptly thrown away, for restoring to the impoverished Churches, what by every argument of law, human and divine, was theirs; and the only change then introduced, was, that the poverty of the clergy was not diminished, but, by circumstances essentially interwoven in the reformation itself, increased to a very considerable degree. To the great scandal of all good men, and the just reproach of the Protestant reformation, and to the incalculable spiritual loss of the community, a great share of this poverty yet remains to be done away.

This then was the first grand *cause* of pluralities. And, accordingly, from this *cause* was deduced the main and best argument, (we do not say the only one,) by which they have been defended, from the time of the reformation, (and antecedently,) even to the present moment; namely, *the necessity of the case*; the utter inadequency of a multitude of benefices to the decent, competent maintenance of an incumbent and his family, to hold constant residence, maintain hospitality, relieve the poor, &c.

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All this is so well known, that we need not stop to prove it. It may be sufficient to remark, that the very author of "Pluralities Indefensible," belies his title when speaking of small benefices, and allows them to be both convenient and necessary. "I grant it to be convenient, and even necessary to the Church, whilst in this condition, that two of these should be held together, and for the reason given by the Defender, because one of them will not afford a subsistence." (P. 203.)

Yet, while pluralities in large livings are left, comparatively undisturbed by lord Harrowby, (at least so far undisturbed that no one of them will ever be done away, or prevented by this act,) all those pluralities, which have hitherto by all men been accounted expedient and necessary, it is the covert aim and secret purpose of the present statute to destroy: a proceeding in which there does seem something so novel and extraordinary, that we are tempted to conjecture, that among the promised schemes of reform which lord H. retains in reserve in his bureau, one must needs be a bill direct or *indirect*, for the removal of the other, and much more questionable species of pluralities: which therefore, we can already paint him in our imaginations gravely introducing to the upper house, with some such plea as this.

"As, your lordships have already honoured me with your consent to the removal of those pluralities, which, as I can prove by a large induction of testimonies, every one, till we discovered the contrary, has thought to be highly expedient and necessary; I would therefore venture to hope, that you cannot hesitate to grant me your support in the necessary completion of our work: particularly where reason, and the judgment of wise and thinking friends of the Church, both of our own and of past times, are, we shall find, much less powerfully combined in array against us."

If this is to be the plan of operations, his lordship, we will own, exhibits natural gifts for making a reformer of no common stamp. He will fairly have "snatched a grace beyond the reach of art." But, however this may be, it already sufficiently appears, that it was not without reason we said, that as a provision for the removal of pluralities, the present statute takes away only those which it ought to leave, and leaves those which it ought to take away.

We return therefore to what we stated before, that between three and four thousand persons are now put in a capacity of finding themselves at once in the character of incumbents, who might otherwise have been curates. A fact of no trifling importance; but the nature and tendency of which requires indeed to be carefully considered.

A word deserves to be said on the operation of these measures, as they relate to patrons. It is plain, that henceforward,

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the value of small livings to them must be exceedingly impaired. But it is not on account of any considerations of property or of patronage, that we now advert to this circumstance; though if we did, it is not so clear where would be the blame. But, our object throughout, is to prefer the investigation of the character of the statute as a religious measure, and in connexion with its effects spiritually. It ought to be known, then, that the operation of Queen Anne's bounty, the salutary influence of which we cannot too highly appreciate, has been, from the beginning, exceedingly aided and accelerated by patrons of small livings bestowing thereon one or more benefactions of 200*l.* whereby they procured from the governors of the bounty, the like number of grants of 200*l.* and latterly, since the generous aid afforded by parliament, of 300*l.* But, how can it be expected, that the patrons will now come forward, in favour of property so impaired in value, rendered of so contingent a nature, so almost entirely taken out of their own hands; as small livings are, by the present statute? Here then, incidentally, is occasioned a considerable loss to the community. In the words of an antient historian,

“ Alas! the clergy are now so impoverished, that the patrons are defrauded of their right of presenting, and of their intention in endowing; and they may well be discouraged from founding any new Churches, or making any settlement upon them.” (Matth. Paris, p. 535.)

But the effects are much more momentous which we contemplate, as the statute will affect the character of the clergy, and the efficiency of their spiritual ministrations.

It is an unhappy circumstance, that the livings of smallest value are usually the most populous, and consequently, the most important charges, spiritually considered. A great part therefore of the needy benefices, between three and four thousand in number, of which we were lately speaking, will be found, we apprehend, to be of that populous character. In the present (or what we are now compelled to call the *late*) state of things, it has been very customary, for clergymen possessing a living of small, or moderate value in the country, to accept one of still smaller in some city or town, and there to fix their abode; partly for the comfort of society, partly for the purpose of educating their children, and partly because the situation, in an ecclesiastical view, is greatly the more important of the two. This arrangement, we are persuaded, in its spiritual effects, has been attended with exceeding benefit. The observation of such of our readers as are accustomed to give any thought to these inquiries, will, we doubt not, immediately supply them with numerous

merous instances of the cases to which we now refer; where clergymen of tolerably comfortable circumstances, with their families around them, men of mature age, and of established experience in their profession, are residing in but very meanly endowed benefices in cities and towns, and there discharging the very numerous and laborious duties which fall upon them as men, as citizens, and as clergymen, to the incalculable advantage of the community. Their curate's labours, meanwhile, fulfil, adequately enough, the fewer, and less arduous duties of a peaceful, and thinly inhabited country parish: and thus, in that probationary character, they too are laying in those stores of knowledge and experience, which will redound, in after life, in the very highest degree, to their own comfort, respectability, and usefulness. In truth, *they* know little of the nature of the clerical profession in England, who do not ascribe a very large share of the uses which it renders to society, to the felicity of so many of its body, of all ranks, even to the highest, having been trained and exercised in the antecedent condition of curates. The encouragement then given, even under the old arrangement, to induce clergymen of riper years, and established characters, and of respectability in other particulars, to accept of benefices in cities and towns, all was but too little. But now, by lord H.'s exertions, it is still further, and lamentably impaired. It was his object to impair it. The consequence therefore which will follow is this: the curate and incumbent whom we have above described, will have to change places. The latter finds that he shall be a richer man with one living than with two; and though unwillingly, he resigns the benefits which he had anticipated for himself and others from a more enlarged sphere of duty, and he makes way for his youthful successor: a transfer and change which will generally be, to both parties, and especially to the interests of the community at large, highly injurious. We shall say nothing more of the incumbent, but leave him, with our best wishes, in his country parsonage. His labours there will not be without their blessing and reward.

But the situation of the new incumbent, and the effects likely to ensue, in the way of loss and damage to the community, by the transfer of which we are speaking, must not be passed by, without being recommended to the consideration of our readers, by the aid of one or two observations.

We take it for granted, as an indisputable fact, that a very large portion of the number of livings (3997) above specified; and very many of which, it will be remembered are, spiritually considered, the most important cures in the kingdom, will now (by the intended operation of the new statute,) be held single-handed;

handed; and will probably, very many of them, fall to persons on their very first admission into holy orders.

Had any of these gentlemen been a curate, a curate even where he is now incumbent, he would have found himself in those circumstances described in our preceding number, as largely appertaining to the comfortable and respected situation of curates, as existing under the old system in this country; with a clear stipend, though small, with no charges of hospitality, with very great consideration paid to his supposed circumstances, and with no heavy imposts of repair, taxes, &c. &c. But now, every feature of that picture he will experience to his exceeding cost, is lamentably reversed. Besides, being now an incumbent, with a house at command, and liable to none of the uncertainties of the uncertain and changeful condition of a curate, nay being, it is likely, permanently settled for life, his next thought is matrimony. If he marries a fortune, so far it is well. But if not, in a situation which especially requires independence, comfort, and freedom from worldly cares, he will soon find himself more and more oppressed by inevitable poverty, and will become an infinitely more dependent man, than the very poorest artisan or day-labourer of all his charge.

His poverty, his inexperience, all the manifold difficulties in which he now stands, have a most injurious effect on his religious ministrations. We will not dwell on this painful picture: but we are persuaded, no mind, however experienced in moral calculations, can estimate the spiritual *loss* which will be sustained, and the spiritual *injury* which will be superinduced, by the simple operation of that transfer of individuals of the same profession, and of that investment of mean benefices in cities and towns into single hands, which lord H.'s statute has an immediate tendency very largely to produce.

A very useful and intelligent writer, and excellent man, whom we have had occasion already to quote, in the present article, will supply us with some pertinent and important observations, in illustration of this part of our subject. He is speaking of the evils consequent upon an inadequate maintenance of the clergy in cities and towns, as they have been in fact experienced, at a very calamitous æra of the history of this country.

“ Thirdly. (This poverty) is very prejudicial both to Church and State, in that it conduces to the nourishing of heresy and schism in the one, and sedition and rebellion in the other, as we have sufficiently found by woeful experience in the late reign of King Charles the First. Had there then been such an established competent maintenance for ministers in all the cities and larger towns of this realm, as was endeavoured by this decree to have been settled for
them

them in Norwich, this would have given encouragement to such sufficient labourers to have placed their pains there, as would have been able to have fixed and preserved them in the true principles of stedfastness to the Church, and of loyalty to the King that reigned over them; but for want of such, these places being in a manner deserted to the adversaries of both, false teachers took the advantage hereof to creep in, and settle themselves in them, and the poor stipendiaries, who were there maintained by voluntary contributions, not being sufficient to oppose those wolves, who broke in upon their flocks, or not daring to do it, for fear of displeasing their people, and losing that little maintenance they had by their good pleasure; and some of them, to gain the favour of the factious, by a vile compliance, concurring with them, the seeds of heresy, schism, sedition, and rebellion, which those enemies of truth and peace sowed in those places, grew so fast, that they soon overspread the whole land, and involved both Church and State in that devastation, ruin, and confusion, which after followed. And we have still reason to fear the same effect may again ensue, as long as there is the same cause still remaining to produce it.—And if here they so far prevail as to make a majority, (as there is continual danger that some time or other they will,) then they will be able to send such members only to parliament, as shall favour their principles and designs; and what else can we expect from hence, but to be again overwhelmed with the same calamity of ruin and confusion, as soon as it shall be forgot what we have suffered by the last; and that it is not yet forgot seems to be the chief cause that has hitherto preserved us from it? The best means to prevent this mischief will be to furnish all the cities and parliament towns of this kingdom with such learned and worthy ministers, as may be able to adorn their profession, and with a full sufficiency discharge all the duties of it.” (Prideaux's Ecclesiastical Tracts, p. 358.)

The object of this learned writer is to shew, that personal tithes are still due by the law of the land, and that there is a necessity of again restoring them, or of settling something else in their stead, for the maintenance of the clergy in the cities and larger towns of this kingdom. In describing the advantages which would result from the measures proposed in this treatise, he remarks, in a strain of observation but too applicable to the circumstances of the present day.

“ Secondly. It would very much conduce to the reformatory of the nation. For how much the cities and larger towns influence the rest of the kingdom is well known; and therefore were religion, virtue, and sobriety made to flourish in them, it would certainly be the readiest way to make it so every where else. And what readier course can be taken to bring this to pass, than by placing in all those cities and towns such ministers as are the best able to effect it? And this would soon be done, were there such settle-

settlements made in those places as would be encouragements suitable for them.

“ Thirdly. It would be the readiest way to improve the whole body of the clergy in learning, piety, and sober living. For were the learnedest and worthiest of the clergy settled in the cities and the larger towns of the kingdom, they would be there as burning and shining lights placed on the top of an hill, from whence they would transmit their influence to all the vallies beneath, and all the rest of their brethren would be guided and enlightened by the benefit hereof. For the cities and larger towns of the realm are the places where the clergy of all the neighbourhood round, as well as the laity, make their chiefest resort, and according as they find the notions and practises of ministers in those places, they do most commonly frame their own. We have found that ill men settled in those places have hereby had an influence over their brethren in the neighbourhood to corrupt them in their principles, and misguide them in their practices, and therefore were it so ordered that good men were always placed in them, why might we not expect they would have as strong an influence on the other hand to guide them aright, and reform them ?

“ Fourthly. It would lay a foundation for the likeliest method to reform the city of London, which is the great foundation of corruption, from whence hath flown all that deluge of vice and iniquity, which does at present, in so large and lamentable a manner, overflow this land. For, most of it there has its rise from the out-parishes, where the people have scarce any benefit either from magistrate or minister: the ministers too few for the fiftieth part of the inhabitants. For some of those parishes are so large, that should all the inhabitants come to the parish church, there would not be room for them there in their turns above once in a year: from whence it comes to pass, that abundance of people living in those parishes are as much strangers to religion, and all the power and influence thereof, as any of the heathens, either in the East or the West Indies, and need as much the care of the Society *de propagando Evangelio* to convert them, as any of those.” (Ibid. p. 368.)

“ But we have higher authority, in reference to the evils which we are now adverting to, than that of any private individual. More than once has the united wisdom of the legislature borne its testimony in relation thereto, to the following effect :

“ Forasmuch as the settled provision for ministers in most cities and towns corporate within this realm, is not sufficient for the maintenance of able ministers fit for such places, whereby mean and stipendiary preachers are entertained to serve the cures there; who wholly depending for their maintenance upon the good will and liking of their auditors, have been and are hereby under temptation of too much complying, and suiting their doctrine and teaching to the humour rather than the good of their auditors, which

which hath been a great occasion of faction and schism, and of the contempt of the ministry; the lords and commons in parliament assembled, deeply sensible of the ill consequence thereof, and firmly desiring able ministers in such places, and a competent settled maintenance for them, &c." 17 Car. II. chap. 3. See also 2 and 3 Anne, chap. 11.

Certain it is, that in all times this evil of the poverty and dependence of the clergy must produce its harvest of mischief; even though we may not be able beforehand to appropriate to every age the peculiar specific character which those evils will assume. Often they will be heresy and schism, faction and rebellion. At other times they may thus be described.

"So many were the hardships put upon the vicars, that they were forced upon very necessitous ways of shifting for a livelihood, by turning chantry priests and saying masses for the souls of the dead: or by turning farmers, and taking" (or *making*) "hard bargains: or by being stewards to the lay lords, and keeping their courts, and collecting their rents, and doing other service*."

It is the duty of all, of statesmen especially, to profit by these lessons of history.

We shall have satisfied ourselves in throwing out "materials for thinking," on this part of the division of our subject now before us, when we have made one more quotation, the object of which is to shew, that there is, probably ready at hand, a class of individuals, who, if only one impediment can be removed, will be prompt enough to come forward to supply, from time to time, in the capacity of incumbents, the demand for large towns with needy benefices, which lord H.'s statute will occasion.

"It very frequently happens, (says a writer of more zeal than discretion,) "that when a young man is piously disposed, and earnestly wishes to get into the Church, the poverty of his parents cannot afford him a university education: he devotes himself to his studies, and makes progress in the common branches of learning; he applies for orders, and brings testimonials of his sound faith and exemplary moral conduct: but he is rejected, as not being Bachelor or Master of Arts. And to this defect, he perhaps lies under the suspicion of methodism, or being tainted with Calvinistic principles, in proof of which he is known to attend those who are miscalled evangelical preachers: or, he is an enthusiast, has been heard to talk of inward feelings, and of the love of God shed abroad in the heart: or, he is singular, precise, and

* Kennett's Case of Improvements, p. 60.

righteous overmuch; to crown all, he depreciates good works, and is held up as an enemy both to Church and State*."

It cannot be but that the abundance of calamities and disreputable circumstances, connected with the clergy, which it is the tendency of the new system thus to produce, will have, besides their baneful influence on the public at large, a peculiarly malignant effect on the clerical profession itself, its condition, respectability, habits, and character. The clergy, if there be no bill in reserve to affect the higher classes of pluralists, will henceforward consist much more extensively than they have hitherto done in this kingdom, of two distinct, separate classes, one rich and the other abjectly poor. The evils hence arising will be very great: but it is impossible to speak of all that is bad in the tendencies of this statute. To advert therefore merely to the inferior class, and to the influence which their condition will produce on the body in general. Their spiritual and moral character, which now stands, we believe, at a much higher state than ever it did, in our own, or perhaps in any other country, since the times of the Apostles, and their spiritual services to the country, will keep pace together in decay and degradation. Old times will be brought back again. All that has been gained within the last hundred years is to be thrown away. The clergy will be taken very generally from the lower orders of the people: and they will bring the low vices and low habits of low life along with them. We shall again have such men and such preachers as we had when Echard wrote his "*Causes of the Contempt of the Clergy.*" Dean Prideaux, to whom we have so often referred, who was himself a reformer, and an enemy to pluralities, but to that description of them which lord H. leaves untouched, says,

"I have heard it frequently observed of both universities, and at one of them I had sufficient experience for many years together to know it to be true, that those who are entered servitors, are of the least learning, and the worst manners of any in their time, and also the most difficult to be made study, or to be kept in any tolerable good order all the while they are there."

We shall now once again have abundance of such servitors as the universities abounded with *then*; or rather, the Bishop must now be compelled to admit into orders, those who have never been at the university at all; who, while some of them

* "*Remarks on a Charge delivered by the Right Rev. the Lord Bishop of Lincoln, by an old Member of Parliament, p. 88. The author was the late Sir Richard Hill.*"

may be of the character above described by Sir Richard Hill, (in which case it may well be doubted, what gain they will bring in charity, or truth, or peace to the Church) will be, as we have had some opportunities of observing, much more generally liable, in substance, to the imputations contained in the words of Prideaux, than those who have been educated at either of the two universities. These then will be the consequences if this statute operate to the abolition of pluralities in the way intended by its author. But, to turn to the contemplation of this measure, yet in another view. Have we said that its operation, as a bill against pluralities is such, that, in that respect, it leaves those which it ought to take away, and takes away those which it ought to leave. Yet now we are in duty bound to declare, that the latter half of this alternative must be very greatly qualified; and that, while it will indeed operate to the removal of pluralities in the manner which we have described, and, in that respect, to all those evil consequences which we have enumerated, the truth is, we do not believe that it will diminish pluralities in the gross at all, but, will tend very greatly to augment their number; and that too of a much worse description than now they are: for they will henceforth be (if it be in the power of an act of parliament to make them such,) pluralities with *single* duty instead of *double*. We request our readers to observe, whether the consequences here asserted, be not inevitable.

First, this statute, while it reaps pluralities with one hand, sows them lavishly with the other: while it excludes them from the Church at one door, it opens another, and a much wider and easier, for their admission.

Two livings at present, it is well known, may be holden together, by dispensation obtained from the Archbishop of Canterbury, confirmed by the great seal, at any distance from one-another not exceeding forty-five measured miles. They may be holden too of any value, which, according to the calculations of the possessor, they promise to discharge the expences of taking and keeping possession, the curate's salary, &c. The pluralist also is in popular estimation presumed not to be a very needy man. Feeling within his own breast, as it is impossible but he should feel, the charge, pain, and responsibility of holding a preferment at which he does not himself reside, nor do the duty, he is anxious that his place should be as well supplied as may be, by the services of his substitute. He is desirous, therefore, if the second living can in any way afford it, that there should be double duty. Even the more on account of his own absence, all men's expectations naturally look to this, as a thing decent and reasonable. The parishioners expect, and often

often require it: the Bishop does the same, and that the curate should reside in the parsonage house. The curate does so likewise: he knows it to be fitting, and he has no temptation to the contrary. This is the old state of things with regard to pluralities in this kingdom: therein, abating the first evil of their existence at all, every thing is so tempered and modified, that, to borrow the expression of Mr. Burke, they lose more than "half their evil, by losing all their grossness."

But now let our readers inspect the provisions of the new statute; and look at the *nature* (aye, and the *number* too,) of lord Harrowby's pluralities. In the new state of things, brought in under the solemn and sacred name of reform, we see hardly any thing but difficulties thrown in the way of the discharge of duty, and temptations to the neglect and violation of it; a multitude of petty secular calculations introduced, every way contrary to the pure spirit of a simple contemplation of the subject in its religious bearings; and the greatest obstacles occasioned to the hope and practicability of any solid, future, substantial reform.

The clause which we regard as the principal parent of all these evils, shall be inserted below*.

To make our argument intelligible, let us suppose a living to become vacant, not exceeding 150*l.* per ann. in value. We

* "Ninth. Provided always, that in every case when the Bishop or ordinary shall find it necessary or expedient, for the obtaining any proper performance of duties ecclesiastical, to licence the incumbent or perpetual curate of any parish or place, to serve as curate of any adjoining or other parish or place, it shall be lawful for such Bishop or ordinary to appoint for such incumbent or perpetual curate, so licensed, a salary less by a sum not exceeding thirty pounds per annum than the salary which in the several cases herein before mentioned, the Bishop or ordinary is respectively required by this act to appoint; and in every case where the Bishop or ordinary shall find it necessary or expedient as aforesaid to license one and the same person to serve as curate for two adjoining or other parishes or places, it shall be lawful for such Bishop or ordinary, to direct them during such time as such curate shall serve such two churches or chapels, the salary to be received by him for serving each of the said churches or chapels, shall be less by a sum not exceeding thirty pounds per annum than the salary which in the several cases herein before mentioned, the Bishop or ordinary is required by this statute to appoint, provided always that no such salary shall in any case be less than fifty pounds per annum, or than the whole value of the said benefice, donative, perpetual curacy, or parochial chapelry."

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have already seen that the number of those still existing in England, is, by the last return, not fewer than 3997. The patron wishing to render some little service to a clergyman residing on a small preferment, at a distance of thirty miles perhaps from the living now vacant, makes him the offer. Under the old system, in a multitude of cases, the intended favour would have been immediately and thankfully accepted: and the contingent advantages might be such to the curate, as to enable the incumbent, according to his obligation and wishes, to stipulate for double duty. But now advert to the new system. The offer is made, we will suppose, and received with all due acknowledgements: but then, fifty things are to be previously ascertained, if possible, before the intended obligation can be frankly and without many secret misgivings, accepted. First, the intended presentee must make out how the parish stands reported, in regard to numbers, in the last preceding returns to parliament of the population. Here he finds the number of souls exceeds 300. Well! Here one point is certain. The curate's salary must be 100*l.* per ann. and this being so, another point seems to follow, the living is not such as he can in prudence accept. Dilapidations, rates, taxes, charges of dispensation, &c. &c. soon decide the question. But, in the midst of these calculations, it is suggested, "Perhaps the Bishop may not insist on double duty." Here arises a gleam of hope! But what a sorry hope! A hope however it is, and if this be so, why, now he can get half a curate for 70*l.* when under the old Act, he might have had a whole one for 75*l.* In this way, then, he will put 5*l.* into his pocket. It is true, his flock have only half the curate's services. But that, he says, is not his fault. These things must now be submitted to on all hands. "Defendit numerus." He would have been glad it might have been otherwise. But the legislature have taken the responsibility of that upon their own shoulders. But *will* the Bishop, then, *be* content with half duty? This is a delicate question, and, we presume, cannot well be asked: not at least, by the timorous, hesitating clerk; but perhaps his patron may have more courage. If such a question be proposed, in what a predicament then is the Bishop placed? He knows this clergyman; he knows his deserts; he knows his necessities; and would rejoice at the opportunity of promoting in any reasonable way, their relief. But then, must that be done by his forgetting his duty, on the other hand, to the flock of Christ, of which he is appointed overseer? No. We will say at once, it is not possible; The question cannot be asked of the Bishop: and therefore, the perplexity returns. The enquiry now therefore takes this shape—"What has been the custom?" Has the parish, heretofore,

fore, had single or double duty?" If single, then, perhaps, he is emboldened to accept his patron's kindness. If double, he is compelled to decline it.

Now, what a sevenfold wall has the legislature here erected against that most useful and important exercise of the Bishop's authority, and that most conscientious, and far from uncommon exercise of an incumbent's duty, and affectionate love for the souls of his people, the restoration of double service to that parish, which has hitherto had only single!

"My Lord," the incumbent pleads, "it was for the benefit of my needy family, and of the accession of this 50*l.* a year, (the difference of stipend paid for single or double duty,) in addition to the other scanty profits, that I accepted this living from my patron, who intended me a service; and that I incurred the heavy risk, and expences which I have done, and which are yet far from being reimbursed to me: and indeed, my wants are great. I can assure your lordship, the benefice I would never have accepted, had I known at the time when it was offered, that so much would have been required."

The Bishop must be a rigorous man indeed, who shall not in any instance be overpowered by arguments like these.

Again: in connexion with this same view of the subject, it must not be forgotten, that it has been very usual for the governors of Queen Anne's bounty to look for from augmented cures, and, by the intervention of the Bishop, who is equally anxious for the same object, to obtain an increase in the duty to be performed, but under the present act, the difficulties of effecting this end must be greatly increased; and perhaps, patrons of small livings will often say, that they would rather be without the augmentation, than that it should be expected, under the terms of the new system, to bring any such consequence along with it.

But, to prosecute the course of the argument; a painful duty though it be, to track the steps of evils given birth to by a British legislature. We have now arrived at this point, that in many cases, the clergyman to whom the living had been first offered, finding that double duty has been customary, and will still be expected, declines the living. A plurality then is prevented, and so the indirect object of the act is obtained. The pain to the individual himself, and the disappointments of the patron, are interior concerns. They must be put up with; for without them the legislature could not gain its end. Besides, the patron has his remedy in a second choice: and so he now appoints as incumbent, the very same young man; perhaps, who might, but for what has passed, have served the living in the capacity of curate. What then will be the future progress
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of things in regard to him? He enters on his charge with alacrity and zeal, with all the cheerful, generous hopes of a youthful inexperienced mind. Still, he soon finds, "*ex quovis ligno non fit Mercurius.*" Some probation, some trial of his unfledged wings, in a situation to which his relation might have been less binding, less indissoluble, he sees would have tended greatly to his own comfort and respectability, and to the usefulness of his permanent ministrations. A false step, an indiscreet act, committed in the mature, solemn character of an incumbent, he will find, in the multitude of cases sacred and secular, pressing at once with united force upon him, is much easier committed, than its existence forgotten, and the evil consequences of it erased from each malicious memory. He finds too, that the removal or absence of a curate is practicable; but that any thing of this kind is impracticable for an incumbent. He learns to see that the situation of the former is one of no small liberty and independence, but the latter, he feels by experience, is greatly and increasingly the very reverse: and he discovers too, that, generally speaking, an advancement in the Church, by pure and professional means, would have been much more likely to have followed him had he remained a curate, and had he not unawares pledged himself to his present station. But further, whether he be young or old, he soon finds that a gross ecclesiastical income of 150*l.* per ann. with all the manifold charges to which an incumbent is liable, is totally inadequate to the bare decent maintenance of himself and his family. His necessities and distresses, and the practice of his neighbours, therefore, now invite his attention to the clause referred to above. There he finds a gleam of hope brighten upon him. Within a radius of nine miles, and a circumference of thirty, some curacy is now, or it is likely will soon be vacant. If he can but qualify himself to hold one of these, and the population be not less than that of his own parish, he can gain from it at least a stipend of 70*l.* per ann. and in the very smallest population of all, he can get 50*l.* per ann. both for single duty. But how then is he to qualify himself for this accession? why, by dropping half his own duty; and by falling in with a neighbour, who, for the same reasons, is, at this moment, bent upon the very same design. But will the Bishop permit this? It rests with him to give his licence to, or withhold it from this scheme. Alas! the Bishop's situation, under the present act, is one not the least to be felt for. His difficulties, his labours, his perplexities, his temptations, will be multiplied beyond all bounds. Take away from him all discretion, and then he may be content. He is made a

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machine indeed: but then a machine has no conscience, and cannot be troubled. But, if he is to have a discretion, pray let it be a frank and liberal one. Trust him, and he will prove trust worthy. Let not the highest rank of the noblest profession in the world, be followed on the part of the legislature, at every step, by a niggardly degrading distrust and suspicion. We maintain, however, that not all the vigilance of Argus, can prevent this act from doing abundance of evil. Therefore, to proceed with our representation. Under the system, as it has hitherto subsisted in this kingdom, where there is double duty, there are now almost always, at least for a considerable part of the year, two sermons, or a sermon and an equivalent lecture or exposition. But this second exercise, it must be well remembered, is voluntary. The Bishop cannot enforce it. Our incumbent, therefore, as the next step towards obtaining the desired accession to his scanty means, drops the sermon in the afternoon. This done, the attendance falls off. The Church empties: the expected curacy becomes vacant, and he is now qualified to apply for it. He can urge to the Bishop, that his own is but a small parish; the attendance very limited, especially in one half of the day, and no curate can be found for the vacancy which has occurred, all the incumbents of small livings, and all the curates within five miles, the statuteable distance, having their hands already full. No other way appears to the Bishop to secure the performance of ecclesiastical offices at all to this place, but to licence this incumbent to that curacy. The deed therefore is done. The incumbent gets the accession of which he stood in need. He is a pluralist to all intents and purposes, and without the cost of a dispensation; and with an exemption from many charges and anxieties to which under the old system of pluralities he would have been liable. His own Church will never have double duty by him: and the incumbent of the living, whose curacy he has obtained, has his heart set at ease; for he was full of fears that the Bishop might rid himself of the difficulty, by requiring him to supply the cure by the undivided labours of an assistant. Thus this money transaction at length is adjusted. And all that can be said is, that a loss and deprivation of ecclesiastical duties to the parishioners, a loss of peace of mind, and conscious rectitude and respectability of character to the incumbents, and not a little doubt and disquietude on the part of the Bishop, whether he may not have consented to a wrongful transaction, and the introduction of at least one, perhaps two pluralities, with half duty, where they were probably with full duty before, are the glorious gain effected by this statute, the author of which is convinced that some regulation, by which the extent of pluralities should either

directly

directly or indirectly be reduced, "is essential to the existence of an established church in this kingdom." P. 21.

But we have not yet pointed out the most effectual door which this statute opens to the deluging of the land with pluralities and non residence, and their multifarious train of concomitant evils. We have yet only observed upon the case of the *incumbent* of a small living or perpetual curacy taking to himself under this act, by licence from the Bishop, a stipendiary curacy. But, what is a new thing altogether, the curates also have now every temptation possible given them by this act, to do their best to assume the character of pluralists: and therefore, if ever there was or can be given, a bounty for the increase of pluralities and non-residence, it is offered by this statute.

Under the old system the temptation was very small indeed to induce a curate to lay himself out to seek for a second curacy. The Bishops who have required 75l. a year for double duty upon one curacy, have (we believe) been accustomed to enforce for two with single duty, 40l. a piece: the excess of stipend obtained by the charge of two parishes, amounting therefore only to 5l. per ann. But, what is the case under the regulations which are henceforth imperatively to prescribe to their conduct? The least double curacy now is to be 80l. the least single 50l. per ann. The greatest double curacy is 150l. the greatest single is 120l. The *single*, even of the former class, will put into the curate's pocket 100l. instead of 80l. two *single* of the latter will give him 240l. instead of 150l. Now, what a temptation is there here to induce the curate to seek after single duties, and to co-operate in promoting the existence of them to the best of his power? Invitations and opportunities to do so will not be far to seek: and all this evil work, (which, under the old system, to pluralists residing at any considerable distance from one of their livings, was, by that very distance, rendered less easy to be effected) is now made comparatively a commodious operation, as the whole is to be transacted in a corner, among friends and neighbours, partners in temptation, and associated, even in despite of themselves, by low views of self-interest, which must operate upon them in the very face of every call of public welfare and private duty. Thus we have shewn, that to the vast body of *pluralist incumbents* under which the Church already labours, and, if we may believe lord H. (only it must be remembered, this is the representation of a state physician, pleading for the adoption of his own remedy) totters almost to its fall, he has done his utmost to add a huge auxiliary corps of *pluralist curates*, pluralists therefore of the worst kind, being infallibly of that description of ministers whose pastorals labours are de-

voted to more than one parish. Henceforward, therefore, we are to behold a reticulation of pluralities, in meshes not exceeding five miles in lateral distance, spreading themselves and their baneful influence in every quarter of our land; and (which is no slight aggravation of the evil) doing this under the very pretence of removing that mischief, of which, in truth, they themselves are the most deadly species.

But we are yet very far from having mentioned all the fatal consequences in which the new kind of pluralities will surpass the old. In truth, they will bring along with them all the evils of *Unions*. As it has been heretofore, a parish might happen, if it was without a resident incumbent to-day, to have one to-morrow; and thus by its future gains, amends might be made for past losses; so that something of fairness and equality was preserved upon the whole. But in future it will be otherwise. These five-mile distant churches once united, whether in the character of two livings, of a living and a curacy, or of two curacies, will hardly ever be disjoined again; and one of the parishes will come to be the spot for residence, the other will never be resided in. Hence these evils will ensue; Cures under one man's charge, inordinately extended in length, (ten miles or more;) the loss of ecclesiastical offices and superintendence to both parishes; the utter ruin and downfall of the parsonage house of that parish which does not happen to have the resident officiating minister; all hope for ever lost to one parish of enjoying the blessings of a truly pastoral care; and the most effectual bar interposed against any future, solid, substantial amelioration and reform, in the ecclesiastical condition of almost one half of the benefices in the kingdom.

We will mention but one more evil which will result from this practice of screwing up the clergy to the extreme, and then quit the subject. A pluralist now having two livings of respectable value, does often keep a curate upon each of them. But from the unkindly temper of the present statute, and the prevalent nature of the discussions now afloat respecting the clerical profession, he finds himself put necessarily upon the defensive; and is led, almost in despite of himself, to resort to shifts and expedients. Now therefore, it will very often happen, that an incumbent of the description of which we are now speaking, will delay the engagement of a curate on that benefice where he resides, as long as he possibly can: and yet two clergymen would certainly discharge the duties of the parish more adequately than one. Thus, though he finds infirmities creeping on, and from that or other engagements, and his work is more than he can do well, he will say he cannot help it. Before he can *live well*, he must *live*: and on this account he hobbles on, as well

well as he can, deploring the necessity, but transferring the blame from his own shoulders to those of the legislature. This will be the case, in regard to the parish where he himself resides: and as to that where he is ordinarily not resident, it is plain that the opportunities which he might have enjoyed of paying a profitable attention to the spiritual concerns of that, by having a curate in each parish, will be very greatly curtailed. He cannot now stir from home. And here again, therefore, with too much justice, he will impute the spiritual loss and injury occasioned to the account of the legislature. In illustration of this subject, we shall not scruple to cite a canon, (17.) of a provincial council, holden at Oxford, A. D. 1222.

“ Ad instar patris evangelici plures operarios in vineam suam mittentis, ut quod unus non videret explere, sollicitudo profuerat plurimorum, præsentialiter diffinimus, ut in singulis parochialibus ecclesiis quarum parochia est diffusa, duo sint vel tres presbyteri, pensatis pariter magnitudine parochiæ et ecclesiæ facultate, ne forte (quod absit) ægrotante uno presbytero, vel alias debilitato, parochianis infirmantibus, aut divinis volentibus officiis interesse, officia debita subtrahantur, vel regentur ecclesiastica sacramenta.” Williams's Concil. vol. i. p. 588.

But we must hasten to a close. Upon the whole then, we regard this statute (originating, we doubt not, in the very best motives, and in a sincere and anxious concern for the public good,) as, in every way, a complete failure: and considered purely in its religious and spiritual operation, we regard it as one of the most pernicious acts which ever gained a place in the statute book. The mischief too which it occasions is gratuitous. The condition of curates, generally speaking, was far from deplorable; and it was in a train of progressive and not tardy improvement: and it is a mistake to suppose that any laborious and novel machinery was necessary to secure their better maintenance. What was wanting, as we have formerly stated, might have been easily gained by working with a due respect upon the model and precedent of former acts of the legislature; under the fostering care of which, and through the blessing of Divine Providence, the clerical profession in this kingdom has attained a degree of general respectability, distinction, and eminence in professional merit, which, we believe, has never been surpassed in our own or any country. To our minds, we confess it was no good omen, (before we particularly considered this measure,) to see it carried in opposition to the judgment of the great law authorities in the house of lords, and, as we understand, against almost the unanimous voice of the whole bench of Bishops. That opposition was to us a presumption that the innovations

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introduced by lord Harrowby would prove unwise, unnecessary, and pernicious. The examination thereof, which we have now given, we think, abundantly shows, that the presumption which we entertained, was not ill-founded. The part of our ecclesiastical polity, to which, on this occasion, lord H. has directed his attention, was not mature for reform. The evils of the poverty of the benefices to which his present scheme principally applies, *will* make themselves felt. *Ex nihilo nihil fit.* The machine may be strained till it shall break. Stop the mischief at one part, and while it is still retained in the system, it will soon be felt at another. And so it is on the present occasion. The evils produced are incomparably greater than those which are removed: and a repeal of this statute is the only adequate amends which can be made.

Still, let not lord H. be discouraged. We believe him to be a sincere, and, with certain allowances, we think him an enlightened friend to the religion of his country. He has great abilities, and much influence; and the Church has need of, and occasion for the exercise of both. Let him persevere in enforcing, by his recommendation, the annual grant of parliament, in aid of Queen Anne's bounty, where he has already so often shown himself a zealous and effectual friend: and further, let him lend his powerful aid to the removal of the obstacles to the enlargement and erecting of churches, and the subdivision of parishes. These are the greatest wants and imperfections of the English Church: and if these can but be removed, (we mean the poverty of its benefices, and the want of more and larger churches,) and if the increase of the great evil of single duty, or double parishes under one man's care, be carefully watched over and checked, then we have no fears for the stability of the Church, nor for its efficiency to discharge its part in promoting the internal peace of the country, and the temporal and spiritual welfare of the people.

ART. III. *The Wanderer, or Female Difficulties. By the Author of Evelina, Cecilia, and Camilla. In five Volumes.* Longman and Co. 1814.

WE can scarcely remember an instance, where the public expectation was excited in so high a degree, as by the promise of a new novel from the pen of their old favourite, Madame D'Arblay. Upon the authoress of *Evelina, Cecilia, and Camilla*, the curiosity of the literary world had made a large demand, and the character

character which she had so justly acquired, was deeply engaged in the event of this last performance. When it was remembered that the former productions of this celebrated Novellist had called down the admiration of such men as were Burke, Reynolds, and Johnson, a later effort of the same mind was waited for with all the respect which the memory of such great names could command, and with all the anxiety which that authoress, who had been the subject of such panegyric, could inspire. The interest was not a little heightened by the long silence, which the peculiar circumstances of her life had in some measure forced her to preserve, and from the persuasion, that while her successors in fame were exhausting their invention by a repetition of languid and fatiguing efforts, she was enriching her mind with all the stores of observation and reflection. Her long residence in a foreign country, it was conjectured, would have opened sources of information, of which her inventive powers were so well enabled to take a due advantage both in the portraiture of character, and the description of events.

Such were the expectations formed when this performance was first ushered into the world; and it was with much pleasure that we gave our earliest attention to those pages, from which so much satisfaction or disappointment would probably ensue. The tale is preceded by a long dedication to her worthy and respected father, Dr. Burney, the author of the celebrated *History of Music*, and the friend and associate of Dr. Johnson. This affectionate tribute of filial gratitude could scarcely have reached him before he breathed his last, and we feel ourselves happy in adding our testimony of respect to the memory of a man, who has enriched by his labours, and dignified by his exertions, a department of science, which, in a literary point of view, had been too long neglected; who has left a name, which if it were not sufficiently distinguished by his own merits, would be for ever recorded in the exertions of his children.

To those who might have supposed that M. D'Arblay would have entered into long discussions on the events of the day, or unfolded the political intrigues of the neighbouring country, a few very sensible and feeling observations in the preface are addressed, which clearly prove the impropriety of such allusions, and the ingratitude of such an exposure.

“ If therefore, then—when every tie, whether public or mental, was single, and every wish had one direction, I held political topics without my sphere, or beyond my skill; who shall wonder that now—united, alike by choice and by duty, to a member of a foreign nation, yet adhering, with primæval enthusiasm to the country of my birth, I should leave all discussions of national rights, and modes, or acts of government, to those whose wishes have no op-
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posing calls; whose duties are undivided; and whose opinions are unbiassed by individual bosom feelings, which were strongly impelled by dependant happiness, insidiously, unconsciously direct our views, colour our ideas, and entangle our partiality in our interests. Nevertheless, to avoid disserting upon these topics as matter of speculation, implies not an observance of silence to the events which they produce as matter of fact; on the contrary, to attempt to delineate, in whatever form, any picture of actual human life, without reference to the French Revolution, would be as little possible as to give an idea of the English Government without any reference to our own; for not more unavoidably is the last blended with the history of our nation, than the first with every intellectual survey of the present times. Anxious however—inexpressibly—to steer clear, alike, of all animadversions that to my adoptive country might seem ungrateful, or to the country of my birth unnatural; I have chosen, with respect to what in these volumes has any reference to the French Revolution, a period which, completely past, can excite no rival sentiments, nor awaken any party spirit; yet of which the stupendous iniquity and cruelty, though already historical, have left traces that handed down, even but traditionally, will be sought with curiosity, though reverted to with horror, from generation to generation.

“Every friend of humanity, of what soil or persuasion soever he may be, must rejoice that those days, though still so recent, are over; and truth and justice call upon me to declare, that during ten eventful years, from 1802 to 1812, that I resided in the capital of France, I was neither startled by any species of investigation, nor distressed through any difficulties of conduct. Perhaps unnoticed—certainly unannoyed—I passed my time either by my own small—but precious fire-side, or in select society; perfectly a stranger to all personal disturbance; save what sprang from the painful separation that absented me from you, my dear Father, from my loved family, and native friends and country.”

In the feelings of M. D'Arblay on this delicate point, we fully participate; but of the language in which they are expressed, we cannot so entirely approve. During her long residence in France, she appears to have forgotten the common elegancies of her native tongue; and, throughout her preface, to have indulged her impartiality between the rival nations, by adopting a phraseology which is neither French nor English, but uniting the bombast of the one with the awkwardness of the other. One important fact, however, which it records, must not be passed over in silence, as it too clearly displays the lamentable want of all religious feeling in the first societies of Paris. M. D'Arblay represents herself to have been much struck, on her return to this country, by the frequent discussion of religious topics in the first circles, with more familiarity, perhaps, than the awful nature of the subject would allow.

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"Nevertheless truth, and my own satisfaction, call upon me to mention, that in the circle to which, in Paris, I had the honour habitually to belong, piety, generally, in practice as well as in theory, held its just preeminence; though almost every other society, however brilliant, cultured, and unaffectedly good, of which occasionally I heard, or in which, incidentally mixed, commonly considered belief and bigotry as synonymous (Query *synonymous?*) terms."

It is our earnest hope, that the *liberality* of these illuminati may soon subside into a sober and rational belief in that religion, which is the ground work of all national, as well as individual, happiness and honour. Christianity is the very pillar and support of government; and when this fair column is once withdrawn, the fabric of civil polity will rapidly decay; and tyranny will erect its standard over the ruins of piety and liberty. The despotism of man can alone controul the passions of those who have shaken off the fear of God. We trust that the slumbering sparks of religious gratitude and feeling may be once more revived in a nation, delivered in so awful a manner by the almost immediate interposition of Providence from the chains of an infidel despot.

The time which M. D'Arblay has selected for the action of her tale, is the period during which the bloody Robespierre exercised his fiend-like tyranny over the lives and liberties of his countrymen. The history thus commences.

"During the dire reign of the terrific Robespierre, and in the dead of the night, braving the cold, the darkness, and the damps of December, some English passengers in a small vessel were preparing to glide silently from the coast of France, when a voice of keen distress resounded from the shore, imploring in the French language, pity and admission.

"The pilot quickened his arrangements for sailing, the passengers sought deeper concealment, but no answer was returned.

" 'O hear me!' cried the same voice, 'for the love of heaven, hear me!'

"The pilot gruffly swore, and repressing a young man, who was rising, peremptorily ordered every one to keep still, at the hazard of discovery and destruction.

" 'Oh listen to my prayers!' was called out by the same voice, with increased and even frightful energy; 'Oh leave me not to be massacred.'

" 'Who's to pay for your safety?' muttered the pilot. 'I will,' cried the person whom he had already rebuffed; 'I pledge myself for the cost and the consequence.'

" 'Be lured by no tricks,' said an elderly man in English; 'put off immediately, pilot.'

"The pilot was very ready to obey. The supplications from the

the land were now sharpened into cries of agony, and the young man, catching the pilot by the arm, said eagerly, ' 'Tis the voice of a woman! where can be the danger? take her in, pilot, at my demand and my charge!'

" 'Take her in at your peril, pilot!' rejoined the elderly man. Rage had elevated his voice; the petitioner heard it, and called—screamed rather, for mercy.

" 'Nay, since she is but a woman, and in distress, save her, pilot, in God's name,' said an old sea-officer. 'A woman, a child, and a fallen enemy, are three persons that every true Briton should scorn to misuse.'

"The sea-officer was looked upon as first in command; the young man therefore, no longer opposed, separated himself from a young lady, with whom he had been conversing; and, descending from the boat, gave his hand to the suppliant. There was just light enough to shew him a female in the most ordinary attire, who was taking a whispering leave of a male companion, yet more meanly equipped. With trembling eagerness she sprang into the vessel, and sunk, rather than sat, upon a place that was next to the pilot, ejaculating fervent thanks, first to heaven, and then to her assistant.

"The pilot now, in deep hoarse accents, enjoined that no one should speak or move, till they were safely out at sea."

After this introduction of the heroine to our notice, we never lose sight of her, even for a single chapter. She is conveyed in safety to England; before however she lands, she throws a mysterious *something* into the sea, with an exclamation of exultation and gratitude. Upon her arrival on the British shore, she casts off the disguise of patches and paint, which she had assumed, and professes herself an English woman. Destitute however and forlorn, she refuses to reveal either her name or her connections, or to give the slightest hint by which her history might be traced. By the entreaties of Miss Elinor Joddrel, a fellow passenger in the pilot boat, she is received into the family of her aunt, Mrs. Maple, in a character something between a companion and an upper servant. In this capacity she is treated with all the insolence of mean vulgarity, and tortured by the repeated attacks of idle curiosity. She still refuses to reveal either her name or her history; as, however, a letter is directed to her at the post office, under the initials L. S. she consents to receive the name of Ellis. During her stay with Mrs. Maple, new accomplishments are every day discovered, and she is at length commanded to take a part in some private theatricals, which were to be exhibited under the direction of the young ladies of the family. Her exertions as "Lady Townley" are attended with so much success, as to command the admiration of all, particularly of Lady Aurora Granville, and her brother, Lord Melbury,

Melbury, with the former of whom an intimate acquaintance is commenced, which, notwithstanding the jealous interference of the young ladies' relations, still continues. In the mean time, the charms of her behaviour captivate the heart of Albert Harleigh, the young man who first proposed her admission into the pilot boat. The brother of this gentleman was to have been married to Elinor Joddrel, on her return from France; but the match is broken off on the part of the young lady, who is a *philosophe* of the new school, and has formed a desperate attachment to Albert himself. From this circumstance, as might easily be supposed, arises half the distress and perplexity of the tale. A. Harleigh persecutes the *incognita* on one side with passionate vows, Elinor, on another, with suspicious jealousy, and all the old aunts, on a third, with contemptuous insolence. Elinor, in the madness of affection, reverses the usual order of things, and makes an offer to Harleigh; and, to render the business complete, entrusts herself and her secret to the management of her rival, who is her agent and confidante in the whole affair. Harleigh refuses Elinor, and the *incognita* as resolutely refuses Harleigh; and so concludes the first volume, in the perplexities of mutual disappointment.

The second volume opens with the flight of Elinor, no one knows whither. The wanderer, or, as she is called, Miss Ellis, quits the roof of Mrs. Maple, and is introduced at Brighton as a teacher upon the harp, under the protection of Miss Arbe, a lady of fashion, who is an acknowledged judge of the fine arts, and a grand patroness of all their professors. The character of this lady is well conceived, and drawn with great fidelity and spirit.

“ The present scheme for Ellis had another forcible consideration in its favour with Miss Arbe; a consideration not often accustomed to be treated with utter contempt, even by higher and wiser characters; the convenience of her purse. Her various accomplishments had already exhausted the scanty powers for extra expences of her father; and it was long since she had received any instructions through the ordinary means of remuneration. But ingenious in whatever could turn to her advantage, she contrived to learn more when she ceased to recompense her masters, than while the obligation between them and the pupil was reciprocated; for she sought no acquaintance but amongst the scholars of the most eminent professors, whether of music or painting: her visits were always made at the moment which she knew to be dedicated to practising or drawing; and she regularly managed, by adroit questions, seasoned with compliments, to attract the attention of the master to herself, for an explanation of the difficulties which distressed her in her private practice.

“ Compliments,

" Compliments, however, were by no means the only payment that she returned for such assistance: if a benefit were in question, she had not an acquaintance upon whom she did not force tickets; if a composition were to be published, she claimed subscriptions for it from all her friends; if scholars were desired, not a parent had a child, not a guardian had a ward, whom she did not endeavour to convince, that to place his charge under such, or such a professor, was the only method to draw forth his talents. She scarcely entered a house, in which she had not some little scheme to effect; and seldom left it with her purposes unfulfilled.

" The artists also were universally her humble servants; for though they could not, like the world at large, be the dupes of her unfounded pretensions to skill, they were sure, upon all occasions, to find her so active to serve and oblige them, so much more civil than those who had money, and so much more social than those who had power, that from mingling gratitude with their personal interest, they suffered her claims to superior knowledge to pass uncanvassed; and while they remarked that her influence supplied the place of wealth, they sought her favour, they solicited her recommendation, they dedicated to her their works. She charmed them by personal civilities, she won them by attentions to their wives, sisters, or daughters, and her zeal in return for their gratuitous services had no limit—except what might be attached to her purse."

Those who have had the satisfaction of passing any part of their lives among the *dilettanti*, will not fail to recognize in Miss Arbe a faithful portrait of no inconsiderable patrons of the fine arts, and protectors of their professors. Under the auspices of this lady, Miss Ellis commences her career as a teacher on the harp. Her various pupils, and their distinguishing features, are drawn with much ingenuity; and the alternations of success and miscarriage, with their several causes, are happily portrayed. She at last consents to sing in public at a benefit concert, much against the eager and repeated remonstrances of Harleigh, whose offers are still resolutely refused. Notwithstanding this degradation, he accompanies her to the concert, where she is disturbed by the sight of a stranger in a slouched hat, enveloped in a large scarlet coat, who seems to single her out as the object of his attention. Affrighted by the novelty of her situation, and various contending ideas, she faints as she approaches her place in the orchestra: Harleigh springs from his seat, and forces a passage to the spot where she was lying.

" But the instant that he had raised her, what was his consternation and horror, to hear a voice from the assembly call out: ' Turn, Harleigh, turn! and see thy willing martyr!—Behold, perfidious Ellis! behold thy victim!'

" Instantly,

"Instantly, though with agony, he quitted the sinking Ellis to dart forward. The large wrapping coat, the half mask, the slouched hat, and embroidered waistcoat, had rapidly been thrown aside, and Elinor approached in deep mourning; her long hair, wholly unornamented, hanging loosely down her shoulders. Her complexion was wan, her eyes were fierce, rather than bright, and her air was wild and menacing.

" 'Oh, Harleigh! adored Harleigh!'—as he flew to catch her desperate hand—but he was not in time; for, in uttering his name, she plunged a dagger into her breast."

The reader must not be too much alarmed at this tragical scene, as the wound inflicted upon this fair suicidal philosophe, is healed in due time, and all is well. At the beginning of the third volume, the *incognita* meets with a friend, whom she had known during her residence in France. This lady, who is introduced as a sort of instrument in the developement of the history of our heroine, is a true French character, and thoroughly in the school of M. Cottin, as the following extract will show.

"Juliet (*i. e.* Miss Ellis) promised to be governed wholly, in her future plans, occupations, and residence, by her beloved friend.

" 'C'est a Brighthelmstone, donc,' cried Gabriella, returning to the little grave; 'c'est ici que nous demeurions! ici, où il me semble, que je n'ai pas encore tout à fait perdu mon fils!'

"Then tenderly embracing Juliet, 'Ah, mon amie!' she cried, with a smile that blended pleasure with agony; 'ah mon amie! c'est à mon enfant que je te dois! c'est en pleurant sur ses restes que je t'ai retrouvée. Ah, oui!' passionately bending over the grave; 'c'est à toi, mon ange! mon enfant! que je dois mon amie! Ton tombeau, même, me porte bonheur! tes cendres veulent me benir! tes restes, ton ombre veulent du bien à ta pauvre mère!'

"With difficulty now Juliet drew her away from the fond, fatal spot; and slowly and silently, while clinging to each other with heartfelt affection, they returned together to their lodgings."

This scene is doubtless expressed with much tenderness and feeling; but it is French, not English pathos; we can therefore readily excuse our authoress from a violation of a rule of taste, in cloathing it in a French garb. In all histories, as well as plays, there is one language, in which all the characters, except for some particular purpose either of pathetic, or ludicrous expression, are bound to discourse. Frequent deviations from this rule would give the whole a patched and pie-balled appearance, which no true taste could approve, and would introduce those difficulties, which few common readers would be expected to overcome.

overcome. For the benefit, however, of those to whom the French language is not familiar, an English translation is subjoined.

Gabriella, however, and her friend, continue not long together. Miss Ellis is hurried through a series of adventures; she changes her places of residence, she becomes an assistant in a milliner's shop, in the course of which adventure, the reader is introduced into all the mysteries of mantua-making. Here, however, she becomes acquainted with a gouty old humourist, Sir Jaspar Herrington, whose generosity is animated by a fanciful creation, which haunts him by night and by day.

“ ‘You must shew me,’ cried he, addressing Miss Ellis, ‘some little consideration, if only in excuse for the total want of it, which you have caused in those little imps, that beset my slumbers by night, and my reveries by day. They have gotten so much the better of me now, that I am equally at a loss how to sleep, or how to wake for them. ‘Why don’t you find out,’ they cry, ‘whether the syren likes her new situation? Why don’t you discover whether any thing better can be done for her, and then, all of one accord, they so pommel and bemaule me, that you would pity me. I give you my word, if you could see the condition into which they put my poor conscience, however little so fair a creature may be disposed to feel pity for such a hobbling gouty old fellow as I am.’ ”

Our heroine soon after engaged herself as a humble companion to Mrs. Ireton, whose character is delineated with more spirit perhaps than any other in the tale. The scenes in which the capricious tyranny of the nervous aunt, and the mischievous pranks of the fractious nephew, become the object of our attention, are drawn with a knowledge of human nature, and kept up with a continued vivacity, which in these volumes is extremely rare. It is with pleasure, therefore, that we introduce these characters to the notice of our readers.

“ Upon the entrance of any visitor, not satisfied to let the humble companion glide gently away, the haughty patroness called out in a tone of command, ‘You may go to your room now: I shall send for you when I am at leisure.’ Or, ‘You may stand at the window, if you will. You won’t be in the way, I believe; and I shall want you presently.’ Or, if she feared that any one of the party had failed to remark this augmentation of her household, and of her power, she would retard the willing departure by some frivolous and vexatious commission; as, ‘Stop, Miss Ellis; do pray draw this string a little tighter.’ Or, ‘Draw up my gloves a little higher; but be so good as not to pinch me, unless you have a particular fancy for it.’ ”

“ If

"If drily, though respectfully, Juliet ever proposed to wait in her own room, the answer was, 'In your own room? O—ay—well—that may be better! I beg your pardon for having proposed that you should wait in one of mine! I beg your pardon a thousand times! I really did not think of what I was saying! I hope you will forgive my inattention.'

"But if, when the purpose was answered of drawing the attention of her guests upon her new dependent, that attention was followed by any looks of approbation or marks of civility, she hastily exclaimed, 'O, pray don't disturb yourself, Sir, or Ma'am! 'tis only a young woman I have engaged to read to me—a young person whom I have taken into my house out of compassion.' And then, affably nodding, she would affect to be struck with something she had repeatedly seen, and cry, 'Well, I declare, that gown is not ugly, Miss Ellis! how did you come by it?' Or, 'That ribbon's pretty enough, who gave it you?'

"Among the most irksome of the toils to which this subjection made her liable, was the care—not of the education, nor mind, nor manners, but of the amusements—of the little nephew of Mrs. Ireton, whom that lady rather exulted than blushed to see universally regarded as a spoilt child.——Mrs. Ireton having raised in his young bosom expectations never to be realised, by passing the impossible decree, that nothing must be denied to her eldest brother's eldest son, had authorised demands from him, and licensed wishes, destructive both to his understanding and to his happiness. When the difficulties, which this decree occasioned, devolved upon a domestic, she left him to get rid of them as he could, only reserving to herself the right to blame the way that was taken, be it what it might; but when the embarrassment fell to her own lot; when the spoilt urchin claimed every thing that was unattainable; she had been in the habit of sending him abroad for the immediate relief of her nerves. The favour into which he took Juliet now offered a new and more convenient resource. Instead of 'Order the carriage, and let the child go out;' Miss Ellis was called upon to play with him, to tell him stories; to shew him pictures; to build houses for him with cards; or to suffer herself to be dragged unmeaningly, yet wilfully and forcibly, from walk to walk in the garden, or from room to room in the house; till tired, and quarrelling even with her compliance, he recruited his weary caprices with sleep.

"Nor even here ended the encroachments upon her time, her attention, and her liberty; not only the spoilt child, but the favourite dog was put under her superintendence; and she was instructed to take care of the airings and exercise of Bijou; and to carry him where the road was not rough and miry, that he might not soil those paws which had the exclusive privilege of touching the lady of the mansion; and even of pulling, patting, and scratching her robes and attire for his recreation."

"Before our *incognita* is delivered from the slavery of the spoilt child and the spoilt cur, we are treated with another suicidal attempt

tempt of our old friend Miss Elinor, who contrives, by some management, to bring Miss Ellis and Harleigh together into a solitary church-yard, and then to fire a pistol in the air for their amusement. This attempt, however, meets with no better success than the former; and all the machinery of shrouds, coffins, and monuments, is thrown away upon this awful occasion. We cannot conceive whether M. D'Arblay intends to caricature such preparations for death, or whether she intends them as real horrors. If these suicidal pranks are meant as a subject for amusement, we really think that such bloody proceedings are of far too serious a cast to be treated with levity and scorn; if, as is most probable, they are intended as objects of terrific interest, we must express our opinion that M. D'Arblay has failed entirely in the execution of her purpose. The repetition of such scenes, without any adequate cause, is neither in character nor in taste; nor can they produce any other effect on the mind of the reader, but a sensation of ridicule and disgust. After a series of adventures, the real history of our heroine is discovered by her French friend Gabriella, to Sir Jaspar; and it appears that this forlorn and beauteous wanderer is the daughter of the late Lord Granville, and the grand-daughter of the late Earl of Melbury. Her father, during the life of the late Earl, had married abroad; but the event was kept secret from the family. In the mean time his wife died, leaving him Juliette, an only daughter. On his return to England, he was forced into a second marriage with a lady of birth and fortune, by whom he had Lady Aurora Granville, the kind friend of our heroine on her arrival, and the present Lord Melbury. In the mean time, Juliette was educated in France under the care of a bishop, the uncle of Gabriella, who often presses her father to own and receive his daughter. All the papers necessary to prove the marriage, &c. were in the hands of the bishop, and all was on the eve of being settled, when Lord Granville was killed by a fall from his horse. His father, Lord Melbury, is then made acquainted with his son's first marriage, but refuses either to see or acknowledge Juliette; and all that the bishop could obtain was a draught for six thousand pounds, payable on the day of her marriage with a resident native of France. Under the reign of Robespierre, the bishop was arrested, and this promissory note found upon him: the messenger of the convention and commissary, to make himself master of the money, forces Juliette into marriage; and she, to save the life of the Bishop, consents to the ceremony. Scarcely however was she out of the church, when she contrives means of escape; and, after many adventures, is received into the pilot-boat, as is related in the first chapter.

It appears also, that most of these circumstances were known to Lord Denmeath, the maternal uncle of Lady A. Granville, who uses every artifice to break off the friendship which had been formed between herself and the incognita, suspecting the real state of the case, that she was no other than Juliette in disguise. The "mysterious something," which she threw overboard on her passage, was her wedding ring. But all her misfortunes are not yet concluded. She is pursued by the emissaries of her French husband, and she wanders in her flight through the New Forest and the country adjacent, where she encounters her persecutors in the capacity of smugglers; she is overtaken at length by the French commissary in person, but is rescued from his grasp by the brave and generous Harleigh. Soon after this event the news arrives, that the commissary had paid the forfeit of his crimes at the guillotine, and nothing now remains to prevent the union of Juliette and Harleigh. She recognizes in Lady Aurora a sister, and is received by her noble family with the utmost cordiality, and thus the history concludes.

Of the merits of the tale itself, the reader may perhaps form some judgment, from the slight sketch which we have thus presented to his view. The plot is well conceived, but too much time is consumed before it is unravelled, and before we have the slightest idea of the history of our *incognita*. We must confess that we were somewhat fatigued before we arrived at the end of the third volume, as there is neither sufficient interest in the narrative to keep alive the attention, nor sufficient spirit in the style to interest the feelings. Could the whole work have been compressed into three volumes, we should have thought that much more entertainment would have been provided for the reader, and much more credit would have accrued to the authoress. It has too much the appearance of being unnaturally lengthened, to fill out the space of five volumes, with the same matter which was originally intended for three.

The knowledge of human nature displayed in the portraiture of the characters is very unequal. In the extracts which we have given from those of Miss Arbe and Mrs. Ireton, the reader will recognize an insight into life and manners, and which he will seldom meet with in modern tales, those perhaps of Miss Edgeworth alone excepted. The revolutionary spirit, which displays itself in the sentiments and actions of Miss Elinor Joddrel, is, fortunately for a bleeding world, now no longer in existence: few of our female readers can remember the *egalité* mania, which once infested the bosoms of their sex; and were we disposed to recommend a portrait of a female revolutionist, we should certainly advise them to seek it in the chaste and anima-

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ted pages of "Modern Philosophers," and not in the over-drawn caricature of Miss Elinor Joddrel.

Though tedious and tiresome as a whole, there are still strong gleams of sense which enliven the repetition of dull and uninteresting adventures. The morality is of the purest nature; and the example of patience and resignation, under the most unmerited insults, which the conduct of the "Wanderer" displays, cannot be read without improvement and advantage. The chapter on the immortality of the soul, in which our authoress appears, by her preface, to be herself so much interested, is fairly argued; but the language, in which the arguments are clothed, has too much of the French declamation in it, to have its full effect upon an English mind.

We cannot, without difficulty, give an opinion respecting the increase of literary fame which may result to M. D'Arblay from this publication. Perhaps we shall not altogether misrepresent the sentiments of the public in stating our persuasion, that, in these volumes, they will find more than they could have expected from most other female writers of romance, but less than they could have wished from the pen of so distinguished a lady as M. D'Arblay.

ART. IV. *Eustace's classical Tour, &c. &c.*

(Continued from p. 263.)

WE left Mr. Eustace enjoying the picturesque scenery and salubrious climate of Naples, and calling to mind every classical idea which could associate past with present scenes, and thus open to a capacious mind a wide field for moral and political reflection. But in these excursions our author frequently misses his road, bewildered by an exclusive attachment to every thing Roman; and we must confess that we prefer accompanying him over *real* ground, where he describes things as they really are, and leaves us to form our own conclusions from the facts which he states with sufficient accuracy and precision. We were, therefore, on opening the second volume, rejoiced to find that it commenced with the account of an excursion in the environs of Naples.

In the road to Beneventum our travellers passed through Acerræ, but no notice is taken of its present state compared with its character in Virgil's time. At Arpaia, the Caudium of the ancients, we are entertained with a curious anecdote of a clergyman, who was cicerone on the occasion.

“ Our worthy guide cited the historian (Livy) with great volubility, enlarged upon the critical situation of the Romans, and the generosity of the Samnites, whom he considered as his countrymen, and called *Nostri Sanniti*, and inveighed with great vehemence against the ingratitude and cowardice of the former, who, returning with superior numbers, almost exterminated their generous adversaries. It was amusing to see passions so long extinguished revive, and patriotism, which had lost its object for more than two thousand years, and been absorb't in well-grounded attachment to a more glorious and extensive country, glow with useless ardor in the bosom of a solitary individual. In truth, these generous passions that long made Italy so great and so illustrious, and turned every province and almost every city into a theatre of deeds of valor and achievements of heroism; that armed every hand, first against the ambition, and afterwards for the glory of Rome, then the capital and pride of their common country; all these passions exist still in Italy, burn with vigor even in the bosoms of the populace, and want only an occasion to call them into action, and a leader to combine and direct them to their proper object.”

We have no time to dissect this paragraph, and to expose the illogical and contradictory reasoning which is concealed under this splendor of declamation, but shall content ourselves with observing that, if this contracted patriotism and segregated ardour prevails in the states of Italy, it is to be feared that such a country can never become an united, and therefore a great and powerful kingdom. We should suspect that the passions, which Mr. E. terms “generous,” partake of something very ungenerous qualities, namely, jealousy, and a spirit of vindictive enmity.

Mr. E. satisfactorily proves that Arpaia is not the site of the *Furcæ Caudinæ*, but he gives us no satisfactory opinion respecting the conjecture of Cluverius, that it lay near the town of St. Agatha. He must have had little curiosity, or spirit of classical research, if he did not visit this spot. Trajan's triumphal arch at Beneventum is justly criticised, as being too much loaded with ornament. The bay of Salerno is scarcely inferior to Naples; and the promontory of Surrentum must present a scene highly picturesque with its bold crags, and the town of Amalfi, half way up its declivity, respecting which, notwithstanding it is so celebrated in history, Mr. E. is unaccountably silent, only mentioning its fame in medicine.

The scenery round Paestum is interesting. Concerning the era of its foundation Mr. E. thus speaks.

“ To judge from the form of these edifices we must conclude that they are the oldest specimens of Grecian architecture now in existence. In beholding them, and contemplating their solidity,

bordering on heaviness, we are tempted to consider them as an intermediate link between the Egyptian and Grecian manner, and the first attempt to pass from the immense masses of the former to the graceful proportions of the latter. In fact, the temples of Pæstum, Agrigentum, and Athens, seem instances of the commencement, the improvement, and the perfection of the doric order."

The tourists were disappointed by the advanced period of the season, in not being able to visit the more rugged and less frequented regions of the south of Italy, which geographers have not accurately explored, and which would well repay the classical enquirer.

In the character of the King of Naples Mr. E. appears to have formed a very mistaken estimate. We differ from him in his position that mediocre kings are the best rulers. Very differently judged the sages of antiquity, and very different has been the opinion of all sound political writers, so that it is superfluous for us to controvert Mr. Eustace's argument at any length. He himself adduces the most disgusting proofs of this monarch's ignorance, and plainly demonstrates that he was worthy only of the contempt of his subjects, which we know, in contradiction to Mr. E.'s statement, that they universally entertained for him. That the king of Naples has shewed, "in all instances, a tender and compassionate disposition," is a vague assertion; nor has he "continued to enjoy the reverence and affection of his subjects," who neither forget the blood wantonly shed by him in 1793 and 1800, nor his dishonourable violation of the capitulation of St. Elmo. Were we to enlarge upon the political history of the court of Sicily, Mr. E. would, we apprehend, find his ground still more untenable. We should be the last to throw any slur upon royalty, or to take a malicious pleasure in exaggerating the vices and follies of kings, but history, and especially that of a recent date, will bear us out in the assertion, that to the flagitious corruption and morbid inactivity of their rulers, the decline and fall of most states is to be ascribed. That there was no room for complaint before the French invasion, of the influence of the Queen of Naples, is an assertion, which a whole nation are prepared to contradict, since every Neapolitan know that this same Queen was guilty of acts of the most disgraceful profligacy and the lowest intrigue. Again, we are told of improvements introduced in the reign of Ferdinand IV. which Mr. E. describes as slow and silent; and we credit his assertion; for they have never been undertaken with a laudable motive, nor conducted with adequate vigour, nor do we believe that the treasures of the Church

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were converted to any other purpose than to feed the profligacy of the Queen, and to glut the avarice of Acton.

The charge of indolence, which has been too indiscriminately attached by most writers to the Italians, we are happy to see repelled, and we are inclined to favour the opinion of our author, that such an idea has been formed, rather from a superficial view of the towns, than an accurate survey of the country of Italy. Mr. E., perhaps, is not aware, that the Lazzaroni actually did resist the French, and with effect, till Championnet gained over some traitors to his party, who forced them into submission. He takes up the cause of these outcasts of society with his usual enthusiasm, and ascribes to them feelings, which we should much doubt whether they really possessed. Their love of liberty, and daring courage, would be more justly attributed to their mode of life, than to any speculative notions of virtue or patriotism. At the same time Mr. E. is right in saying that the distinction has not been sufficiently attended to by travellers between the real Lazzaroni and those idle beggars who assume the denomination. The remarks on sensual enjoyment, and an unlimited indulgence of corrupt passions, are in general judicious; and we have reason to thank the good example set by our virtuous sovereign in our own court, by banishing from its circle those females whose characters have been disgraced; at the same time expressing an anxious wish, that the example was more strictly followed in the general walks of life. Mr. E. very properly rescues the character of some worthy individuals from this stigma, and judiciously censures the hasty and general assertions of many tourists, who judge only from the society which they themselves have fallen into, and which might have happened to have been the very worst.

The account of Capua is both incorrect and unsatisfactory. Although the Romans shewed their wonderful "perseverance, justice, and humanity," (which Mr. E. ideally attaches to them,) in saving the town, when they took it, yet we are not to suppose, as Mr. Eustace's detail would incline us to do, that it was in a flourishing state again, for in fact it was utterly neglected, until Cæsar sent a colony there. Again, he omits to mention that it was rebuilt by Narses, after its *destruction* by Genseric, and finally destroyed by the Saracens in 841. The contrast between Rome and Naples, and the difference of the tone of manners in each, is well portrayed by our author, who expresses himself happy in returning to his favourite city.

We cannot allow that the architecture of the Cloacæ shew "to what perfection the arts were carried" in the time of Tarquin. They are rather to be admired, we should presume, for their solidity, and for the vast labour employed upon them,

than

than for any peculiar talent of invention or ingenuity exhibited in their construction, as many other great works, erected in the infancy of the arts, are entitled to the same distinction; and it is a symptom of Mr. Eustace's poverty of argument to introduce the Cloacæ as a proof that the Romans were not indebted to Greece for improvement in the arts. The author must have darted into antiquity with an eagle eye indeed, if he is so positive that Etruria alone was the tutor of Rome in useful and elegant arts; he must have seen farther than Dionysius, or any later authors of disquisitions upon the antiquities of Rome, for we never before heard of temples, baths, circi, or palaces rearing their magnificent structures in the times of the kings, or in the first ages of the republic; nor do we think that Smirke or Wyatt would have gained much from the professors of "the architectural school of Numa," had their works ever reached posterity. If Mr. Eustace thinks so little of the Parthenon, compared with the rival glories of his favourite "Eternal City," let him at least spare any crude reflections upon lord Elgin's pretended barbarism. It is bold for an author to attempt to row against the stream of time, and to defy opinions which have received the assent of history, and of the ablest writers, who have exclusively devoted their attention to the subject; nor will Mr. E. find it any easy task to persuade the world of the skill of Numa's architectural professors, or of the fame of Tarquin's academy of arts, when we know that few grand decorative works existed in Rome previous to its connexion with Greece, and that Domitian even had works executed at Athens. In mentioning the pompous theatre of M. Scaurus, Mr. E. finds it for once not convenient to quote Pliny, who says that it proved more fatal to the manners and simplicity of the Romans, than the wars and proscriptions of Sylla to the inhabitants of Rome. It would be well if we heard less of the magnanimity of the Romans, and the utility of their public works.

The author commences his fourth chapter with some sensible observations upon the grotesque alterations made in ancient edifices by modern interpolators, in attempting to pursue the track of Michael Angelo, who was a daring but yet a judicious innovator, as far as concerned new erections. We much wish Mr. Eustace would omit all political disquisition, as we are persuaded that our readers will have already perceived that he is but ill adapted for such a task. He undertakes to defend the government of the popes. It is well that he does it gratuitously, for we are sure that their holinesses would never have entrusted their cause in the hands of an advocate, who would expose and betray his clients by his contradictions and mistatements, in defiance

fiance of history and common sense. He mentions a rumour of the present pontiff having intended to govern by the intervention of a senate, which measure, if adopted, must appear, even to a Tyro in politics, as the overthrow of the very basis of the pontifical power; and yet Mr. E. is as much pleased with the idea, as is a child with a new rattle. After the times of Sixtus Quintus he says,

“ Most of the succeeding popes did not fail to take an active part in the transactions of the times, sometimes indeed as mediators, a character well becoming the common father of Christians, but too frequently as parties concerned, with a view to national interests or family aggrandizement. Their conduct in this respect, though little conformable to the principles of their profession, was however very advantageous to their territories, as it brought wealth to the inhabitants, and reflected lustre on a city, at the same time the metropolis of the Christian world, and the capital of an extensive and flourishing country.”

This is at best but a sorry defence, but it is the more untenable when we are informed, by histories the most authentic, that it was a spirit of presumptuous and domineering ambition, which instigated those pontiffs to meddle in the politics of Europe, and that the factions fomented by their intrigues, impoverished their territories, brought misery upon the inhabitants, depopulated the fertile plains of Italy, and made Rome herself to be a bye-word among the nations. The idea which Mr. E. entertains of “ one city exempt from the destructive influence of human passions, impervious to the horrors and alarms of war, and wholly consecrated to peace, benevolence, and humanity, to the study of religion, the improvement of science, and the perfection of art,” is magnificent in theory, but history has proved it to be merely the dream of an amiable visionary.

In the fifth chapter, which might well have been spared, we find a repetition of the contradictions and false reasonings which we have neither time nor space systematically to refute, the threadbare subject of an unqualified panegyric on the antient Romans is disgustingly repeated. It looks too much like an attempt to bring a second volume into the same degree of corpulency with the first, and to fill up the outstanding pages with what approaches too nearly to the turgid declamation of a fifth-form school boy. The defence which Mr. E. sets up for Roman aggressions, Roman wars, and Roman plunder, is just as applicable to a nation of Goths, or a fleet of pirates, “ Wars of the Greeks, comparatively insignificant.” “ Punishment of Macedon deserving applause.” “ Generous proclamation of liberty to Greece.” “ Romans, habitually mild, and only
teazed

teazed into resentment." "The magnanimity of the Romans shewn in their vices and crimes." "A loftiness of thought, *peculiar to themselves* in their writings." "Their language and writings superior to those of the Greeks," &c. Now we shall not break in upon the quiet, complacent smiles of our readers at these objects of admiration and applause, by any comments. Many an *unprejudiced* ancient Roman would, we doubt not, likewise relax his *magnanimous* features, at such a defence of his country. Upon the character of the modern Romans the author's remarks are more just and reasonable.

The journey from Rome to Florence did not present many objects of interest, at least to such rapid travellers. Had they stopped a little longer at Perugia, we can inform them that they would have seen in the church of San Pietro the most celebrated missal in the world, and several choir books beautifully illuminated, which we cannot suppose that the author would have omitted to mention and to describe, had he seen them. He also passed by a convent of Franciscans in the greater Island on Lake Thrasymene. It certainly was "dusk" when Mr. E. passed by Cortona, as it happens to be on the summit, not on the "side" of a mountain. The following is the description of the Val d'Arno.

"Descending the hill of Arezzo next morning to the Etrurian plains, so famed at all times for their fertility, and shortly after passing the Chiana or Clanis, which intersects them, we entered the Val d'Arno, the Italian Arcadia, and hailed the Tuscan muse and the genius of Milton. This vale, almost as celebrated in modern, as the vale of Temple was in ancient days, is formed by two ranges of hills, stretching along opposite to each other, at the distance of four or (to) eight miles. In the plain between glides the Arno, diffusing fertility and verdure over his banks, industry extends the benefits of the stream even to the hills, covers their sides with harvest, and crowns their summits with orchards. Handsome villages grace the road, and neat clean looking cottages rise without number in the fields, oftentimes embosomed in gardens, and overshadowed with pendant (*qy. pendent*) vines. The hills on both sides are adorned with several little towns, sometimes boldly rising on their sides, and at other times half concealed in their woods and recesses. Beyond the hills on the right rise the Apennines, lofty, rugged, and naked, excepting one summit, which is tufted with the forest that overhangs Vallombrosa."

Our author asserts Florence to have been founded by the soldiers of Cæsar, whereas it is highly probable that a prior settlement had been made by the troops of Sylla, which ought to have been mentioned. He next informs us, that "all the assassinations in the Italian commonwealths put together would
kick

kick the beam, when counterbalanced by the bloody deeds of Philip II. of Spain, or Henry VIII. of England." This is preposterous; nor would any man coolly assert that the dissensions of popular government, where contending factions are ever lighting the flames of civil war, are attended with fewer miseries than an arbitrary monarchy, where the capricious cruelty of a tyrant seldom extends to the people at large, but exercises itself only upon more leading and prominent characters in the state. We never heard of any general massacre perpetrated by order of Henry VIII. When Mr. E. talks of the arts being fostered with greater zeal under a republican government, he forgets that ancient Rome owed most of her splendour to arbitrary rulers. Leaving these political errors, we can with pleasure extract a passage which presents some judicious criticism on the cathedral of Florence.

"This church was begun in the year 1296. The dome was raised in the following century by Brunellesco, who finished the edifice. The form of the dome, to an eye accustomed to St. Peter's, is not pleasing; it is octagonal, a form of less simplicity, and of course less grandeur, than the circular; it is moreover closed at the top, and consequently appears dark and dismal to a spectator, who recollects the soft lights that play round the vault, and illuminate the mosaics, of the Vatican. The arcades that border the nave look naked for want of pilasters, and the cornice (if it may be so called, for it rather resembles a gallery,) that intersects the space between the arches and the springing of the vault above, for want of pillars or pilasters to support it, seems out of place, and rather an excrescence than an ornament. The windows are smaller than usual in similar edifices, and the deep and rich colours of the glass, which would elsewhere be considered as a beauty, here, by diminishing the quantity of light, render the defect more visible. The choir is immediately under the dome, and, like it, octagonal. It is enclosed by an Ionic colonnade of variegated marble, and adorned with basso relievos."

We cannot enter into an elaborate defence of the illustrious Boccaccio, from the slur cast upon him by Mr. E. The faults of Boccaccio, as a writer, were the faults of the times, not of the man. But Mr. E. is guilty of an egregious error, in confounding Pietro Aretino, with Leonardo, and scandalizing the latter with an epithet due only to the former. No mention, or at least a very slight one, is made of the pictures, statues, or books, at Florence. Indeed, the author's enthusiastic attachment to Rome has made him neglect a proper attention to Florence. His description of Vallombrosa, is penned with great animation, but is too long to present to our readers; and to furnish only mutilated extracts would be unjust both towards them, and towards the
author.

author. Mr. Eustace's fellow-travellers were not so accurate as he generally is himself. From Vallombrosa to Camaldoli it was impossible that they could have passed along the Val d' Arno Inferiore, which is on the other side of the city, nor did they pursue their route along the valley, but on a ridge of the Apennines far above it, called Di Casentino. At Camaldoli itself there are neither abbees nor monks, and, consequently, what is here called an abbey, should have been denominated an hermitage. The father, who presides over these hermitages, is not an abbot, but has the title of Maggiore, nor does he ever reside amongst the brethren, as is here stated. If these gentlemen had taken the trouble to ascend the summit of the hill, they would have found no "hazy horizon" to intercept their prospect, as no such circumstance occurs in Italy. In the account of the eruptive flame at Covigliaio, the author alludes to the "frequent" shocks of earthquakes, which are, however, very seldom experienced there.

Some curious ancient inscriptions are inserted from Lanzi, serving as specimens of the ancient style and orthography of the various provinces of Italy, but the author does not trace any connection between the present and the aboriginal languages of these districts; nor does he present us with any new or improving remarks upon the progressive refinements of the Latin language in its different æras.

The population of the territory of Lucca, is nearer 190,000, than 140,000 souls, as is here stated. Mr. E. is a warm panegyrist of the *republican* government of Lucca, which changes its rulers every second month! The prosperity of the territory can never be attributed to such a source, but rather to accidental causes, which alone could have given stability to such a Quixotic system, even in so small a state.

The name of "Campo Santo" is not peculiarly appropriated to the cemetery of Pisa, but is a denomination generally applied to all detached cemeteries. The University of Pisa is in a comparatively flourishing state, and the chairs of the Professors are ably filled. The population of Leghorn should have been fixed at 60,000, instead of 30,000 souls. The palaces of Genoa are very magnificent, and its moles and hospitals worthy of distinguished notice, and it is to be regretted that the latter are falling fast to decay, owing to the barbarism of the French invaders, by whose desolating influence even the hand of charity has withered. Mr. E. rescues the character of the modern Genoese from the duplicity and deceitfulness imputed to their forefathers, with ability and success.

Mentioning the Bocchetta, as "one of the great bulwarks of Genoa," Mr. E. is completely mistaken as to military history.

In the war then lately past, this post was never forced by the Austrians, and the force of the French, instead of being 15,000; was only 6000, while that of the Austrians was 30,000.

“ We now entered the fatal plain of Marengo, where the fortune of Buonaparte triumphed over the valour and skill of the veteran Melas, and obtained a victory which Europe, and in particular Italy, plundered and enslaved, will long have reason to deplore. This event is inscribed in bad Latin, Italian, and French, on the pedestal of an insignificant Doric pillar, erected on the high road in the little village of Marengo: a few skulls collected in digging the foundation, and now ranged in order round the pedestal, form a savage but appropriate ornament to this monument.”

If Mr. Eustace were not prejudiced, and that very powerfully, he would have recollected that the victory at Marengo, first gained by Melas, was afterwards thrown away by his fatal imprudence; he would have transcribed the inscription on the column, and not left us dependent upon his authoritative “ *ipse dixit*,” nor would he have omitted to mention the gallant general, to whose memory the pillar was erected.

The country from Tortona to Milan is remarkably beautiful, and is watered by the Po and the Tesino. If Pietro di Pisa was one of the first who dispelled the gloom of barbarism and ignorance that hung over Paris, Mr. E. should not have forgotten that the very University of Pavia, from which Pietro gained his knowledge, was founded by Charlemagne, Monarch of France. In a church in Pavia rests the body of the learned and excellent Boëthius.

The Cathedral of Milan is well described. It is almost as long as York Minster, but much broader and loftier, and contains 4000 statues. It is too much to be regretted that the modern front of so venerable and magnificent an edifice should be in a style so mean and unappropriate. Respecting Mr. E.'s speculations of the difference in the association of ideas in an Englishman and an Italian, when viewing a Gothic structure, we are inclined to doubt his hypothesis, nor are we sure that the Italian feels that repugnance to a Gothic building, that he so forcibly describes. The illustrious Archbishop Borromeo, receives from our author an eloquent and highly merited eulogy, in which every good man will cheerfully concur. From the Ambrosian library the French marauders carried off the manuscript works of Leonardo da Vinci, deposited there by Galeas Arconati, to whom a statue was erected in consequence of so inestimable a donation. We cannot refrain from extracting the following instance (which we know to be accurately true) of the barbarism and malevolence of those worse than Goths, who have drawn down the curses of all Italians, who respect their religion or their country.

“ In

“ In the refectory of the convent of Dominicans, was, as is well known, the celebrated Last Supper of Leonardo da Vinci, supposed to be his master-piece. The convent was suppressed, the hall turned into a store-room of artillery, and the picture served as a target for the soldiers to fire at! The heads were their favourite marks, and that of our Saviour in preference to the others. Their impiety, although wanton, and to them unprofitable, was impotent, and may be passed over with contemptuous abhorrence; but their barbarism in defacing a master-piece, which, though in decay, was still a model in the art, succeeded to the full extent even of their mischievous wishes, and has erased for ever one of the noblest specimens of painting in the world. It may be doubted whether the Goths, the Lombards, or even the Huns, were ever guilty of such unnecessary outrage.”

Why it should be said that no very illustrious persons were born in Milan, there can be no rational ground, when it has fairly contributed its laurels to the wreath that so honourably encircles the brows of Italy. Beccaria stands pre-eminent, and Alciati, Bosio, Soave, and Triulzi, are no common names.

As friends to orthodox principles in religion and politics, we cordially agree with our author in his well grounded preference of the college of Turin to the pestilential school of Geneva, from whence has issued a brood of philosophers, which has spread a baneful laxity of morals, and a noxious spirit of insubordination, over the various states of Europe, our own not excepted. The puritanical constitution of her religion, and the factious system of her government, were but ill calculated to fix the floating and wayward principles of a young man on any firm basis, but were more likely to make him either a jealous and discontented bigot on the one hand, or a conceited Atheist and affected Cosmopolite on the other. The architecture of Turin is justly criticised, as partaking of an innovating and debased style, but the church erected on the Superga, by Victor Amadeus, after the defeat of the French, in 1706, appears to merit no animadversion. Some sensible remarks here occur upon the fatal blindness of the Court of Turin, in their partiality for French connections, their adoption of the French language and manners, and their pusillanimous submission to French artifice.

Mr. Eustace took a last lingering look at fair Italy from a prominent ridge of the rugged and inhospitable Mount Cenis. He still, we doubt not, casts, in imagination, a look upon that delightful land, when calling up so many gratifying remembrances. His descriptions are so accurate, so vivid, and so captivating, that we ourselves shall not soon forget the scenes, to which he has so pleasingly introduced us.

But, in taking leave of Italy, we do not take leave of our traveller, who has appended to his work a Dissertation, comprising

prising remarks on the following subjects; geography, climate, scenery, history, language, literature, religion, national character. Our author labours under an error with regard to the cultivation of the vine. Those, which he mentions as being permitted to grow in wild luxuriance, only furnish liquor for the poorer classes. The regular vineyards produce the finest grapes, being cultivated in a manner similar to that which prevails in France, and we conceive, that the sourness of which Mr. E. complains, arises not from the cultivation, but from the process in making the wine.

The following opinion displays more sound political wisdom, than Mr. E. in general exhibits.

“ No country in reality is better calculated to oppose the gigantic pride of France, than Italy; strong in its natural situation, big with resources, *magna parens frugum, magna virum*, teeming with riches, and crowded with inhabitants; the natural mistress of the Mediterranean, she might blockade the ports, or pour her legions on the open coast of her adversary at pleasure, and baffle her favourite projects of southern conquest, with ease and certainty.”

Ardently do we wish to see such a barrier established, which nature and policy so plainly point out: we wish it for the sake of Italy, and for the sake of England. There are perhaps no two countries, whose mutual interests would be more actively promoted by a firm alliance. But Italy has been disjointed, and her energies have decayed away, by an attachment to separate interests, thus opening a door to foreign intrigues; and the statesmen of England have slumbered and slept, while our frequent subsidies to Austria have been employed to little better purpose than to enable her to enslave Italy. If Mr. E.'s high flown sentiments respecting the virtues and vigour of a Republican Government be true; and if his opinion that the parcelling out an empire, like that of Italy, into a number of petty states, be allowed to be just, how is it that all this virtue, and all this ability gave way before French bayonets, which, we are of opinion, would never have been pointed at the breasts of the inhabitants of Rome, had the frontier states sternly resisted the invaders. But a centre of union, a rallying point, and a leader, a large regular army, a force accustomed to act in an united body, was wanting; and all these would have been anomalies in a collection of motley governments as those of Italy were.

The remarks on language will afford much entertainment, and furnish useful hints to the etymologist, and the Italian student. We copy the first regular inscription in the modern language of Italy, which was engraved on the front of the cathedral at Ferrara in 1135.

Il mille cento tremptacinte nato
 Fo questo tempio a Zorzi consecrato
 Fo Nicolao Scolptore
 E Glielmo fo l'auctore.

Mr. E. gives a list of some eminent poets, historians, and antiquaries, who are deservedly the boast of Italy. In the following statement we cordially agree with him.

“ Italian literature has been traduced, because its treasures are unknown ; and the language itself has been deemed unfit for research or argument, because too often employed as the vehicle of amorous ditties and of effeminate melody. This prejudice is owing in some degree to the influence of French fashions and opinions, which commenced at the Restoration, was encreased by the Revolution, and was strengthened and extended in such a manner by the example of court sycophants, and by the writings of courtly authors, that French became a constituent part of genteel education, and some tincture of its literature was deemed a necessary accomplishment. Thence, French criticism acquired weight, and the opinions of Boileau, Bouhours, Dubos, &c. became axioms in the literary world. Either from jealousy, or from ignorance, or from a mixture of both, these critics speak of Italian literature with contempt, and take every occasion of vilifying the best and noblest compositions of its authors. Hence the contemptuous appellation of *tinsel*, given by the French satirist to the strains (*aurea dicta*) of Tasso, an appellation as inapplicable as it is insolent, which must have been dictated by envy, and can be repeated by ignorance only.”

The mischievous tendency of French literature in the last century to spread infidelity, is forcibly pointed out, and the proof that Hume and Gibbon were inoculated with this subtle virus is well established. The Italian authors are justly vindicated from any liability to this imputation. The discussion by our author of the French language and literature, is full of sound reasoning. He might, indeed, have added, that few French works of any merit have been produced since the æra of the revolution, whereas even the iron hand of oppression has not enchainèd the Muses of Italy, as we have reason to know from having seen and perused works abounding in what Mr. Eustace justly calls “stirling ore,” and we are happy to know that the empire of taste and literature in that country is not annihilated. We hope that the prospect of an open communication with Italy will be cheering in every point of view ; and that the projected alliance will not merely be political, but literary, which will confer a solid benefit upon both nations. In spite of a few *litterati*, who have called the attention of our countrymen to a cultivation of the literature of modern Rome, little has yet been done. Very few works have been read,
 fewer

fewer still have been studied ; and a knowledge of the Italian language has been communicated to us, not through the labours of its brightest ornaments, but through the hazy medium of ill-informed teachers, who neither understand nor feel the beauties of their own tongue ; such instruction may content the inhabitant of a boarding-school, but the scholar and the man of taste will dig the mine himself, and search for gems too long concealed.

The observations upon Religion do equal honour to Mr. Eustace's head and heart, and breathe throughout a spirit of candour and benevolence. We are informed that public worship was well attended at the period of his visit in the country, that infidelity was not a wide-spread evil, that charity was extensively practised, and indeed in many of its forms presenting a worthy object of imitation to other countries. The instruction of the poorer classes is by no means neglected, and several Italian versions of the Bible are circulated. A well-digested account of the hierarchy, and a summary detail of the monastic orders, is subjoined ; and the mistatements of former travellers are impartially corrected.

The vindication of the Italian character from the malignant or ignorant accusations of prejudiced and superficial observers, is, upon the whole, entitled to approbation, although we cannot refrain from glancing again at the author's overcharged partiality to the ancient Romans. He informs us, that the Italians are exceedingly hospitable, and that their nobility are distinguished by their taste and learning, which, as we acknowledge, their works evince. We must differ from our author in taking the " comparative morality " of nations, as a fair scale of judging of the existence of sensual vices, and of their prevalence. This is a very dangerous criterion, and one, by which any nation may readily furnish itself with lulling palliatives to soften down the harshness of guilt ; nor can such a criterion be ever *impartially* fixed. We fear that it may possibly have biassed Mr. E. himself, although we will not assert that it actually has done so. Conjugal infidelity is not common, it is indeed almost unknown among the poorer classes ; and jealousy is a passion much less indulged than former accounts of the country had given us reason to suppose. The conclusion of the Dissertation, which contains, amidst some contradictory statements, some useful remarks upon the population and cultivation of modern, as compared with ancient Italy, terminates with the following sensible observation.

" When we contemplate the page of history, and see how intimately happiness seems connected with misfortune, and how closely glory is followed by disaster ; when we observe the prosperity of a country

country suddenly checked by invasion, the most civilized regions opened as if by the hand of Providence to a horde of barbarians and all the fair prospect of peace and felicity blasted in the very moment of expansion, we are tempted to indulge a sentiment of despondency, and mourn over the destiny of our species. But, the philosopher who admires the wisdom and goodness of the Divine Being, stamped on the face of nature, and reads them still more forcibly expressed in the volume of inspiration, will ascribe to design that which folly might attribute to chance; he will discover in the histories of nations, as in the lives of individuals, the prudent discipline of a father inuring his sons to patience and to exertion; repressing their petulance by timely chastisements; encouraging their efforts by occasional success; calling forth their powers by disasters and disappointments; allowing the mind seasons of peace and prosperity to mature its talents; and, when it has attained the highest point of perfection allotted to human endowment in this state of trial, changing the scene, and by new combinations of nations and of languages, calling forth the energies of other generations; and thus keeping the human heart and intellect in constant play and uninterrupted progress towards improvement." Vol. ii. p. 611.

The account of the Pope and his court, is highly interesting; and, with the exception of some pardonable partialities, extremely candid. Little enviable indeed is this supreme station in the Catholic church, described, as it is by Mr. Eustace, to be surrounded by a "severe magnificence." The character of a "common father of Christians," as depicted from Chateaubriand, is indeed pleasing to contemplate in fancy, but it is an Utopian vision, which never has, and never can be realized in this state of change and turbulence. The Christian can only consider as perfect, "The Father, which is in Heaven."

Seldom have our labours been employed in an occupation so gratifying to ourselves, as in tracing Mr. Eustace's steps through Italy. We have travelled in idea with a man of sound principles, of elegant taste, of extensive literary information, who adheres to truth, which is the most necessary, but perhaps the least regarded accomplishment of a traveller. Partiality, we will not call it prejudice, has sometimes allured him from a strict fidelity in the representation of facts, of historical facts in particular, but this is less reprehensible, as the reader can here judge for himself, and use his own eyes in traversing a field laid open before him by past records. The political opinions of the author are sometimes singular, and sometimes shallow, as we have found reason to remark in the course of our strictures. His description of scenery and of architectural objects, is copious without prolixity, and animated without inflation. We could have wished for a more detailed account of some more celebrated works of art, to which Mr. Eustace's pen would, we are of opinion, have done
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ample justice, as we gather many symptoms of pure and classical taste diffused throughout his work. Farther information too respecting the manufactures of Italy, would have been desirable. The classical allusions are happily introduced, and so judiciously applied as to answer to the title of the work, nor are they encumbered by any tedious display of antiquarian research, which too frequently ends in vague conjecture. A comparison with English scenery might perhaps have been oftener introduced; although we are well aware of the wideness of the parallel; but, if executed by a cautious hand, nothing so much familiarizes the delineation of scenes, with which the reader is unacquainted by personal observation. Mr. Eustace's style is pure and flowing, and presents, as our readers will have observed, many instances of a vigour of expression, and a classical appropriation of ornament, not often so happily introduced. A well compiled Index would attach still greater value to a work, which no future visitor of Italy, will, we trust, neglect to read attentively, before he commences his tour. Mr. E. has exhibited a proof of his good sense in writing, as he professes, not for the purpose of flattering the vitiated taste of idlers, who seek only amusement, but of scholars, who thirst after information and instruction, who, we hope, will not be backward to confer upon him the same aid and encouragement that he so justly merits. We much regret that a serious "weakness in his eyes" should have prevented his application to the correction of typographical errors, which the blunders of the printer have occasioned, especially in Italian orthography, and which are an accidental blemish to a work, that will be a necessary appendage to the library of every scholar.

ART. V. *Remarks upon the systematical Classification of Manuscripts, adopted by Griesbach, &c.*

(Concluded from p. 315.)

THE system which we have detailed at length being acknowledged as just, it must follow, that the text of Elziver, which is conformable to it, must be as correct as the text of M. Griesbach, which is formed on a contrary principle, must be corrupted. It must be however acknowledged, that the differences existing between them are far from numerous; and with the

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exception of three remarkable texts, far from important*. We do not indeed need the disputed passages for the establishment of any point of faith, the essential doctrines of Christianity admitting of adequate proof without their assistance, not only from the received text, but from the corrected. Yet in the credit of those verses the character of the received text is necessarily involved, as they relate to three of the essential doctrines of our religion; namely, the Incarnation, Redemption, and Trinity. The defence of these texts consequently becomes of the greater importance, as involving that of the doctrinal integrity of the sacred canon.

We have hitherto laboured to no purpose if it is not admitted, that we have already laid a foundation sufficiently broad and deep for maintaining the authenticity of the contested verses. The negative argument arising in their favour, from the probability that Eusebius suppressed them in his edition, has been already stated at large. Some stress has been likewise laid on this extraordinary circumstance, that the whole of the important interpolations, which are thus conceived to exist in the received text, were contrary to his peculiar notions. If we conceive them cancelled by him, there is nothing wonderful in the matter at issue; but if we consider them subsequently interpolated, it is next to miraculous that they should be so circumstanced. And what must equally excite astonishment, to a certain degree they are not more opposed to the peculiar opinions of him by whom we conceive they were cancelled, than of those by whom it is conceived they were inserted. When separated from the sacred text, the doctrine which they appear most to favour is that of the Sabellians; but this heresy was as contrary to the tenets of those who conformed to the Catholic as

* Griesb. Proleg. in Nov. Test. Sect. i. §. iv. p. xxxviii. "Sed leviora sunt quæ in recentioribus editionibus emendata cernuntur, nec operæ erat pretium, ut ob correctiones tam exigui momenti novus textus excideretur, et a vulgarium editionum textu recederetur!—*Leviora esse, quanquam non omnia, at pleraque tamen fateor.* Tantum vero abest, ut hoc criticis sit exprobandum, ut potius divinæ Providentiæ gratiæ sint agendæ, quæ Sacris Literis invigilavit, ne corruptiones graviores nisi paucæ per tot codices propagarentur." Id. Præf. ed. 1775. "Interim uni tamen dogmati eique palmario, doctrinæ scilicet de vera Jesu Christi Divinitate, nonnihil a me detractum esse videri possit nonnullis, qui non solum locum istum celebratissimum 1 Joh. v. 7. e textu ejectum verum etiam lectionem vulgarem 1 Tim. iii. 16. (ut et Act. xx. 28.) dubitationi subjectam et lectorum arbitrio permissam invenient."

of those who adhered to the Arian opinions. It thus becomes as improbable that the former should have inserted, as it is probable the latter suppressed those verses; and just as probable is it, that both parties might have acquiesced in their suppression when they were once removed from the text of Scripture. If we connect this circumstance with that previously advanced, that Eusebius expunged these verses from his text, and that every manuscript from which they have disappeared is lineally descended from his edition, every difficulty in which this intricate subject is involved directly vanishes. The solution of the question lies in this narrow space, that he expunged them from the text, as opposed to his peculiar opinions.

Thus far we have attained but probability, though clearly of the highest degree, in favour of the authenticity of these disputed verses. The question before us is, however, involved in difficulties which still require a solution. In order to solve these, and to investigate more carefully the claims of those verses to authenticity, we shall lay them before the reader as they occur in the received, and the corrected, text. We add also the readings of the Authorized, and of the Improved, Version, with a view to illustrate their respective merit, by evincing their conformity to the original text, in the different state of being correct or corrupted.

Acts xx. 28.

Προσέχετε ἑν ἑαυτοῖς, — ποιμαίνειν τὴν ἐκκλησίαν **τῷ Θεῷ**, ἣν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. *Rec.*

Take heed therefore unto yourselves, — to feed the Church of God, which he hath purchased with his own blood. *Auth.*

Προσέχετε ἑν ἑαυτοῖς, — ποιμαίνειν τὴν ἐκκλησίαν **τῷ Κυρίῳ**, ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. *Cor.*

Take heed therefore to yourselves, — to feed the church of the Lord, which he hath purchased with his own blood. *Impr.*

1 Tim. iii. 16.

Καὶ ὁμολογούμενος μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον. **Θεὸς** ἐφανερώθη ἐν σαρκὶ ἰδικαιώθη ἐν πνεύματι. *Rec.*

And without controversy, great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit. *Auth.*

Καὶ ὁμολογούμενος μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον. **ὁ**ς ἐφανερώθη ἐν σαρκὶ ἰδικαιώθη ἐν πνεύματι. *Cor.*

And without controversy, the mystery of godliness is great: He who was manifested in the flesh was justified by the Spirit. *Impr.*

1 Joh. v. 7, 8.

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ
 οὐρανῷ ὁ Πατήρ, ὁ Λόγος,
 καὶ τὸ ἅγιον Πνεῦμα· καὶ
 ἔστι οἱ τρεῖς ἐν εἰσι. Καὶ
 τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν
 τῇ γῇ, τὸ Πνεῦμα, καὶ τὸ ὕδωρ,
 καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν
 εἰσιν. *Rec.*

For there are three that bear
 record in heaven, the Father, the
 Word, and the Holy Ghost: and
 these three are one. And there
 are three that bear witness in
 earth, the Spirit, and the water,
 and the blood: and these three
 agree in one. *Auth.*

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ
 πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα·
 καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. *Cor.*

For there are three who bear
 testimony, the Spirit, and the
 Water, and the Blood: and
 these three agree in one. *Impr.*

In proceeding to estimate the respective merit of these texts the first attention is due to the internal evidence. In reasoning from it, we work upon solid grounds: For the authenticity of some part of the verses in dispute we have that strong evidence which arises from universal consent; all manuscripts, of whatever class or edition, supporting some part of the context of the contested passages. In the remaining parts we are given a choice between two readings, one only of which can be authentic. And in making our election, we have, in the common principles of sense and language, a certain rule by which we may be directed. Gross solecisms in the grammatical structure, palpable oversights in the texture of the sense, cannot be ascribed to the language of the inspired writers. If of any two given readings one be exposed to such objections, there is but the alternative, that the other must be authentic.

On applying this principle to the corrected text, in the first instance, it seems to bring the point in dispute to a speedy determination. The reading which it proposes in the disputed texts is not to be reconciled with sense, with grammar, or the uniform phraseology of the New Testament. For, 1. in Acts xx. 28, the phrase ἐκκλησίαν τῇ κυρίῳ is unknown to the language of the Greek Testament, and wholly irreconcilable with the use of ἰδίᾳ αἵματος for αἷματος αὐτοῦ, in the context, as leading to a false or absurd meaning. The phrase ἐκκλησίαν τῷ Θεῷ is that uniformly used by the evangelical writers, and that
 used

used above ten times by St. Paul *, to whom the expression is ascribed by the inspired writer. And while Θεῷ is absolutely necessary to qualify the subjoined ἰδίᾳ; the latter term, if used with κυρίου, must imply that our Lord could have purchased the Church with other blood than his own †: which is apparently absurd, and certainly impertinent. 2. In 1 Tim. iii. 16, the phrase ἐς ἐφανερώθη is little reconcileable with sense or grammar. In order to make it Greek, in the sense of the Improved Version, it should be ὁ φανερώθη; but this reading is rejected by the universal consent of manuscripts and translations. The subjunctive article ἐς is indeed used indefinitely; but it is then put for ἐς αὐν, ἐς ἐαυν, ὅστις αὐν, πᾶς ὅστις ‡; as in this state it is synonymous

* 1 Cor. i. 2. κ. 32. xi. 22. xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Thes. ii. 14. 2 Thes. i. 4. 1 Tim. iii. 5. 15. While the Apostle is thus represented in the corrected text as deviating from his uniform phraseology, the simple term ἐκκλησίαν, which is used in at least twenty-two places by St. Luke, and in double that number by St. Paul, would have answered the same end as the unusual phrase ἐκκλησίαν τῷ Κυρίῳ; since the Apostle might have said, and his historian have written, τὴν ἐκκλησίαν, ἣν ὁ Κύριος περιποιήσατο διὰ τῷ αἵματος αὐτοῦ. M. Griesbach, however, puts a change upon us, and very gravely declares, that the transcriber of the Received Text altered Κυρίῳ to Θεῷ, to accommodate the phrase to St. Paul's stile. Thus to save the consistency of the scribe, a double inconsistency is substantiated against the Apostle and the Evangelist!

† Pears. Expos. of the Creed, vol. ii. p. 138, ed. Oxf. 1797. "Ἰδιον αἷμα is opposed to αἷμα ἀλλότριον. And therefore it is observable the author of the Racovian Catechism, in his answer to this place of Scripture, doth never make the least mention of ἰδιον or proprium,—whereas the strength of our argument lies in these words, διὰ τῷ ἰδίᾳ αἵματος, or, as the Alexandrine MS. and one mentioned by Beza, διὰ τῷ αἵματος τῷ ἰδίᾳ." The latter phrase is, indeed, the more emphatical, and, as we should express it, means "by blood, his very blood."

‡ Vid. Mar. iv. 25. ix. 40, 41. Mat. x. 27. Conf. x. 14. 32, 33. In the notes of the Improved Version, however, Mar. iv. 25. Luke viii. 18. Rom. viii. 32. are cited as parallel instances to ὅς, used for "he who," in 1 Tim. iii. 16. In the former instances ὅς no otherwise signifies "he who" than as this phrase may be used in English for "whosoever," which is the true meaning of the term, and which reduces 1 Tim. iii. 16. to nonsense. In the latter, ἐς is the subjunctive article, and, as such, tied by the particle γὰρ to its antecedent Θεῷ, as is directly apparent on viewing the text independent of its artificial division into verses, εἰ ὁ Θεὸς ἐπέθῃ ἡμῶν, τις καὶ ἡμῶν; ὅς γὰρ τῷ ἰδίᾳ ἰεὺ οὐκ ἐποίησατο.—We take no account of the case in

nonymous with *whosoever*, we have only to put this term into the letter of the text, in order to discover that it reduces the reading of the corrected text to palpable nonsense. 3. In 1 Joh. v. 7, three *masculine* adjectives, *τρεῖς οἱ μαρτυροῦντες*, are forced into union with three *neuter* substantives, *τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἶμα*; a grosser solecism than can be ascribed to any writer sacred or profane*. And low as the opinion may be which the admirers of the corrected text may hold of the purity of the style of St. John, it is a grosser solecism than they can fasten on the holy Evangelist, who, in his context, has made one of these adjectives regularly agree with its correspondent substantive in the neuter: *καὶ τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστὶν ἡ ἀλήθεια*. "Οτι τρεῖς εἰσὶν οἱ μαρτυροῦντες. κ. τ. εἰ. There seems to be consequently as little reason for tolerating this text as either of the preceding.

It must be evidence of no common weight and authority which can warrant us in admitting any one of these readings into the text of Scripture. That which is quoted in their support is, however, of a very different character, and may be thus summed up in a short compass.

Of manuscripts, ten only are cited in favour of Acts xx. 28; half that number in favour of 1 Tim. iii. 16. All that are extant and known, with the exception of one, are cited in favour of 1 Joh. v. 7 †.

Of

in which an adjective or participle, with *ἀνὴρ* or *χρῆμα* understood, is made the antecedent to *ὅς* or *ὃ*, vid. Rom. iv. 6, 7, 8, as having no connexion with the instance of *ὅς* taken to govern a verb, for *ὃ* taken to govern a participle, as in 1 Tim. iii. 16.

* This objection was first started by the learned Abp. Eugenius, who has translated "the Georgics" into Greek; and is stated in a letter addressed by him to M. Matthæi; an extract from which is inserted by that critic in his Greek Testament. Vid. tom. xi. p. ix. "*haud plane consisteret, nisi cum violentia quadam dictionis, et per solæcismum patentissimum. Cum etenim τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἶμα nomina neutrius generis sunt, qua ratione concordabit cum iis quod immediate præcedit; τρεῖς εἰσὶν οἱ μαρτυροῦντες, et quod illico sequitur, καὶ ἔτοι οἱ τρεῖς κ. τ. λ.*—Sed nonne quæso dictio naturalis hic et propria potius esset; *τρία εἰσι τὰ μαρτυρόμενα ἐν τῇ γῇ, τὸ πνεῦμα, τὸ ὕδωρ, καὶ τὸ αἶμα* καὶ τὰ τρία εἰς τὸ ἐν εἶναι; At illud tamen est scriptum non hoc."

† Vid. Griesb. not. in Act. xx. 28. 1 Tim. iii. 16. 1 Joh. v. 7. The Alexandrine MS. is indeed quoted by M. Griesbach as reading 1 Tim. iii. 16. with the corrected text; and the Vatican is mentioned as delivering a dubious testimony to Rom. xx. 28. That
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Of the Christian Fathers who have been quoted in support of the reading of the corrected text, the following is a brief statement. 1. On Acts xx. 28, S. Ignatius, S. Irenæus, Eusebius,

the true reading of the Alexandrine MS. was $\Theta\epsilon\delta\varsigma$ instead of $\delta\epsilon$, we may appeal not merely to the direct testimony of those who first examined the manuscript, but to the indirect testimony even of MM. Wetstein and Griesbach, who have on this subject given that unwilling evidence, which at once supports our opinion and subverts their deductions. Independent of the testimony of Junius, who first examined the MS. and of Mr. Huish, who collated it for the London Polyglot; of Bps. Walton and Fell, of Drs. Mill and Grabe, who have published its various readings: Dr. Berriman, who took two friends, Messrs. Ridley and Gibson, to examine the MS. in the sun, with the assistance of a glass, and whose opinion was confirmed by two indifferent persons standing by, Messrs. Hewit and Pilkington, delivers on this subject the following statement, Crit. Dissert. on 1 Tim. iii. 16. p. 156. "And therefore, if at any time hereafter, the old line should become indiscernible, there never will be just cause to doubt, but that the genuine and original reading of this MS. was $\Theta\Sigma$, i. e. $\Theta\text{EO}\Sigma$." But what is more extraordinary, he openly charges M. Wetstein, who was his correspondent, with having admitted to a common friend, that he saw the transverse line of the Θ . Id. ib. p. 155. To this charge M. Wetstein thought prudent, or proper, to reply by explaining away his concession of the point, and stating that in admitting the fact he was deceived by the transverse line of an E on the opposite page, which appeared through the vellum. This prevarication requires no refutation but what the MS. itself, on the most careless inspection, will furnish; the transverse lines are so fine as to be frequently not discernible on the right side of the vellum; and the E on the opposite page, to which M. Wetstein appeals, as lying out of the line of the Θ , could never have produced the appearance which he asserted. We must therefore acquiesce in the conclusion of M. Woide, Præf. Cod. Alex. § vii. p. xxxi. "Nolens igitur Wetstenius veritatem hujus lineolæ diametralis a Millio assertæ confirmat, nec facile e confessione eorum quæ viderat, poterit elabi. Quæ cum impossibilis sit, credendum erit testimonio eorum, quorum auctoritatem sequi unice nunc licet, Junii, Felli, Waltoni, Grabii, Millii, Berrimani, et aliorum." With a due contempt for our English eyes and understandings, a perspicacious German doctor undertakes the defence of $\Theta\Sigma$, as the genuine reading, which he opens with the following curious concession; Griesb. Symbol. Crit. tom. 1. p. ix. "Disputatum etiam fuit, utrum Alex. Cod. h. l. $\Theta\epsilon\delta\varsigma$ legat on $\delta\epsilon$; id (quod cum librum hunc versaremus) admodum doluimus, manibus hominum inepte curiosorum ea folii pars quæ dictum controversum continet, adeo detrita est, ut nemo mortalium hodie certi quidquam discernere

bis, Didymus, S. Chrysostom, and Theophylact; S. Jerome, Lucifer, and Augustine; Theodorus Studites, Maximus, Antoninus, Ibas, Sedulius, and Aleimus; the Apostolical Constitutions, the Council of Nice, and the second Council of Carthage; a catena quoting Ammonius, and a manuscript containing the Epistles of S. Athanasius *. 2. On 1 Tim. iii. 16, Cyril Alexandrinus, S. Jerome, Theodorus Mopsuestenus, Epiphanius, Gelasius Cyzicenus, and, on his authority, Macarius of Jerusalem †. 3. On 1 Joh. v. 7. it has been deemed sufficient to state, that the fathers are silent respecting it in the Trinitarian controversy; while some of them quote the subjoined verse, and strain that doctrine from it by an allegorical interpretation, which is plainly asserted in the contested passage ‡.

Such is the substance of the vindication which is offered in favour of those verses, as they are inserted in the corrected

discernere possit." Et ib. p. xiii. "Respondco evanescere tenuissima linea, præsertim in codice tam vetusto eodemque rescripto, omnino potuit ut *similis lineola in voce proxime sequente* ΕΦΑΝΕΡΩΟΗ (ΕΦΑΝΕΡΩΩΗ) *aliisque in locis non paucis evanuit.*" He still, however, supports his opinion, and with sufficient confidence, on the concurrence of the MSS. marked C. 17, and of the Coptic, Ethiopic, Armenian, and later Syriac versions; corroborated by the direct testimony of Cyril Alexandrinus, and by the silence of the Alexandrine fathers on the subject of this text. This, however, with the sophist's leave, is not to tell us what the MS. reads, nor even what it ought to read, but simply what he thinks it should have read. It would be sufficient to state, in answer to this silly and groundless confidence, that these examples are wholly beside the purpose of the present dispute; as the Alexandrine is a MS. *sui generis*, as having a mixed text, the Gospels following a different recension from the Epistles. It may be, however, observed, that the MS. C. is a *codex rescriptus*, and almost obliterated with age, and that its reading is disputed by Less and Woide; that the oriental versions were made from a text which read, with the Cambridge MS. *μυστήριον ὃ ἐφανερῶδη* in good Greek, instead of *ὃς ἐφανερῶδη ἐν σαρκὶ ἰδυναῶδη*, *ν. τ. ε.* in bad; and that whatever use may be made of the silent evidence of other Alexandrine Fathers, Cyril apparently, and what is more to our purpose, Athanasius palpably, read *Θεὸς ἐφανερῶδη*. Vid. Berrim ubi supr. p. 197, 198. 201, 211. The Vatican MS. is unfortunately imperfect in 1 Tim. iii. 16, with respect to its reading in Act. xx. 28, we have stated our opinion hereafter, p. 416. n. ¶.

* Vid. Bengel. et Griesb. not. in loc.

† Vid. Griesb. not. in loc.

‡ Vid. Porson Let. to Travis, p. 373.

text. And yet, however formidable it may appear, it seems exposed to no less formidable objections.

In reply to the testimony of manuscripts quoted on this subject, it seems sufficient to state, that they are collectively descended from the edition of Eusebius, and are consequently disqualified from appearing in evidence, on account of his peculiar opinions. With respect to the few manuscripts which support the reading of Acts xx. 28, 1 Tim. iii. 16, they particularly approximate to his edition, as containing the Alexandrine text *, and are consequently on that account entitled to the lesser degree of credit.

And this consideration seems to leave very little weight to the authority of the Fathers, who are adduced in evidence on this subject. With a few exceptions, which are of no account, they succeeded the age of Eusebius; in referring cursorily to those verses, they may be conceived to have quoted from his edition, as containing the received text of the age in which they flourished. We here except, as preceding his time, S. Ignatius, S. Irenæus, and the compilers of the Apostolical Constitutions, who have been quoted in support of Act. xx. 28. but their testimony is not entitled to the smallest respect, as derived to us through the most suspicious channels. The first and last of these witnesses are quoted from editions which have been notoriously corrupted †, as it is conceived, by the Arians; and we consequently find, that the genuine works of Ignatius, read with the received text instead of the corrected: and with regard to St. Irenæus's evidence, it is quoted merely from a translation which has been made by some barbarous writer, who has followed the Latin version in rendering the scriptural quotations of his original ‡.

We

* Vid. Griesb. not. in loc.

† Usser. Dissert. de Ignat. Epist. cap. vi. ap. Patr. Apostol. p. 211. Ed. Cleric. Rot. 1724. "Quantum igitur ex hisce possum colligere, sexto post Christum seculo prodiit amplior hæc quæ in nostris codicibus hodie fertur, Ignatianarum Epistolarum Sylloge: et quidem (nisi me fallo) ex eadem officina, unde Apostolorum qui dicuntur Canones, novorum capitulorum xxxv. adjectione habemus auctos, et Constitutiones ita immutatas, ut pristinam quam obtinuerant speciem, non (ut Epistolæ nostræ) amiserint modo, sed plane perdiderint, Conf. Pears. Vind. Ignat. Procem. cap. vi. p. 273. Bevereg. Cod. Can. Eccl. Prim. Illustrat. P. I. cap. iii. §. 1. p. 12. cap. xvii. §. 4. p. 73.

‡ Mill. Proleg. in Nov. Test. n. 368. "Sed cum Græca (S. Irenæi) maxima ex parte interciderint, tum et in his quæ supersunt,

We might give up the remaining authorities without any detriment to our cause. With respect to the evidence of Eusebius, a word need not be advanced to invalidate its credit: and as to that of St. Athanasius, St. Chrysostome, Theophylact, and Cyril of Alexandria, it is most unfairly wrested in support of the corrected texts, as it is decidedly in favour of the received text, where it is fully and explicitly delivered *. With respect to Didymus, Jerome, Lucifer, Augustine, and Sedulius, it was as natural that they should quote the received text of their times †, as that we should follow our authorised version in preference to the original Greek of Erasmus, or any of the translations of the early reformers. A few words would serve in reply to the authority of the Councils cited on this subject; that of Nice has been however most falsely and imperfectly reported ‡, and that of Carthage, as reported in Greek, supports the received text, while in Latin it supports the corrected §. If, after these observations, the testimony of the remaining writers cited on this subject be alleged, throwing Ammonius and Macarius into the same scale, as entitled to equal respect, from the questionable shape in which they approach us ||, we think the advocates of
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sunt, Epiphanius alique quibus ea debemus, haud semper citârint loca N. T. ad textum Irenæanum, sed nonnunquam ad codices suos posteriores, seu etiam ex memoria. *In Latinis autem, Interpreti id unum curæ erat, ut Scripturæ testimonia, quæ in hoc opere occurrent, exprimerentur verbis Interpretationis, quæ Celtis suis, totique Occidenti, jam in usu erat, Italicae, sive vulgatae.*" Conf. Sabatier. Præf. in Bibl. Ital. Tom. I. p. xl.

* Vid. *infr.* p. 417. n. *.

† This appears from the following sentiment of St. Augustine, De Doctr. Christ. Lib. II. cap. xiv. Tom. III. p. 27. f. "Nam Codicibus emendandis primitus debet invigilare solertia eorum, qui Scripturas Divinas nosse desiderant, *ut emendatis non emendati cedant*, ex uno dumtaxat interpretationis genere venientes."

‡ Vid. Lab. et Cossart. Concil. Tom. II. col. 103. d. Berrim. Dissert. ut *supr.* p. 173, &c.

§ Vid. Griesb. not. in Act. xx. 28.

|| Ammonius is quoted from a catena, in a MS. preserved at New Col. Oxf. vid. Bengel. et Mill. not. in Act. xx. 28. Macarius, from Gelasius Cyzicemus, on whom see n. ‡. and Berrim. ut *supr.* p. 178. 180. On the dependance which may be placed on these quotations at second hand, see S. Epiphanius and S. Irenæus, ut *supr.* p. 409. n. ‡. The following example, taken from the reading of 1 Tim. iii. 16, as preserved in the genuine and interpolated Epistles, and in the antient version of St. Ignatius, will demonstrate the instability of their ground who build, in verbal quotations, either
upon

the corrected text, who must receive this testimony subject to the mistakes of the original authors, and the errors of subsequent transcribers, fully entitled to the benefit of their authority. We have thus only to deplore the peculiar state of those who are reduced to the desperate state of sustaining a cause which rests on so unsolid a foundation.

In reply to the argument which is deduced in favour of the corrected reading of 1 John v. 7, from the silence of the fathers, who have neglected to appeal to this text in the Trinitarian controversy, it seems sufficient for our purpose to observe—that no such controversy existed. In the early ages of the Church, the subjects debated by the Catholics and heretics turned upon the divinity and the humanity of Christ; on the doctrine of the Trinity there was no room for maintaining a contest. Not only the heretics, but the sects from which they sprang, would to a man have subscribed to the letter of this text; as they admitted the existence of “three” powers, or principles, in the “one” Divinity. Such was the doctrine of the two great sects into which they may be divided *, consisting of Ebionites and Basilidians; for such was the doctrine of the Jews † and Ma-

upon original or secondary authority. S. Ignat. ad Ephes. cap. i. Ed. Genuin. ἀναζωπυρέσαντες ἐν αἵματι Θεῷ, τὸ συγγενικὸν ἔργον τελείως ἀπηρτίσκατε: Ed. Interpol. ἀναζωπυρέσαντες ἐν αἵματι Χριστῷ, τὸ συγγενικόν, κ. τ. εἰ. Vers. Antiq. reaccendentes in sanguine Christi Dei, cognatum opus integre perfecistis. In Act. xx. 28. St. Athanasius is quoted as reading Θεῷ, Χριστῷ, et Κυρίῳ. Vid. Bengel. not. in loc. Origen, Theodoret, and Fulgentius read Χριστῷ in opposition to all known manuscripts; and Theophylact agrees with many in reading Κυρίῳ καὶ Θεῷ. Griesb. ibid. In 1 Tim. iii. 16, S. Hilary, S. Augustine, S. Hilary the Deacon, Pelagius, Julian Pelag. Fulgentius, Idacius, Leo Magn. Victorinus, Cassianus, Gregorius Magn. Vigilius Taps. Bede, Martin I. are quoted as having read, in opposition to every known MS. but the Cambridge, ὁ, for ὁ; or Θεῷ; Vid. Sabatier. et Griesb. not. in loc. And Clemens Alexandrinus, in opposition to all known manuscripts, thus refers to this verse, μυστήριον μεθ' ἡμῶν εἶδον οἱ ἄγγελοι τὸν Χριστὸν. Vid. Griesb. not. in loc.

* Pears. Vind. Ignat. P. II. cap. v. p. 359.

† Allix Judgm. of Jew. Church ag. Unitar. ch. i. p. 6. “I shall prove clearly that *the Jews before Christ's time*, according to the received exposition of the Old Testament derived from their fathers, had a notion of a plurality of persons in the unity of the Divine Essence; and that *this plurality was a Trinity.*” Comp. chap. x. p. 138, 147, 148, 154, &c.

gians*, from whom those sects respectively descended: and such, consequently, is the doctrine which is expressly ascribed to Cerinthus†, Ebion‡, Basilides§, Saturninus||, Carpocras¶, Valentinus**, Marcus††, Marcion‡‡, and their followers. To these sects the Encratites and Montanists succeeded; but their notions, with respect to the point in dispute, were perfectly orthodox §§. The Arian opinions next engaged the attention of the Church; but the contests maintained with them, as not extended beyond the consideration of the Second Person|||, did not assume the form of a Trinitarian controversy: the whole of the matter in debate the Catholics conceived capable of being decided by a few texts; some of which were supported by the high authority of our Lord, and on such they rested the whole weight of the contest¶¶. We take little account of Theodotus and Paul of Samosata; as they entertained lower notions of the person of Christ than those of the Arians, the controversy maintained

* Pletho. Schol. in Orac. Mag. sub fin. Φησὶ δὲ περὶ Ζωροάστρου Πλέταρχος, ὡς τριχῇ τὰ ὅλα διέλον· καὶ τῇ μὲν πρώτῃ αἰῶν μοῖρα ἰσοστάσειν ἐφιστάν· τῇ δὲ εἰναὶ τὸν ὑπὸ τῶν λογίων Πατέρα καλούμενον· τῇ δ' ἐσχάτῃ Ἀριμάνην· Μίσην δὲ τῇ μέσῃ· καὶ τῶτον δ' ἂν εἶναι τὸν δεῦτερον Νέον καλούμενον ὑπὸ τῶν λογίων· κ. τ. εἰ. Conf. Philo. Jud. de Sacrif. Ab. et Cain, ap. Allix, ut supr. p. 147.

† S. Iren. adv. Hær. Lib. I. cap. xi. §. 1. p. 188. cap. xxvi. §. 1. p. 105. S. Epiphani. adv. Hær. n. xxviii. p. 110. d.

‡ S. Epiphani. ib. n. xxx. p. 127. a. b. conf. p. 125. d.

§ S. Iren. adv. Hær. Lib. I. cap. xxiv. §. 4. p. 101.

|| Id. Ibid. §. 1, 2. p. 100.

¶ Id. Lib. II. cap. xxxii. §. 5. p. 166.

** S. Epiphani. ib. n. xxxi. p. 191. a. b. conf. p. 163. d. Euseb. Hist. Eccl. Lib. IV. cap. xi. p. 156. l. 15.

†† S. Iren. ib. Lib. I. cap. xxi. p. 95.

‡‡ S. Epiphani. ib. n. xlii. p. 304. a.

§§ Id. ib. n. xlviii. p. 402. d.

||| Socrat. Eccl. Hist. Lib. III. cap. vii. p. 179. l. 8. ἀλλὰ τότε μὲν ἢ ἐν Νικαίᾳ ἐπιγενομένη σύνοδος περὶ τὴν τότε [τὸ περὶ ἑσίας καὶ ὑποστάσεως] ζήτησιν ἐδὲ λόγου ἐξέωσεν. ἐπεὶ δὲ μετα-αὐτα τινὲς περὶ τῆς ἐρεσχελεῖν ἡθέλον, διασῆτο ἐν ταύτῃ τῇ συνόδῳ [ἐν λεξανδρείᾳ] περὶ ἑσίας τε καὶ ὑποστάσεως τάδε ἀπεφώνησεν. S. Hieron. Pamach. et Ocean. Ep. lxxv. cap. i. Tom. I. p. 229. Quidam constantius, Quomodo, inquit, damnabimus quos *Synodus Nicena non tetigit?*—Et idcirco *Spiritus Sancti* neganda majestas est, quia *in illa synodo super substantia ejus filium fuit.* De Ario tunc; non de Origene quæstio fuit; de Filio, non de Spiritu Sancto. Vid. Socrat. ib. Lib. I. cap. ix. p. 9. l. 1—5. Conf. Theodorit. Hist. Eccl. Lib. I. cap. iv. p. 12. l. 1. seq. Lab. et Cessart. Concil. Tom. II. col. 103. e.

¶¶ Theodorit. ibid. conf. p. 16. l. 16.—p. 18. l. 26,

against them was supported on grounds still more remote from the high and mystic doctrines of Christianity.

The contests maintained with the followers of Photinus and Marcellus of Ancyra seem to lie most within the range of the disputed text, and to have assumed most the appearance of a Trinitarian controversy. But a very slight acquaintance with the subject of this controversy will clearly evince that this text was wholly unsuitable to the purpose of those who were engaged in sustaining it. Eusebius and Marcellus of Ancyra, by whom it was carried on, were professedly agreed on the existence of three subsistences in the Divine Nature *; one of which they likewise believed to be the Word, or Logos †, and asserted to be one with God ‡: it is consequently inconceivable that the text should be quoted to settle any point which was contested between them. The whole stress of the controversy rested on the force of the term *Son* §, as opposed to the term "*Word*," or Logos ||; for the latter being equivocal, afforded the heretics an opportunity of explaining away its force, so as to confound the persons, after the error of Sabellius ¶; while the former, as implying its correlative Father, effectually refuted this error, by establishing a *personal* diversity between the subsistences; since it involved an absurdity to consider the Father the same as the Son, or represent him as begetting himself **. As the text before us uses the term "*Word*" instead of *Son* †, it must be directly apparent that it was wholly unqualified to settle the point

* Euseb. de Eccl. Theol. Lib. III. cap. vi. p. 175. b.

† Euseb. contr. Marcel. Lib. I. cap. i. p. 4. c. Lib. II. cap. iii. p. 36. c. &c.

‡ Euseb. ibid. cap. iv. p. 54. a. Id. de Eccl. Theolog. Lib. I. cap. xvii. p. 79. c. d. conf. Lib. II. cap. iv. p. 107. a. cap. xi. p. 119. a.

§ Vid. Euseb. contr. Marcel. Lib. I. cap. i. p. 4. d. Lib. II. cap. ii. p. 36. c. On Photinus's opinion, vid. Epiphan. adv. Hær. n. lxxi. p. 830. c. 831. d. &c.

|| Vid. Euseb. ut. supr. Id. de Eccl. Theol. Lib. I. cap. xvi. p. 78. b. Ὁ δὲ τὸν Ὑῖόν εἰπεῖν παραιτησάμενος, ἀνω κάτω τὸν Λόγον θρύλλει, καὶ Σαβελλίω μὲν κατηγορεῖ, τὸν Ὑῖον ἀρνημίνῃ ταῦτὸν δὲ πρᾶτῶν ἐκείνῳ, σχηματίζεται, τῇ κατ' αὐτὴ διαβολῇ τὴν τῆς κακοδοξίας ὑπόνοιαν ἐκκλίνειν οἰόμενος.

¶ Euseb. de Eccl. Theolog. Lib. II. cap. ix. p. 115. d. 116. a. cap. xiii. p. 120. b.

** Euseb. ibid. cap. xii. p. 119. d.

†† Barret. Collat. Cod. Montfort. p. 28. Cod. Rescript. Dublin. subnex. Porson, Let. XII. p. 277.

at issue: it can be therefore no matter of surprize that no appeal is made to it in the whole of the controversy. Eusebius and Marcellus had, however, other reasons for declining to cite its authority. As the ardor of controversy drove them into extremes, the one leaning towards the error of Arius, and the other towards that of Sabellius*, the text in dispute, as containing the orthodox doctrine, must have been as unsuitable to the purpose of the one as of the other: the term *ἐν* making as much against Eusebius, who divided the substance, as the term *ἑαυτῶν* against Marcellus, who confounded the persons. From this circumstance we are consequently enabled to account for more than their silence: for thus we clearly discover the cause which induced the one to expunge this text from his edition, and the other to acquiesce in its suppression.

And these considerations directly lead us into the secret of the allegorical interpretation of the eighth verse; from which, it is objected, the doctrine of the Trinity has been elicited by a forced interpretation, while the seventh verse, in which it is plainly asserted, is strangely neglected†. Such apparent disregard of the text of the three heavenly witnesses is doubtless to be attributed, in some measure, to its having been, at the time, partially withdrawn from the sacred canon‡: but a sufficient cause appears to lie in this circumstance, that the text of the earthly witnesses was really better adapted than the preceding to decide the question, as it was mooted. The terms "Word and Spirit," as considered equivocal, were inadequate to determine the matter at issue§; but the terms "water and blood," as designating the person of Christ, directly struck at the root of the controversy. It can be, therefore, little wonderful, to those who know any thing of the predilection which the antients possessed for such interpretations, that those who maintained the subsistence of three persons, in opposition to the existence of three powers, or principles, in the Divine Nature, should have insisted on the eighth verse instead of the seventh, in proving that *Christ* was not merely the word of God, but one of those persons.

From a view of the controversy, which is termed the Trinitarian, we are therefore at a loss to discover in what manner this text could be introduced, to decide any point under discussion; and those who press us with this argument, and oppose to the stubborn silence of the antient fathers the constant appeals of

* Vid. supr. p. 191. n. §. ||.

† Porson, Let. XI. p. 311.

‡ Vid. supr. p. 410. n. †.

§ Vid. supr. p. 414. n. ||. ‡.

the modern theologians respecting this text*, reason from a view of the subject which has arisen since the times of the former. The first discussion, relative to the third person of the Trinity, did not take place until the council of Alexandria, held under St. Athanasius†; but the subject was then prudently dispatched, without descending into minute or curious investigation‡. We have, it is true, a valuable work on the doctrine of the Trinity, from the pen of St. Hilary; but it is nothing wonderful that he makes no use of the text of the heavenly witnesses. In his subject he had to avoid the dangerous extremes of the Sabellians and Arians; he consequently rejects all metaphysical subtleties, and professedly expounds the doctrine by the plainest texts of Scripture§. He was, however, instructed in Greek, which he studied during the period of his exile, and was unquestionably acquainted with the text of Eusebius||, in which this disputed verse was omitted; it is, therefore, not to be conceived that he would appeal to the Latin translation, where he could only have seen it, in opposition to the testimony of the original¶.

After this period, all enquiry must be fruitless which is directed in search of a Trinitarian controversy. That with the Pelagians next engaged the attention of the Church, and agitated the eastern and western world**. But it was of a different character from those which preceded. The disputants, having at length agreed on the existence of the third person, now began to dispute on his mode of operation; a discussion which, consequently, admitted of no appeal to the text of the heavenly witnesses.

It will, however, be doubtless objected, that although the controversies maintained by the Church, as not embracing the doctrine of the Trinity, did not admit of reference to 1 John v. 7. yet, as turning on the divinity and the humanity of Christ, they necessarily suggested the expediency of an appeal to Acts xx. 28. 1 Tim. iii. 16. But this objection will have little force when it is remembered that the heretics, who excepted against the doctrine inculcated in those texts, rejected also that part of

* Pors. Let. XII. p. 366. seq.

† Vid. supr. p. 412, n. ††

‡ Sozom. Hist. Eccl. Lib. V. cap. xii. p. 198. l. 8—24. Lib. VI. cap. xxii. p. 245. l. 10.

§ S. Hilar. de Trin. Lib. II. § 2—5. p. 179. seq. ed. Bened.

|| Vid. Sabatier. ub. supr. p. 307. n. *

¶ Vid. supr. p. 410, n. †

** Vid. Usser. Antiq. Brit. Eccles. cap. ix. p. 112. seq.

the canon in which they are contained. The Cerinthians and Ebionites took the lead in this controversy; the former denying the humanity, the latter the divinity, of our Lord; but the former wholly renounced the authority of St. Paul*; and the Acts and Epistles to Timothy were corrupted or rejected by the Basilidians, Marcionites†, Valentinians‡, and their followers. The orthodox were consequently reduced to the necessity of deducing their scriptural proofs from that part of the canon, on the authority of which they and their adversaries were mutually agreed§; and were thus prevented from making those frequent appeals to the verses in dispute, which the controversy may be conceived to have suggested.

From this view of the state of the early controversies of the church, it will appear, that the objections originally urged against the readings of the corrected text, from the internal evidence, remain undiminished. For thus it is manifest, that their force continues unaffected by any thing which has been advanced, from the quotations of the fathers, on the one side, or from their silence on the other. Here consequently, from the alternative to which the case is reduced, the purity of the received text appears to be indirectly established. But as it has been objected, that, “when there is no external evidence, internal evidence can never be pleaded for the necessity of so large and so important an addition,” as that contained in one at least of those passages; in our first endeavour to vindicate the authenticity of the disputed verses, we shall briefly lay this evidence before our reader.

Of manuscripts, the following have been cited|| on this subject. The Vatican¶, and all known manuscripts, except ten,

* Euseb. Hist. Eccles. Lib. III. cap. xxvii. p. 121. l. 37. Philastr. Hær. xxxvi. Bibl. Patr. Tom. IV. p. 600. c. ed. Com Agrip. 1618.

† S. Hieron. in Epist. ad Tit. Proöm. Tom. VI. p. 196. b. Tertul. adv. Marc. Lib. V. cap. ii. et iii.

‡ Origen. contr. Cels. Lib. II. p. 77.

§ Vid. S. Iren. adv. Hær. Lib. III. cap. xi. §. 7, p. 190. S. Epiphan. adv. Hær. n. XLII. p. 311. n.

|| Vid. Griesb. not. in loc.

¶ Prof. Birch having inserted τὸ θεῖον among the various readings of this MS. in the Acts of the Apostles, in an after-thought, expressed in his Preface to the various readings of the Apocalypse, adds the following remarks; Præf. ad Apoc. p. xxxix. “Cum schedas meas collationem hujus codicis complectentes, iterum intente examinarem, nihil de lectione ἐκκλησίαν τῶ θεῖ, nec alia lectione hoc loco adnotatum invenio, ita ut pro certo pronunciare non ausim, quid in codice nostro scriptum reperitur. Vir tandem dubitare licet, si

ten, support the Received Text, in reading Θεός, in Act. xx. 28. The Alexandrine, and all known manuscripts, except five, support it, in reading Θεός, in 1 Tim. iii. 16. The Monfort manuscript, and the Latin translation contained in the Vulgate, support the received reading of 1 John v. 7.

Of the christian fathers, the following have been adduced* on this subject, S. Ignatius, Tertullian, S. Athanasius, S. Basil, S. Chrysostom, S. Epiphanius, S. Ambrose, Antiochus, Theophylact, Œcumenius, Ibas, Celestinus, Fulgentius, Ferrandus, Primasius, Martin I., Bede, Etherius, an anonymous author in St. Chrysostom, another in S. Jerome, &c. support Act. xx. 28. S. Ignatius, Hippolytus, S. Athanasius, S. Gregory Nyssen, S. Chrysostom, S. Cyril Alexandrinus, Theodoret, Theophylact, Œcumenius, Euthalius, Damascene, Epiphanius Diaconus, Photius, Euthymius, and the Epistles ascribed to Dionysius Alexandrinus, support 1 Tim. iii. 16. Tertullian,

hic in codice nostro obtinisset varietas lectionis, hanc intentionem meam fugisse, cum locum hunc notabilem in omnibus codd. qui mihi obvenierint, præ cæteris examinandum sumserim." Had we been deficient in other evidence, we might construe this omission into a proof, somewhat stronger than presumptive, that the true reading of the manuscript was Θεός. As this was the reading of the copy which the Professor collated, and no variety has been marked, such must have been the reading of the manuscript. But we may set this matter out of dispute. In a collation of the Vatican MSS. which was made for Dr. Berriman, when engaged in the defence of 1 Tim. iii. 16. and deposited by him in Sion College, the subjoined reading of this celebrated MS. is inserted; the following note being prefixed to the papers in which it is contained, by Dr. Berriman's hand. "In the year 1738 I obtained, from the very learned Mr. Thomas Wagstaffe, then at Rome, a more exact and particular account of the Greek MSS. of St. Paul's Epistles, in the Vatican library, and that of Cardinal Barberini, than had been ever before communicated to the world. Mr. Wagstaffe had for some time free access to the Vatican, and the liberty of collating MSS. in the absence of the librarian, and in that time I was favoured with the accurate collation of four texts which I desired, (Act. xx. 28. Rom. ix. 5. 1 Tim. iii. 16. and 1 Joh. v. 7.) and of five more added thereto, (Gal. i. 12. Phil. ii. 6. Col. ii. 9. Tit. ii. 13. and 1 Joh. v. 20.)" The following collation of the disputed text is added, along with the above-cited, in Mr. Wagstaffe's hand, "Act. xx. 28. Προσέχετε ἑαυτοῖς, καὶ παντὶ τῷ ποίμνῳ, ἐν ᾧ ὑμεῖς τὸ πνεῦμα τὸ ἅγιον ἔχετε ἐπισκόπους, ποιμαίνει τὴν ἐκκλησίαν τῷ θεῷ, ἣν περιπατήσατο, διὰ τῆς αἱμάτων τοῦ ἰδίου MS. Bible, from whence Sixtus V.'s Septuagint was printed."

* Vid. Bengel. Griesb. &c. not. in loc.

E e

Cyprian,

Cyprian, Phœbadius, Marcus Celedensis, Marius Victorinus, Eucherius, Vigilius Tapsensis, Facundus, Fulgentius, Cassiodorus, Ambrosius Ausbertus, Walafrid Strabus, Scotus, St. Bernard, P. Lombard, Aquinas, &c. support 1 John v. 7.

We have to regret that our limits will not admit of our making a specific reply to the objections which have been raised to the last-cited authorities. But when the distinctions are remembered, which have been already pointed out, between the force of the terms "Word" and "Son," and the use which has been made of the eighth verse to determine the ambiguous sense of the seventh, there will remain little in these objections to need a solution. By the assistance of these remarks, the exceptions urged against the testimony of Facundus and Fulgentius, which have been urged to invalidate that of St. Cyprian*, may be easily answered; and the appeal which they make to him, and to the eighth verse, from whence it is inferred they could not have seen the seventh, will involve no difficulty. In this appeal, it was their object to shew that St. Cyprian understood the disputed passage relative to "the Father, *Word*, and Spirit," as meant of "the Father, *Son*, and Holy Ghost;" and that his interpretation was confirmed by the eighth verse, which in mentioning "the water and blood," marked out the second person of the Trinity.

On the subject of the Montfort manuscript we must be equally brief, for similar reasons. The objections which have been made to its reading of the seventh verse, as contrary to the genius of the Greek language, we are inclined to believe hypercritical. For the omission of the article before Πατὴρ Λόγος καὶ Πνεῦμα, we can produce good authority†; and the use of ἐν τῇ γῇ for ἐπὶ τῆς γῆς, is not without a precedent in the Scripture language‡. We will not, however, at present dispute that this text has been, in this place, corrected from the old Italic translation. But this remark we would in some degree extend to the Vulgate, from which it appears the verse was originally absent, as it was omitted in those copies of the Greek by which St. Jerome corrected this version; and as several of the oldest manuscripts of the latter wholly omit this verse, or exhibit it merely in the margin§. That the Montfort manuscript and the Vulgate have been corrected from this source, seems pro-

* Porson, Let. XI. p. 249, 250. 263, 264.

† Vid. S. Epiphani. adv. Hær. n. xxv. p. 80. d. Εἰς γὰρ ἡμῶν ἑστὶν

‡ Θεός, Πατὴρ καὶ Υἱὸς καὶ Ἅγιον Πνεῦμα. τρεῖς ὑποστάσεις —

§ Vid. Mat. ix. 31. Act. xiii. 17. 19. Rom. ix. 17. 28.

¶ Pors. Let. VI. p. 138, &c.

bable on many accounts. In adopting the term "Word" instead of Son, the fathers have not been followed; and the object of an interpolation, for the purposes of serving the ends of controversy, has been consequently frustrated. We can, of course, see no other reason for this deviation, than a desire to adhere to a common original, which existed only in the old Italic translation.

And building upon this assumption, every difficulty in the case before us, immediately vanishes. St. Jerome, in forming a new translation expressly conformable to the Greek *, omitted this verse, as absent from the copies which he took as his model. But as the old version retained its admirers, its authority was frequently set in opposition to that of the new; and, in some instances, to that even of the original†. As this appears to have been particularly the case in the Epistle from whence this disputed passage is taken‡, it can be little wonderful that instances should exist in which the original and the translation have been corrected by the primitive version, as we observe to be the case in the Vulgate and Montfort manuscript. As circumstances prove this alteration to have been ancient; the disputed verse very generally existing in the copies of the Vulgate§, and the Syriac readings of the Montfort manuscript establishing its claims to a considerable antiquity||; we might conclude, from the authority of both, that it existed in the old Italic version, and of course in the original Greek, which was followed in that translation. But this is a conclusion fully warranted by the authority of St. Cyprian, and of the Council of Carthage, who used that version, and expressly refer¶ to the verse in question. And what adds to the weight of their testimony is, the circumstances under which it is delivered. The former appeals to this verse

* Vid. S. Hieron. Damas. Epist. cxxiii. Tom. III. p. 350.

† Such had been the objections of Hilary and Helvidius; Vid. S. Hieron. adv. Helvid. cap. iv. Tom. II. p. 135, &c.

‡ Vid. Socras. Hist. Eccles. Lib. VII. cap. xxxii. p. 381. l. 32 — 41.

§ Porson, ib. p. 139.

|| Vid. sup. p. 184.

¶ S. Cyprian de Unit. Eccl. p. 109. ed. Ox. Dicit Dominus: "Ego et Pater unum sumus." Et iterum de 'Patre et Filio et Spiritu Sancto' scriptum est: "et hi tres unum sunt." Conf. Ep. lxxiii. ad Jubaian. p. 203. Vict. Vitens. de Persec. Vandal. Et ut adhuc luce clarius unius divinitatis esse cum Patre et Filio, Spiritum Sanctum doceamus, Joannis Evangelistæ testimonio comprobatur, ait namque: "Tres sunt qui testimonium perhibent in cælo, Pater, Verbum, et Spiritus Sanctus, et hi tres unum sunt."

previously to the alteration of the Greek or Latin text by Eusebius or Jerome; the latter appeals to it in Africa; a country over which, as unconnected with the Greek and Roman Church, the influence of Eusebius or Jerome never extended.

Having thus external evidence sufficient, in the authority of the Latin Church, to induce us to believe the disputed verse formed a part of Scripture, we proceed to examine how far this testimony is confirmed by the internal evidence of the original. And joining together with it the two other passages which are contested, we shall undertake their common defence, on the grounds chosen by their impugnors. An admirable rule is laid down by M. Griesbach * for determining, between two readings, which is the genuine: we are fondly mistaken, or we can shew, that every mark of authenticity, which he has pointed out, will be found to exist in those readings which he has rejected as spurious.

Directing our attention, in the first place, to the structure of the phrase, the tenour of the sense and language as fully declares for the received reading, as against the corrected. 1. In Act. xx. 28. the apostolical phrase, ἐκκλησίᾳ τῷ Θεῷ, is not only restored, but its full force consequently assigned to the epithet *id est*. This term, as used by the apostle, has an exclusive and emphatical force; an exclusive, in limiting the sense to God, the subject of the assertion;—an emphatical, in evincing the apostle's earnestness, in using so extraordinary an expression. Feed the Church of God, which he purchased with no other blood than his own, is the literal meaning of the phrase; and this meaning is not more clearly expressed, than we shall see it was required by the object of the apostle. 2. In 1 Tim. iii. 16. there can be little doubt that the "Great Mystery," of which the apostle speaks, and whereby some one "was manifested in the flesh," must be the incarnation. If we take the account given of this mystery in John i. 1. 14. it marks out "God" as the divine person who was manifested. And, putting this term into the letter of the text, it renders the apostle's explanation answerable to his purpose, and to the solemn mode of his enunciation. For, as the manifestation of no person, but the in-

* Griesb. Proleg. Sect. III. p. lix. *Insita sua bonitate commendatur lectio, quæ vel auctoris cogitandi sentiendi que modo, stylo, scopo, cæterisque περιέλασι sive exegeticis, ut contextui, adjunctis, oppositis, &c. sive historicis omnium convenientissima, vel ita comparata est, ut ea, velut primitiva, posita facile intelligi queat, quomodo cæteræ lectiones omnes—sive librariorum errore—aut criticorum inepta sedulitate, progenitæ ex illa fuerint.*

comprehensible and divine, can be a *mystery*, any "manifestation" of "God," as "in the flesh," must be a "Great Mystery." So far, the apostle's phrase is as just as it is sententious. 3. In 1 John v. 7. the manifest rent in the Corrected Text, which appears from the solecism in the language, is filled up in the Received; and, on inserting ὁ Πατήρ καὶ ὁ Λόγος, the masculine adjectives are thus ascribed suitable substantives; and, by the figure of attraction, which is so prevalent in Greek, every objection is removed to the structure of the context. Nor is there thus a necessary emendation made in the apostle's language alone, but in his meaning. St John is here expressly summing up "the witness of God and man;" the divine and human testimony; and he has elsewhere formally enumerated the heavenly witnesses, as they occur in the disputed passage. In his Gospel he thus explicitly declares, "*I am one that bear witness of myself, and the Father that sent me beareth witness of me: and when the Comforter is come, even the Spirit of truth, he shall testify of me**;" and yet, in his Epistle, where he is expressly summing up the testimony in favour of Jesus, he passes at least two of these heavenly witnesses by, to insist on three earthly: nor is this all, but he omits them in such a manner as to create a gross solecism in his language, which is ultimately removed, and this oversight remedied, by the accidental insertion of those witnesses, from a note in his margin! Of all the omissions which have been mentioned respecting this verse, of all the improbabilities which the controversy respecting it has assumed as true, surely the most incredible and wild is probability itself, compared to a supposition like the last, which outrages our belief, and insults our reason. Yet, on the assumption of this extravagant improbability, as matter of fact, must every attack, on the authenticity of this verse, be built, as its very foundation.

From viewing the internal evidence of the disputed texts, let us next consider the circumstances under which they were delivered; and here, we are wholly deceived, or the investigation is likely to lead to a similar conclusion.

With respect to St. Paul's words, in both Act. xx. 28. and 1 Tim. iii. 16. they are addressed to the converts of Ephesus †. And in the primitive Church, established in that city, we are assured, on the most incontestible authority, that the Nicolaitans had made some efforts to propagate their heretical notions ‡. Among the tenets

* John viii. 18. xv. 26.

† Comp. 1 Tim. i. 3. iii. 16. and Rom. xx. 17. 28.

‡ Rev. ii. 1. 6.

of that early sect of the Gnostics*, it was not only a fundamental article to deny the divinity of the Logos, and to degrade him into the order of secondary and angelical existences, but a leading doctrine also to deny that Christ became incarnate, and suffered; otherwise than in appearance, for the redemption of mankind†. The opposition of these notions to the explicit declarations of St. Paul, in the contested verses, must be directly apparent; and they appositely illustrate the strong emphasis with which the apostle insists on the Incarnation and Redemption, in both passages. But what is more immediately to our purpose, they evince the obligation which was laid on the apostle to assert the divine nature of our Lord as strenuously as he asserted his human. This we observe to be as effectually done in the Received Text, as the contrary is observable in the Corrected; of consequence, the circumstances under which those verses were delivered as fully confirm the reading of the one, as they invalidate that of the other. But these conclusions are further supported by collateral evidence. St. Ignatius, an auditor of St. John, who impugned the errors of the Nicolaitans respecting the divinity of the Logos‡, adopts the identical expressions of St. Paul §, in an Epistle addressed to the same church at Ephesus, and insists on the divinity of Christ in language the most full and explicit||. Had all antiquity been silent on the subject of these contested verses, which are supported by the most full and unexceptionable evidence, the single testimony of this apostolical father would surely determine the genuine reading of these texts, beyond controversion.

With regard to the declarations of the Apostle, 1 John v. 7. it was the general opinion of the primitive Church, that this

* Vid. S. Epiphan. adv. Hær. n. xxv. p. 77. a.

† Vid. S. Iren. Lib. I. cap. xi. ap: Bull. Defens. Fid. Nicæn. Sect. III. cap. i. § 8. p. 160. ed. Grab. Lond. 1721.

‡ Id. Ibid.

§ S. Ignat. Ep. ad. Ephes. cap. i. ἀναλωπυρήσαντες ἐν αἵματι Θεῷ, τὸ συγγενικὸν ἔργον τελείως ἀπηρτίσατε. cap. vii. εἰς ἰατρός ἐστιν, σαρκικός τε καὶ πνευματικός, γεννητὸς καὶ ἀγέννητος, ἐν σαρκὶ γενόμενος Θεός· cap. xix. τρία μυστήρια κερυνῆς, ἅτινα ἐν ἡσυχίᾳ Θεῷ ἐπράχθη. Πῶς ἐν ἐφανερώσει τοῖς αἰῶσιν, — παλαιὰ βασιλεία διαφθείρετο, Θεῷ ἀνθρωπίνως φανερωμένῳ εἰς καινότητα αἰδίου ζωῆς, ἀρχὴν δὲ ἐλάμβανεν τὸ παρὰ Θεῷ ἀπηρτισμένον.

|| Vid. infr. p. 424. n. †.

epistle was directed against the peculiar errors of the Ebionites and the Cerinthians *. Of those sects it has been already observed, that, while they respectively denied that Jesus was "the Son of God," and "came in the flesh," they mutually expressed their belief in a Trinity. The Ebionites, in particular, as descended from the Jews, not only acknowledged this doctrine, but, it is more than probable, avowed their belief of it in the identical terms of the passage contested †. The Cerinthians were less disposed to dispute the divinity of our Lord; they however denied that he was more than a man in appearance; while the Ebionites as strenuously asserted that he was nothing more in reality ‡. Such are the fundamental errors which the Apostle undertakes to refute. To the one who denied that "Jesus was the Son of God §" he opposes the heavenly witnesses; to the other, who denied that he "was come in the flesh ||," he opposes the earthly. For the admission of the one, that the "three" persons were "one" substance, among whom "the Father and the Word" were included, as clearly evinced the divinity of Christ; as "the spirit" which he yielded up, and "the blood and water" which he shed upon the cross, evinced

* S. Hieron. in Mat. Proœm. ad Eus. Crem. Tom. VI. p. xi. Ultimus Joannes apostolus et evangelista—cum esset in Asia, et jam tunc hæreticorum semina pullularent, *Cerinti, Ebionis, et cæterorum, qui negant Christum in carne venisse: quos et ipse in Epistola sua Antichristos vocat, et apostolus Paulus frequenter percutit, coactus est ab omnibus pœne tunc Asiæ episcopis, et multorum legionibus, de Divinitate Salvatoris altius scribere, &c.*

† The following extraordinary passage from the book Zohar, one of the most ancient and venerated of the traditionary works of the Jews, is quoted by the incomparably learned Selden in support of the authenticity of 1 Joh. v. 7. De Synedr. Vet. Ebr. Lib. II. cap. iv. §. 4. p. 96. אר יסי האזי—וכו. Dixit Rabbi Jose, quis sensus illius; Cui sunt *Dii seu Elohim propinqui?* Potius dicendum videtur, *Propinquus* quam *propinqui*. Sed est *Deus* supremus, *Deus* timoris Isaac, *Deus* postremus. Sic *Propinqui* dicendum. Et Fortitudines seu *Majestates aut potentie sunt multæ* quæ procedunt ex Uno. *Et hi omnes Unum sunt.*" The last terms, in the original, expressed by וכלהו דר, we conceive, contain the true explanation of the Nicolaitan καιλαυχαυχ: vid. S. Epiph. Hær. xxv. p. 78. d. By this clue, and Rev. ii. 1. 6. 1 Joh. iv. 2. 15. compared with n. *. sup. p. 411. we may trace this subject as having been immediately before the apostle.

‡ Vid. sup. n. conf. S. Iren. adv. Hær. Lib. I. cap. xxii. §. 2. et 6.

§ 1 Joh. iv. 15.

|| Ibid. 2.

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his humanity. Viewed with a reference to these considerations, the Apostle's argument is as full as it is decisive; and illustrated by the circumstances under which his epistle was written. But let us suppose the seventh verse suppressed, and he not only neglects the advantage which was to be derived from the concession of his opponent while he sums up "the witness of men *," but the end of his epistle is wholly frustrated, as the main proposition is thus left unestablished, that "Jesus is the Son of God." Not to insist on the circumstances of the controversy, the object of the Apostle's writing, not less than the tenour of his sense, consequently requires that the disputed passage should be considered an integral part of his text.

The reader must be now left to determine how far the internal evidence of the disputed texts, supported by the circumstances of the controversy in which the sacred writers were engaged, may extend in establishing their authenticity. As interpolations, we must find it as difficult to account for their origin, by considering them the product of chance as design. For, assuming the reading of the Corrected Text to be genuine, is it not next to miraculous that the casual alteration introduced into the Received Text should produce so extraordinary an effect on each of the passages, and attended by consequences so various and remote; that it should amend the solecism of the language, supply the defective sense, and verify the historical circumstances under which they were written? But how is the improbability diminished by conceiving them the product of design; while they appear to be unsuitable to the controversies agitated in the primitive Church? The early heretics did not subscribe to those parts of the canon in which they occur; and they did not meet the difficulties of those disputes which were maintained with the later †. In order to answer the purposes of those controversies, *Christ*, in two of the contested passages, should have been identified with "God," who "was manifested in the flesh," and "purchased the Church with his own blood;" and instead of "the Father, Word, and Spirit," the remaining passage should have read, "the Father, Son, and Holy Ghost." The orthodox did not require these verses for

* Ib.-v.-9.

† Hence we find, that the writers who stand next in succession to the apostles, as they found the divinity of our Lord impugned, and the Scripture testimonies which proved it explained away by the heretics, insist more emphatically on this point. S. Ignat. Ep. ad Ephes. cap. xviii. Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐκνοφοῖδῃ ἐνὰ Μαρίας, κατ' οἰκονομίαν Θεῶ. κ. τ. εἰ.

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the support of their cause; they had other passages which would accomplish all that they could effect; and without their aid, they maintained and established their tenets. Admitting the possibility of an interpolation, in the three instances, we must be still at a loss to conceive with what object it could have been attempted.

While those deductions continue unanswered, and while the objections to the Scripture Canon are limited to these three passages, we may infer, that with their defence its doctrinal integrity is established. We have endeavoured to rest it upon its natural basis; the testimony of the two Churches, in the eastern and western world, in whose keeping the sacred trust was reposed. In two instances, of any moment, their testimony is found to vary; and in these, the evidence is not discovered to be contradictory, but merely defective, and this only upon one side. In the internal evidence of the defective passages we likewise observe those marks which declare that an error lies on the side where the testimony is less full. And on confronting the witnesses, we finally discover, that the deficiency of evidence on the one side is supplied by the plenitude of the testimony on the other; and that, the defect being filled up in the former, every objection vanishes to which it was originally exposed. As this is a result which cannot be considered accidental, there seems to be no possible mode of accounting for it, but by supposing that there was a period when the witnesses agreed in that testimony which is more full and explicit.

In matters of lesser moment we indeed discover, that these witnesses vary from themselves; not only the original but the translation having undergone some alteration. But as they still conspire in their testimony, the Latin uniformly following the varieties of the Greek; and as we can follow up these varieties to their source, in tracing them to the innovations of Eusebius, and to the corrections introduced into his edition, the fidelity of the witnesses remains unimpaired: and on separating what is suspicious from the general mass of evidence, we thus eventually arrive at the truth. From the very variety in the testimony we derive an advantage, which nearly counterbalances its inconvenience. For while it possesses us of the different revisals of Scripture which have been used by hostile parties, who possessed the most opposite interests and views, it affords us some earnest that neither could have tampered with it to any extent; while it furnishes us with their mutual testimony to the general integrity of the text. And where the testimony varies, at least in important and doctrinal points, from the peculiar opinions of the parties implicated, we are enabled to discover on which side the error may lie

lie, and on subducting it from the suspected edition, we thus acquire an idea of the original state of the Canonical Scripture.

Nor let it be objected, that in supposing the sacred text has been thus corrupted and restored, we build on unsupported conjecture. On what has been already advanced respecting the editions of Eusebius and St. Athanasius, this assumption might be maintained. But we can produce another and positive testimony to the truth of what we have advanced. St. Epiphanius, who flourished in the times of the latter, expressly draws that distinction, which proves that two species of text existed in his age;—one “which had, and one which had not, been rectified by the orthodox *.” And by specifying a particular passage †, which he intimates was wanting in the corrected copies, but which is found in the Canons of Eusebius, he clearly distinguishes the text of the latter, as that which remained uncorrected. He appeals likewise to the testimony of St. Irenæus, who preceded Eusebius, on a disputed reading ‡; and it is observable, that in quoting the writings of that early father, he conforms less to the Corrected Text than to the Received §. While his testimony is thus explicit in proving the text to have been corrected, the result of the process which he follows, indirectly establishes the truth of the principles on which we have built, as proving the Received Text the model by which Eusebius’s text was corrected: for such precisely would be the event, had the Received Text, which was restored in his age, existed in that of St. Irenæus.

As so much stress has been, however, laid on the authority of Origen, we shall deduce from his testimony, not merely a confirmation of the evidence of Epiphanius, but a proof of the

* S. Epiphan. Ancorat. §. xxx. Tom. II. p. 36. b. ἀλλὰ καὶ ἔκλαυσε, κεῖται ἐν τῷ κατὰ Λευκᾶν Ευαγγελίῳ, ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις, καὶ κέχρηται τῇ μαρτυρίᾳ ὁ ἅγιος Ἐιρηναῖος ἐν τῇ μετὰ αἵρέσεων.—ὁρθόδοξοι δὲ ἀφείλοντο τὸ ῥητὸν, φοβηθέντες, καὶ μὴ νοήσαντες αὐτὲ τὸ τέλος, καὶ τὸ ἰσχυρότατον. καὶ γινόμενος ἐν ἀγωνίᾳ ἔθρασε. κ. τ. εἰ. The last words contain a quotation of Luke xxii. 43, 44. which was wanting in many of the Greek and Latin copies in the times of St. Hilary; as they are merely illustrative of what precedes in St. Epiphanius, we conceive his words extend to them. Vid. S. Hilar. de Trin. Lib. X. §. 41. p. 1062. a.

† Luk. xii. 43, 44. vid. sup. The omission of this verse in the Codex Brixianus evinces the influence of those corrected or rectified editions upon that MS. Vid. Garbel. ap. Blanchin. Proleg. p. 19.

‡ Vid. sup. n. *

§ Vid. sup. p. 409. n. ‡.

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certainly of those principles on which we have reasoned. On comparing the varieties of the text with his inconstant readings, we directly discover that it was not altered at random, but that it was as systematically changed when it was restored as when it was corrupted. In its different changes it does not merely desert his authority; but where it deviates from his Alexandrine readings, it conforms to his Byzantine. For the peculiar readings of the Vulgate and Vatican manuscript, which occupy the middle rank of our three principal classes, are not merely deviations from the Vercelli and Cambridge manuscripts, but approximations to the Brescia and Alexandrine. We can discover no solution of so extraordinary a circumstance, but that which St. Epiphanius countenances, and our whole system is intended to prove, *That THE RECEIVED TEXT existed in the times of Origen, and that it was the standard, from which a departure was made in the first instance, and to which an approximation was made in the second.*

Nor can we discover more than one objection, of any moment, which can be urged against the system on which this conclusion is built. For we are aware, it may be objected, with respect to the text of the heavenly witnesses, that however obvious it may be that there was no party in the Church to claim this verse for the purposes of controversy, when it was expunged by Eusebius, yet it is inconceivable, the canon having been revised by the orthodox, and two out of three disputed passages restored, that the principal passage should be neglected. But to this objection we are not unprovided with an answer. We have been taught by Epiphanius, that in these rectified copies some verses were at first suppressed *; and we may learn from Socrates, that this imputation was cast particularly upon the epistle which contains the heavenly witnesses †. St. Chrysostome, who lived near the times when the text was revised, will complete our proof, by informing us ‡, that the text of the heavenly witness was most likely to be included among the omitted passages. Nor can it be objected, that in thus fortifying one text we shake the foundation on which the whole canon is rested. We observe this verse to be so peculiarly circumstanced that it becomes idle to reason from it to any other

* Vid. supr. p. 426. n. *.

† Vid. supr. p. 419. n. †.

‡ Vid. Bengel. Appar. Crit. Observ. in h. l. §. xxx. p. 473. ed. Burk. Tubing. 1763. Comp. Allix, Judgm. of Jew. Ch. ch. x. p. 147, 148, from which it will appear, that the Jews, not less than the Christians, were adverse to submitting those *σημεῖα μυστήρια*, which they conceived to be covertly revealed in their Scriptures, to the derision and blasphemy of the heathens.

passage of Scripture. And while we possess, in the copies of the Arians and Catholics, the concurring testimony of hostile witnesses to the general integrity of the text, we have not much to apprehend from this solitary instance. Indeed so peculiar was this instance, that it is a curious fact that both parties, however they disagreed on the subject of this text, and the grounds on which it might be suppressed, notwithstanding agreed that it should be withdrawn from the circulated edition.

Nor can we deem it a small recommendation of the system which we have thus laboured to establish, that it deviates in principle so very slightly from that to which it is opposed. To one point the whole of the differences between them may be reduced; and by this point their respective merits be estimated. As it has been the object of the one to rest the credit of the Alexandrine text on the authority of Origen, the end of the other has been to rest it upon that of Eusebius. The inconstant readings of the former, and the sections and canons of the latter, constitute the main pillars on which both systems rest, and seem to demonstrate the relative stability of that which we have proposed. Those readings as favouring both the Alexandrine and Byzantine text can lead to no satisfactory result; while the sections, as demonstrating the descent of every manuscript of character from one edition*, very clearly establishes the other.

ART. VI. *Museum Criticum, or Cambridge classical Researches.* Nos. I. II. III. Cambridge, printed at the University Press. 5s. Murray.

DID we consider the work before us as a periodical publication, we should be of opinion that any direct interference either with the plan of its proceedings, or the general table of its contents, would be both uninteresting to our readers, and in violation of that sort of understood rule, which prevents the conductors of one literary journal from examining the arrangements, and questioning the conduct of another. But as the *Museum Criticum*, no less in its professions than in its execution promises to present a *κτῆμα ἐς αἰ* to the classical world, it is a point alike of

* Such is the declaration of one whose authority, in the opinion of M. Griesbach, ranks above all others; Wetst. Proleg. Sect. 1. §. 11. p. 6. Omnes etiam vetustissimi Codices habent *κεφάλαια* et *τίτλεις* Eusebianos, a prima manu, excepto Vaticano et Cantabrigiensi. But these can be scarcely termed exceptions. Vid. supr. p. 190. n. †. p. 304. n. †.

duty and inclination, at stated intervals, to report its contents and to mark its progress.

This publication is, as its name imports, a repository of critical matter in all its various branches, and its design appears to be not only to present a rich display of original learning, but to rescue many inestimable relics of antiquity from the dust of obscurity. How far it may have succeeded in both these important ends, will be the object of our enquiry. Before however we proceed to an investigation of the merits of the publication, we must enter upon a question, not unfrequently proposed for our consideration, what necessity existed for such a publication at all? We are aware that there are many, whose various and extensive erudition entitles their opinion to much attention, who are in the habit of exercising their pleasantry upon the whole race of verbal critics. To their ears, notes, emendations, conjectures, canons, and all such critical artillery, are but merely *brutum fulmen*, and all the adoration paid by the commentators to the maids of Helicon, is in their view but the comic sketch of "Love's labour lost," with the addition of a few scenes from "Much ado about Nothing." They lament the misapplication of those abilities, which would have done honour to the nobler departments of learning, to the trifling cavils and fruitless formalities of verbal disquisition. Now although we might be disposed to join with them in the complaint that the most capacious treasures of memory, and the keenest efforts of ingenuity should occasionally be directed to the study of words, and not of things, yet if the sacrifice of such ability and labour shall have expanded the field of learning, and shall have cleared its paths from those asperities which have repressed the vigour, or those obstacles which have impeded the progress of the student, it will not have been offered in vain. Such has been already, to a great degree, the effect of verbal criticism. There are but a few authors, either in the Greek or Latin language, whose text has not, in great measure, been purified from the corruptions with which it was polluted, and cleared from the intricacies and obscurities in which its meaning was entangled. If we proceed a step farther, and review the copious illustrations of the sense of the author, drawn from parallel passages, the laborious and recondite comments by which that spirit and point is often restored, which had otherwise evaporated in unmeaning generality, we shall feel ourselves bound, both in gratitude and duty, to place the art, to which alone we are indebted for these important effects, in that exalted rank, to which by its merits it has justly a claim. If posthumous fame is the desire of its votaries, their wish will be fully accomplished; for to the name of that author, whose text he may have restored,

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and whose meaning he may have elucidated, will ever be added the name of the *fidus Achates*, the acute and ingenious critic and companion. In the minds of those who have never read an emendation or a note, the name of Bentley will ever be associated with that of Horace, of Hemsterhusius with that of Lucian, of Brunck with that of Sophocles, and of Porson with the whole Greek theatre. Nor in its primary use alone is the art of verbal criticism to be esteemed and honoured by every one who assumes the name of a scholar, but in its secondary capacity also is it calculated to produce the most salutary effects on the mind of the student. It will give him the habit of attentive examination, and calm deliberation, in all his studies and pursuits, it will impress upon his mind the necessity of accuracy and caution in all his proceedings, and will teach him the art of sifting a difficulty to the bottom, before he shall acquiesce in careless neglect, or hasty and capricious determination. Though words, not things, as we have before allowed, are its immediate object, yet we know of no liberal art which so exclusively demands splendour of ability, or richness of information in its votaries. He who is but moderately versed in the writings of antiquity, must have often experienced the confusion and obscurity which an unskilful application of commentatorial remedies has produced, not only in the text, but in the interpretation of his author. While the merciless operations of an emendatory drawcansir on the one hand, maim and mutilate the body of the work, the *ingenium verè Batavum* of a painstaking *μαρπόροφος* will often envelope the text, and obstruct the sense with an impervious cloud of learned lumber on the other. To present to the literary world a classical writer restored to himself in a pure and uncorrupted text, and to add those illustrations which, like gems, display, not disfigure his beauties, is the prerogative of but a few. Such, in our own country, was Bentley, such was Porson; such is he, to whose industry and acumen we are indebted for all the pleasure that can arise from a free and unfettered expatiation in the grandest of the Greek tragedians: *olim nominabitur, nunc intelligitur.*

At the same time we are aware of the dangerous charms of verbal criticism to a young and ingenious mind. The student, attracted by the brilliancy, astonished by the research, and gratified by the success of an able master in verbal criticism, soon forgets that the art itself is a means only, not an end; and instead of drinking deep of those waters, which would strengthen and animate his mind, he is concerned alone for the beauty of the vessel in which they are drawn. He considers learning, as the puritans of old thought religion, "made for nothing but to be mended." The bucket of the Danaïdes would have been to him

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a treasure of inestimable value. His great delight would have been in stopping the holes, and soldering the crevices of this leaky vessel, even at the fountain of Helicon itself; and in the true spirit of a tinker, where he should have succeeded in filling up one old cranny, to make two afresh. In the mean time, the faculties of his mind are gradually contracted, and those intellectual powers, which might have commanded all the rich treasures of ancient learning, and converted them to the noblest purposes, lose themselves in the trifling pursuit of verbal accuracies, and the cavils of petty disquisition. For it is a matter of curiosity to observe with implacable resentment these *Viri Clariss.* as they generally term themselves, persecute the attempts of each other in the general cause of scholarship and learning. Not all the turbulence of real life, not all the animosity of party violence, can inspire their combatants with deeper malevolence, or arm their pens with greater scurrility, than the intestine jars of the critical republic. The cause of all this virulence and spleen might still remain an object of doubt and enquiry, did not a little experience in human nature afford the solution of the difficulty, and convince us, that the labour and irritation of the pursuit is always increased in proportion to the insignificance of the object.

It is, however, with much satisfaction, that we observe the volumes before us are disgraced with fewer examples of this trifling and absurd malignity, than any equal number of pages since the commencement of the art. Were we inclined to doubt their excellence, we should consider this as a strong testimony of their value. But we have the pleasure also of observing, that in the same number of pages, we have seldom met with a greater treasure of original information, or a more useful reprint of scarce and valuable pieces. The contents of the publication may, generally speaking, be divided into three classes; in the first the reader will find much original matter; in the second, collations, &c. from many inedited MSS. and from the works of the most celebrated scholars; in the third, republications of many curious tracts, which have long since been wholly withdrawn from the public view.

Under the first head, we have much pleasure in noticing a complete edition of the fragments of Sappho, which in itself has long been a desideratum in the classical world. We know not who is the editor of this valuable part of the work, but from the weight of learning so powerfully compressed in the notes, from the accuracy and extent of the illustrations and authorities, and from the cautious ingenuity of the emendations, we cannot but discover the masterly hand of Mr. Blomfield. We give the second Ode, as a specimen of the text.

In the two first numbers is given a very long and interesting account of certain early Greek historians, mentioned by Dionysius of Halicarnassus. The very few fragments which still remain of those historical writers who preceded Herodotus, have not ever, as we believe, been collected into one point of view, much less has any account of their authors been attempted. We can therefore recommend to the attention of every student the two articles in question, as a clear, accurate, and complete collection of all the fragments and quotations which are now in existence of those historians, whose very names, perhaps, have scarcely reached him, and as a most original and entertaining account of the authors themselves. The information which they contain is doubly valuable, as it can be attained by no other means, than by the same ingenuity of arrangement and labour of research, which distinguish this most useful and happy exertion of industry and skill.

The notes on the *Electra* of Sophocles form a valuable appendage to that most exquisite effort of ancient genius. Whatever may conduce to correct and settle the text, and to illustrate the beauties of such a tragedy, deserves the thanks of every sound and rational scholar. Whoever shall set down to study the *Electra* of Sophocles, will find his labour much diminished, and his gratification proportionably increased, by the accompaniment of such a comment. We are happy to see the old readings of the genuine text in many instances successfully defended by the learned commentator against the *cacoëthes emendandi*, which appears to have annulled the powers, and invalidated the labours of that daring, but sagacious and independent scholar, Ph. Brunck. The Greek professor (if the signature J. H. M. does not deceive us) has shewn much skill in the arrangement of the chorusses, and much sound judgment both in the reception as well as the rejection of the labours of his critical predecessors. The professor has shewn the strength of his original powers in his edition of the *Hippolytus*, and we hope that it will not be long before the still more delicious tragedy of the *Alcestes* shall be ushered into the world, corrected and illustrated by the same hand.

In the third number we find a most entertaining letter on the subject of the Hippocentaur, which, as it displays no less humour than research, our readers will not be displeased at reading entire.

“Palaephatus, in his *Treatise on Incredible Stories* (of which work I think a new edition might with advantage be given, enriched with illustrations from the works of the moderns) roundly declares, that whoever believes that any animal ever did or could exist with the head of a man and the body of a horse, believes that which is impossible: for, as he judiciously observes, the mouth and throat of a man are not qualified for the mastication

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and deglutition of oats and hay: his other argument is perhaps untenable, viz. that if such animals ever had existed, they would exist now. To this conclusion we moderns might oppose the instances of the Megatherion, and the various *deperdita* of the animal tribe whose remains have been brought to light by the Parisian osteologists; not to mention the well-attested accounts which are annually transmitted to us from Scotland, verified by the minister of the Kirk, and sworn to before a justice of the peace, of sundry mermen and mermaids, in whom the union of man and fish is not less surprising than the preternatural composition of the hippocentaur; at least in the opinion of Horace. Being naturally a lover of the marvellous, I beg leave to lay before your readers some accounts of a hippocentaur, which seem to be so well attested, that they might stagger the incredulity of Palaephatus himself.

Phlegon Trallianus in his Book of Wonders, c. 34. relates a story of a hippocentaur which was caught on a mountain near *Sauna*, a town in Arabia, and sent to the prefect of Egypt as a present to the Emperor. It was fed on flesh, (not hay and oats, as Palaephatus imagined) but the change of climate not agreeing with its delicate health, it fell sick and died. The prefect caused it to be pickled and sent to Rome, where it was exposed to public view in the palace. It had a countenance of peculiar ferocity, hairy hands, hoofs like a horse, and bay hair, the brightness of the colour being somewhat tarnished by the pickle. No time is mentioned; but Pliny, N. H. VII. 3. assures us that he had himself seen a Hippocentaur preserved in honey, *which had been sent from Egypt to the Emperor Claudius*. It is clear to me that this must have been the pickled Hippocentaur of Phlegon; and I think that the conclusion of the following curious anecdote is only another version of the same story.

St. Jerome, in his life of Paul the hermit, says that St. Antony, in a certain rocky dell once met a little man with a hooked nose, a forehead decorated with horns, and the feet of a goat. The pious recluse of course started at the sight of the cloven foot, not being prepared, as St. Dunstan was, with a pair of hot pincers. The nondescript however saluted him courteously, telling him that he was one of those *ἱερήμασιοι* or inhabitants of the desert whom men called satyrs or fauns. He concluded by requesting the prayers of the saint in his behalf. As it was possible that some sceptical persons might entertain a doubt as to the truth of this story, St. Jerome clinches the nail, by asserting that a creature of the species here described was brought to Alexandria and shewn about to the people; and that afterwards *being pickled*, it was carried to Antioch to be seen by the Emperor. I think that we have here another and a less accurate account of the monster described by Phlegon and Pliny.

There must have been some foundation for the story; the animal in question was no doubt some monstrous production, some pre-
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ternatural birth, which in our days would have been presented to Surgeon's Hall or the British Museum, but in a less enlightened age was magnified into a Hippocentaur; by which name, or that of *Hircocereus* or *Chimæra*, the ancients would no doubt have dignified some animals which have been discovered of late years; for instance, the *Ornithorhynchus Paradoxus* of New Holland. I must not omit to observe, that Phlegon remarks of the pickled specimen, that it was not so big as painters usually represented Hippocentaurs, and yet not very small. I cannot refrain from adding a joke which some wit of antiquity has cut upon this rare beast, and which is marked by that same delicacy of thought and expression which characterizes most of the witticisms of antiquity; it is this:

“ Ἴππος ἐρέγεται ἄνδρα, βροῦς δ' ἀποπέρδεται ἵππον.

How vastly superior is this to Ovid's *Semivirumque bovem, semibovemque virum?* In hopes that some learned persons will illustrate this branch of natural history with as much well-placed erudition as has been occasionally bestowed upon fleas, and those animalcules which are said to have devoured Pherecydes and Sylla.” P. 338.

Not the least valuable portion of the work before us is that department which is dedicated to the publication of various MS. annotations, conjectures, and emendations, which, though the remains of the most distinguished scholars, have not yet been presented to the public. Of this sort are a number of notes and illustrations of Horace by the celebrated Chishull, which were taken from the margin of the Cambridge edition of Horace in the University library. Though the student may occasionally discover a hackneyed quotation, or a common-place reference, yet he will also find many apt and curious illustrations, and many valuable remarks, of which Bentley himself, the warm friend and admirer of Chishull, would not have been ashamed.

Any authenticated relic of Porson will be sought with eager anxiety by every student and scholar. They will receive, therefore, with much satisfaction, as a remembrance of their departed master, a letter addressed by the Professor to Mr. Dalzel, which was preserved, and transmitted to the editor of the *Museum Criticum*. It relates principally to his celebrated canon of the Cretic, and in the course of the discussion, poor Herman falls a merited victim under the professor's sarcastic lash. Many of our readers have heard of the favourite epigram made by Porson on this unfortunate metremonger: it will please them much therefore to see it in its original state, as it appears in this letter.

“ It may perhaps divert you to insert an Epigram, made by an Etonian, a friend of mine, upon the said Herman, in imitation of Phocylides's saw *. (Strabo, x. p. 487. ed. Par.)

* “ Καὶ τόδε Φωκυλίδεω. Λέριοι κακοὶ οὐχ ὁ μὲν, ὃς δ' οὐ
Πάτρις, πλὴν Προκλέους· καὶ Προκλῆς Λέριος.”

Νήιδες ἑστὲ μέτρων, ὧ Τεύτορες, οὐχ ὁ μὲν, ὅς δ' οὐ·

Πάντες, πλὴν ΕΡΜΑΝΝΟΣ· ὁ δ' ΕΡΜΑΝΝΟΣ σοφῶς Τεύτορας

Which I have thus endeavoured to do into English:

The Germans in Greek

Are sadly to seek;

Not five in five score,

But ninety-five more:

All; save only HERMAN

And HERMAN's a German.

It is a known principle in iambic verse, that the iambic may be resolved into a tribrach in any place but the last. As Mr. Herman has not given any striking instances of this resolution in his incomparable treatise, I shall try to supply the defect.

Ὁ μέλικός, ὁ σοφός, ἅπανα γέγραφε περὶ μέτρων.

Ὁ μέλικός ἀμέλιος, ὁ σοφός ἄσοφος; ἐγένετο."

A very curious and interesting collection of the emendations of Milton on the text of Euripides is given in No. III. They are published from a MS. preserved in the library of Trinity College, and afford an additional testimony of the depth of erudition, and the keenness of research, which distinguished the mind of that great man. If the reader will consider the state of verbal criticism in those days, and how few landmarks existed to guide the scholar in his research, he will the more admire these early efforts of genius, and will be of opinion, that, if Milton had applied the vigour of his talents to the less, instead of the greater object; he might have stood as great a master in the school of critical learning, as he now stands in the region of poetry, and had he not been Milton, he might have been Porson.

But the most valuable treasure which this publication has presented to the world, is one that has long been withheld from their enjoyment, and now therefore appears with an increase of interest and satisfaction. We mean the emendations of Bentley, from the original MSS. now preserved in the British Museum. The first specimen, which has been afforded us, is a *fasciculus* of his corrections in the text of Nicander, in which the acumen and vigour of that consummate critic appear in the most brilliant point of view. As the Theriaca of Nicander is now a scarce and uncommon book, we think that the editor of the Museum Criticum has shewn his judgment in giving the text, as well as the emendations. The common reader is by this means better enabled to judge of their value; and what might have remained, in the form of emendations only, unregarded and unread, is now forced upon the attention even of the most cursory and lazy examiner of the contents of the volume before us. We are promised not only the remainder of Nicander, but also the annotations of this

this great critic upon Aristophanes, which are also preserved in the same library. This will be indeed an inestimable treasure. We cannot refrain from expressing a wish, that while the text of Nicander, as it stands in the edition of Goræus, is given entire, that the Latin poetry, which stands on the other side of the page, had been subjoined, as it is a very elegant and spirited version, and in most places surpassing the original. The books which contain these emendations were purchased some time since by the trustees of the British Museum from a bookseller, to whom Cumberland, under the pressure, as we suppose, of that unmerited ill-fortune which pursued him throughout his life, had privately disposed of them. We can congratulate every scholar that they fell into such hands, and that such has been the use to which they have been applied.

We may perhaps be accused of interested motives, when we object to any part of such a publication as this, being devoted to the actual review of modern classical publications. It may naturally be supposed that we feel somewhat jealous at an intrusion into our own department, but we can assure the editor, that, it is for his sake, not for our own, we wish that this part of the work had not been engrafted upon the original plan. We are too well acquainted with the irritability of authors in every branch of literature, but of all authors, the verbal critic is endowed with the most acute feelings of morbid sensibility. Even a hint that he has overlooked one instance in the whole range of Greek literature, which militates against some favourite canon, will throw him into hysterics, and he is your enemy for life. We could have desired therefore the omission of that part of the work, which alone reduces it to the level of a periodical publication; if it be well and faithfully executed, it will render half those, who could principally have enjoyed its beauties, its bitter enemies; and if it be only partially performed, it had better have been entirely omitted. Our words will however be taken for granted, when we notice an admirable review of "The Correspondence of Fox and Wakefield," of which we can only say, "*Talis cum sit, utinam noster esset.*"

We also object to the introduction of modern verses, as we consider them below the dignity of the design, which is dedicated to ancient learning alone, and all its valuable appendages. The brilliancy, however, of the two copies of Latin verse thus introduced, might form a splendid exception to the rule, but we trust that the example will not be followed.

Several works of this description have appeared abroad, some few in our own country, but none under such auspices as the present, nor with the same chance of permanent success. The very contraction of its plan will add a degree of solidity to its fame. It proceeds from the Cambridge University Press, and may therefore

fore be justly supposed to be edited under the direction and control of the first scholars in that University. We are happy also to discover a new feature in such a publication, the prospect held forth of a conclusion. There is a certain point, beyond which the full vigour of the human mind cannot with advantage be extended, and we should be sorry to see the present work in the hands of any others, than of those who have the credit of conducting it. Various circumstances may in the course of a very short time, compel them to withdraw their exertions; their own immediate materials may be partly exhausted, the languor of satiety may creep into their efforts, or the various events of life may call them to other studies, and other places. He who would command a lasting admiration, must fix a determinate conclusion of his labours; eternity of fame will never be an attendant on indefiniteness of design. When this work shall have been concluded within the limits of five or six volumes, it will command a place in the library of every future scholar, and will deserve the admiration and gratitude of every true lover of classical elegance and critical research. Were it to proceed *ad infinitum*, no such prospect could be held out of its success. At it now stands, it will be a *κτῆμα εἰς αἰετ*, to which every student will resort for much entertaining and useful instruction, and every scholar for much deep and recondite information.

BRITISH CATALOGUE.

DIVINITY.

ART. 7. *A Sermon, preached in Lambeth Chapel, on Sunday, October 3, 1813, at the Consecration of W. Howley, D.D. Lord Bishop of London, by W. Stanley Goddard, D.D. Rector of Bepton, Sussex. Published by Command of the Archbishop. 2s. 6d. 48 pp. Rivington and Hatchard. 1813.*

At no solemnity do we expect a greater display of sound theology and powerful ability than from the preacher at an Episcopal Consecration, nor have we been generally disappointed; some of the best single Sermons in the English language have owed their existence to this origin. The peculiar circumstances under which the Sermon now before us was composed, raised our expectations high, nor have they been frustrated. We have a clear, argumentative, and convincing defence of those principles, upon which Church Authority and Ecclesiastical Government is founded. The arrangement is simple, the language unaffected, and the reasoning just. The learned Preacher divides his subject-matter into three propositions.

“ 1. The expediency of defining, and settling by fixed rules, whatever relates to Christian Worship; or to Christian Doctrine.

“ 2. The

“ 2. The expediency of adhering to such regulations, when experience shall have proved them to be useful and necessary.

“ 3. The expediency of investing persons with due authority, to superintend the concerns of Religion, and the Government of the Church.”

The discussion of these three important points is conducted with much calmness and precision; and the Author has clearly shown that he has well considered and understood his subject. He never rises into eloquence, nor ever sinks into weakness or absurdity; the whole has the appearance rather of a treatise than a sermon, and may be read with all the advantage to be derived from a sober and rational disquisition on so momentous a subject. From the winding up of the argument we shall present our readers with an extract, which is a fair specimen of the sound and practical sense which is so conspicuous throughout.

“ Nor do Benefits less essential, though perhaps less obvious, result to the Community at large from that Intercourse which is kept up between the superior Orders of Society, and those of our Church; and from a Participation of which, none, who possess the requisite Pretensions, are excluded. Religion herself thus becomes respected from the Veneration paid to the sacred Character of her Ministers: and the Restraint imposed by this Consideration, is a constant and firm Security against any Deviation from Regularity and Decorum. Were this Restraint confined even to the outward Behaviour, much would still be gained to the Cause of Virtue: since that, which may have originated in mere Attention to Propriety, soon grows into Habit: becomes a settled Principle of Action: and produces the like Influence on others. Great is the Force of Example in every Station: but of incalculable Importance is the Conduct of those in the highest: and fearful is the Responsibility they must incur for the Good, which they neglect to promote: for the Evil which they introduce or sanction.—In a Country like our own, where extensive Commerce and increased Opulence have opened an easy Access to Luxury and Dissipation; “ *in the crowning City, whose Merchants are Princes, whose Traffickers are the honourable of the Earth:*”—Is it not of the utmost Consequence, that those who are appointed more especially to superintend and watch over the Preservation and Improvement of the public Morals, should be placed, as it were, on an Eminence, where “ their Light may shine before Men:”—where “ their good Works may be seen:”—where their “ warning Voice” may be heard by the great, the wealthy, and the powerful?—Nor in the *Legislative Assembly* itself, (where the Utility of their spiritual Character seems to be less discerned by those, who forget that Man is formed for Religion, and that into all his Concerns Religion *should* enter:—by those, who are not aware of the Dignity, which is added to public Deliberations, commenced and continued under the awful Sense of religious Duty:)—Not even in the *Legislative Assembly* can that Voice be exerted in vain, which calls upon them
daily

daily to "remember *Him, by whom Kings reign:*"—It "shall inform their Princes after his Will:" "It shall teach their Senators Wisdom." P. 43.

We cannot express a higher opinion of the merits of this discourse, than by asserting that it is worthy both of its author and of the consecration of that Prelate, whose strength of understanding, depth of theological research, and unaffected piety, vindicate his rapid elevation to the highest seat on the Episcopal Bench.

Where sound learning and temperate zeal are crowned and consecrated by mildness of manner and suavity of disposition, the union of such endowments in a Christian Bishop promises, under the blessing of Providence, peace, prosperity, and strength to that Establishment, which, by the wisdom of the Legislature, he is called upon to govern and to defend.

POETRY.

ART. 8. *Lay of the Scotch Fiddle. A Poem in five Cantos. Supposed to be written by W. Scott, Esq. 4to. pp. 222. Cawthorn. 1814.*

Among all the various species of poetry, none, perhaps, is so easy to write as burlesque and parody; which accounts for the numberless works of this kind with which the press is daily inundated. If then it be a matter of such ease to produce one of these compositions, it may seem surprising that, among the vast multitudes of them which have lately made their appearance, so few have been deserving of any thing but contempt. With the exception of the Rejected Addresses, there is scarcely one above dull mediocrity, and very few which do not try the patience and temper of their readers. The reasons for this grievous deficiency in the execution of these fugitive pieces (for so even the best of them must be denominated) will be made clear by considering a few leading rules, which the writers of this light species of composition ought to observe. We shall, perhaps, be expected to apologize for treating a trifling subject in so serious a manner; but surely that subject ceases to be trifling which employs all pens and all eyes. The writing and reading of parodies, burlesques, and travesties has now become so universal, that we must not be accused of "breaking a butterfly upon the wheel," when we offer a few serious observations upon this favourite style of composition.

The first thing which is necessary to a good parody is, that the piece parodied should be one well known, so that the resemblance may at once be recognised. This particular has indeed been observed in most of the ephemeral productions, to which we have alluded. The works of Scott, Southey, Crabbe, Byron, are in the hands of all; and the features of each are so striking, that it requires no very skilful hand to draw a tolerable caricature. The next requisite is, that the descriptions, sentiments, &c. should be applied

applied to some circumstances generally interesting, and of recent occurrence. We do not mean that a parody cannot *exist* without without this; but something is necessary to keep up the attention of the reader, who would surely care little for the adventures of Muggins or Higginbottom, if the burning of Drury-lane were not a circumstance fresh in his memory, and of some little interest to him. Our recent writers of parody seem, altogether, to have neglected this consideration. They have transferred the speeches of Marmion and Roderic Dhù to the mouths of clowns and tavern-keepers, without caring to have any ulterior object to which their satire might be directed; and the natural consequence is, that their wit is mere ribaldry, and instead of laughter they only excite disgust.

The principal circumstance to which the Rejected Addressees owed their rapid success, and which we would *feelingly* recommend to the consideration of every writer of parody, is the *brevity* of the pieces. The source of our pleasure in reading any production of this kind is our surprise at meeting unexpectedly with any well known passage ludicrously altered and applied. This surprise is altogether done away with in a long parody, where the author begins from the title-page of his prototype, and goes through the whole almost line for line. We know at every step what is to follow, and with whatever skill the imitation may be executed, the greatest charm is wanting. In the short parodies above mentioned, all the principal features in the style of the several authors imitated are compressed into a short space, and brought as it were to a focus; no exertion is required to keep up the attention; and if the reader should feel tired of laughing, he has only to shut the book, and turn to it again at his leisure, without dropping the interest excited.

We fear we have extended these observations beyond their legitimate length; fortunately the work before us is of a nature to admit of very little remark. As might be guessed from the title, it is a parody upon the Lay of the Last Minstrel; it purports to be written by an American, and edited in this country by an Englishman; and the naval feats of our Commanders upon the American station form the subject to which the parody is adapted. The heroes of the poem are Sir Bolus, Sir Beresford, and Sir Cockburn: no one can want any assistance in *guessing* the real names of the persons intended to be represented. They are depicted as "rude and boisterous Captains of the sea," mere swaggering bullies, with a truth and candour indeed worthy of an American. We hope for the honour of our country, that the author is really an American; we should be sorry to suppose that the following lines could proceed from an English pen:

“ For he had heard the valiant feats
Of British tars and British fleets;
That bullies of the subject seas,
Not only rob their enemies,

But claim the right, as Yankies know,
To plunder friend as well as foe." P. 25.

With regard to the execution we have little to say. The parody is sometimes tolerable, but generally dull. We have searched through all Walter Scott's Poems, and really can find no line or sentiment from which the author can have imitated this exquisitely elegant passage:

"Blasted his eyes, and d——d his soul." P. 25.

The introduction to the 2d Canto is worth extracting; what business it has in the midst of a burlesque, it would be difficult to guess; but it certainly would not disgrace a performance vastly superior to the "Lay of the Scotch Fiddle." The blind Minstrel (or rather Fiddler) exclaims:

"I cannot view fair Nature's face,
Nor catch her well remember'd grace;
Nor taste the balm of beauty's smile,
That cheer'd my lonely heart awhile;
Nor see the woodland warbler stray
In careless freedom on the spray.
Yet when I hear the summer breeze
Play o'er the bosoms of the trees,
Whose answering whispers seem to tell
They love the gentle visit well;
Or the wild music of the grove,
Vocal with lengthened notes of love;
Or, what is sweeter to my ear,
The voice of gentle damsel near;
Remembrance waken'd starts away
To blithsome scenes of distant day,
Where these dead eyes could freely scan
The face of Nature and of Man," &c. P. 45.

To the end of the Lay of the Scotch Fiddle is appended a mass of annotations, meant to ridicule Scott's propensity to "quoting old ballads, and tracing the genealogies of illustrious families to their sources." These notes contain divers disquisitions, sometimes ludicrous, sometimes grave, with so little apparent reason, that it is often difficult to guess when we are expected to laugh, and when to be serious. There is interspersed sufficient abuse of the English and their commanders; and the inhabitants of New England are certainly no favourites with the author. Of course, we do not intend to answer any of the charges preferred, nor to enter upon the merits of the present unhappy war with America, nor even to defend ourselves from the trite accusation of burning defenceless villages. We shall take our leave of the author, seriously exhorting him (whether Briton or American) to turn his pen, whose powers we are not disposed altogether to deny, to some more worthy object; or if he is eternally wedded to the burlesque, that he should in his next composition omit one half of his *waggery* (we cannot call it *wit*), and compress the other half into a third of its present dimensions.

MISCELLANEOUS.

ART. 9. *Porsoniana*. Τιμάχη τῆ Πόρσωνος μεγάλων δείπνων : or, *Scraps from Porson's Rich Feast*. Baldwin. 1814.

It seems to be the peculiar fate of literary eminence, that the posthumous reputation of its possessors suffers more from the indiscreet zeal of friends, than from the open calumnies of enemies. Against the latter, the general respect for departed genius, and that good feeling which spurns at charges made at a time, when the tongue is cold that would refute them, are sufficient to protect an illustrious name. But when persons, who have enjoyed the society of a mighty and distinguished scholar, can so far forget the delicacy of friendship and private confidence, as to publish all that they recollect of the private failings of their friend, all the weaknesses of his most unguarded moments, and the instances of humour or of passion which an unreserved intercourse with the best individuals never fails to discover, the wound inflicted upon the reputation thus assailed, is indeed severe. To such effects of the indiscretion of friends the memory of Dr. Johnson has been most unmercifully subjected. But though the weaknesses of that literary colossus have been exposed with unsparing hand, yet in the memoirs of his life and conversation, so many specimens of vigorous intellect and manly judgment are recorded, that it is a question, whether they do not more than make amends for those particulars which more judicious friends would have suppressed. But in the pamphlet before us, which professes to contain anecdotes and sayings of the late Professor Porson, the reader will in vain search for a single sentence of accurate information relative to that unrivalled scholar. Though it relates to a person whose conversation abounded with witty allusions, and happy adaptations of the passages which he could quote from every species of writings, yet not a single witty saying or happy remark does it contain, which can make the least amends for the disgust that its perusal will excite.

As the trilingual title of these pages will give the reader a very inadequate notion of their contents, we shall just mention that the work consists of two parts; the first, entitled *Τιμάχη Πόρσωνος*, contains some supposed sayings, epigrams, and charades, which he amused his friends by repeating; not one of which is given without some gross inaccuracy. The second part is styled *some few particulars relative to the late Professor Porson*, of which we can only say, that they are more offensively incorrect than the former. And these misrepresentations are the cause of our noticing so contemptible a publication in a serious manner. Those readers who had any acquaintance with Porson, will at once perceive, that this trash presented to the public under his name, bears not a faint resemblance to the apothegms and *facetiae*, which they

they have heard from his mouth: those also, who were unacquainted with him when living, will be convinced that the credit of what are given as Porson's *Charades*, &c. belongs to the blundering compiler: but they may be led by the anecdotes to form an erroneous notion of character to which they relate.

Most of the stories professedly apply to Porson's convivial hours, in which it is too well known that he was addicted to occasional excess. The following precious sentence will sufficiently show by what means our author obtained that knowledge of the Professor, which he has used for the purpose of libelling his memory: "His company was, as may well be supposed, eagerly courted by all ranks, from the combination-room to the *cyder-cellar*, for he mixed with all, and was to be found in both; and it was, who should assist at his evening lectures, and who should carry away most from the oracle. But sometimes it happened, as it does to all, that the priest was sulky, and pulling a book out of his pocket read only to himself; sometimes he was violent, and catching the poker out of the fire, brandished it over his head, to the terror of the company," &c.

By reading this passage, the reader will guess, to which of the two descriptions of company mentioned as frequented by Porson, the anonymous writer of his memoirs belongs. It was a subject of deep regret among his friends, that he should occasionally be led into society in every respect unworthy of him. This was the *prima quasi labes*: hence the intemperance and late hours, upon which Mr. Gilbert Wakefield lays so much stress, in the unjust and libellous character of Porson given in one of his letters to Mr. Fox. But another bad consequence was, that he thus fell into the company of persons, who while they were totally unable to appreciate his talents and acquirements, or to profit by his society, yet have recollected and distorted all his failings, and make clumsy attempts to repeat some of the lighter effusions which they have heard from his mouth. The instances of which are found in every page of this farrago. The following is impudently said to be a charade made by Porson. P. xii,

"My first is the girl I adore;
The sum of her charms is my second,
Which my third should explore,
But when I had counted a million or more,
I found it was not to be reckon'd."

It is well known to his friends, that when once asked by a lady to give her a charade, he answered in the following elegant and almost extemporary compliment:

"My first is the Nymph I adore;
The sum of her charms is my second;
I was going to call it my third,
But I counted a million and more,
Till I found they could never be reckon'd;
So I quickly discarded the word."

We cannot deny ourselves the pleasure of giving our readers a correct copy of a Latin *Lusus* of the Professor, of the same description, which in this publication is, like every other attempt at quotation, altered into positive nonsense:

“ Te *primum* incauto nimium propiusque tuenti,
 Laura, mihi furtim surripuisse queror;
 Nec tamen hoc furtum tibi condonare recusem,
 Si pretium simili solvere more velis;
 Sed quo plus candoris habent tua colla *secundo*,
 Hoc tibi plus *primum* frigoris intus habent.
 Jamque sinistra eava cantabat ab illice *totum*
 Omnia, et audaces spēs vetat isse ratas.”

In several of the pretended anecdotes, we see, amid the dullness and absurdity with which they are told, some trace of a knowledge of Porson. Every story, every jeu-d'esprit, is, however, perverted with such inimitable dulness, that the reader may in vain enquire where the pretended humour, is to be found. We will take the following instances at random.

“ Porson used to say, he was never thoroughly frightened but once, when by mistake he went into a room at a visitation dinner, and thought himself in Pandemonium, where the devils were breaking the ten commandments.”

“ On a lady's asking him what was Greek for a plate, a knife and fork, a table, and a chair, he answered impatiently, ‘ To me, ma'am, it is *timoroumenos*, to you, *heauteen timoroumenec*. ’ ”

“ When Wakefield published his *Hecuba*, Porson said,

“ What's *Hecuba* to him, or he to *Hecuba*,
 That he should publish her ? ”

Now we never heard that Wakefield did publish the *Hecuba*, and certainly are not disposed to believe the fact on the authority of this writer. The story, however, from which this blundering anecdote took its rise was as follows: shortly after the publication of Wakefield's *Diatrobe*, Porson being in a party, where it was proposed by the president, that each gentleman present should give as a toast, a character, with some applicable line from Shakespeare, when it came to his turn, drank—Mr. Gilbert Wakefield: “ *What's Hecuba to him, or he to Hecuba?* ”

We should abuse the patience of our readers, were we to quote more instances to show the character of this publication. Not a sentence could we select that contains more of correctness, or of common sense than those we have already quoted. They will serve as a specimen of the biographing English style. As a specimen of his acquaintance with the Latin tongue, we refer the reader to the Latin Charade, *as given by him*, in p. vii. He does credit to the great opportunities of acquiring learning, which he hints that he had enjoyed. P. 11.

“ The time to profit by Porson's learning was *inter libendum*, for as Chaucer says, of the Sompnour,

“ And

“ And when he well dronkin had the wine,
Then would he spake no word but Latine.”

Of his knowledge of the Greek language, which qualified him to write an account of the first Grecian of the age, he gives few, but convincing proofs, in his quotation of the concluding sentence in Porson's translation of the “ Three Children sliding on the Ice,” p. xii. “ *The rest they ran away,*” ἵτε φύγον οἱ λελειμμένοι, and in his mode of transcribing the translation of the Tomb of Alexis, p. 16. With respect to his acquaintance with modern publications, it seems that he has not yet heard of the appearance of Dr. Burney's *Tentamen de Metris Æschyli*, or of Professor Porson's *Adversaria*.

Of the manners, the temper, and the disposition of the Professor, this author knows little, and that little very imperfectly. It is true that he was sometimes reserved, and took a pleasure in disappointing the attempts of those who wished to draw him out in conversation; but this was only when he found himself assailed by impudence and ignorance. To enquiries of a different description, he was promptly communicative, and the obliging manner in which he entered upon the discussion of any question, on which he was asked for information, enhanced the value of what he communicated. We are here told, that Porson did not like to confess an obligation to any man. That he possessed a spirit of high and perhaps morbid independence, which made him generally unwilling to lay himself under obligations, is unquestionably true; and to this is principally to be attributed the low and almost indigent circumstances in which he passed through life. But where he was really indebted to the kindness of friends, as in the case of those by whose well placed generosity he had been supported at school and college, he has often been heard to express himself in terms of warm and affectionate gratitude.

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THE BRITISH CRITIC,

FOR MAY, 1814.

ART. I. *Sermons, by the late Rev. Walter Blake Kirwan, Dean of Killala; with a Sketch of his Life.* 12s. Longman, &c. 1814.

WE are willing to confess, that we opened this volume with little of expectation, and perhaps with something of prejudice. The character of a popular preacher, we have seldom been accustomed to associate with any high degree of professional eminence; on the contrary, we have frequently seen it reconcilable with a glaring deficiency of intellectual endowments, and even with a total absence of moral worth. In making this avowal, we by no means intend to convey the insinuation, that the pulpit is an improper field for the display of eloquence. The subjects discussed by the Christian orator, from their infinite importance, and their universal interest, admit of the most impassioned appeals to the heart. They are capable of being enforced by every motive which can awaken tenderness or excite terror. To what cause then must we attribute the fact that, while reputation for public speaking either at the Bar or in the Senate is generally accompanied by substantial acquisitions, the celebrity of pulpit eloquence is so easily attained, and when attained, of so little value? Whence happens it that the popular preacher is often nothing more than an ignorant enthusiast, or a fashionable trifler? The question is interesting, and would be worthy of a close investigation; we can only touch on some of the more obvious reasons.

If we assigned the corruption of the human heart, as the principal reason why applause is so often bestowed on those preachers, who have no other claim to favour, than that of flattering the prejudices, or sparing the foibles of the times, we could not be charged with any want of candour. The preacher who is truly eloquent, will rarely be praised for eloquence, when he is employed in enforcing the sanctions and inculcating the precepts of the Gospel among the poor and uneducated, he will be better

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known

known by the venerable title of a conscientious Parish-Priest; when he exerts his talents in defending the truths of Revelation against the attacks of Infidelity, he will be designated by the honourable character of a profound Theologian. In either case, the appellation of the Popular Preacher will be lost, though either may possess the graces of elocution equally with those candidates for fame, who as they "live to please, must please to live."

There is an opinion generally current, even among those from whom a more correct judgment might be expected, that oratory, and particularly pulpit oratory, depends entirely on gracefulness of utterance, that the magic of delivery will compensate for all inaccuracies of conception or of language. We cannot coincide in this notion; we are rather inclined to think, that poverty of thought is rendered more striking by pompous articulation. Far be it from us to disparage the use, or to deny the propriety of "emphasis and pause;" but we have little predilection, as far as experience goes, for the emphasis and pauses of extemporaneous preachers: we have found, that the emphasis is generally inserted to accommodate the facility of respiration, and the pause to assist the imperfection of memory.

We have been led into these reflections by a perusal of the volume before us, which, considered as a posthumous publication for the benefit of the author's family, might probably be thought an unfair subject of criticism. But the editor of these Discourses, who has prefixed a sketch of the life and character of the author, claims for them a pre-eminent degree of merit, a claim which we cannot in justice to the public silently allow, nor dispute without stating our grounds of dissent.

The celebrated Dean Kirwan was descended from an ancient and respectable Roman Catholic family, in the county of Galway, and was educated at St. Omers, in the College of English Jesuits. He appears to have been originally designed for a mercantile life, and passed six years of his youth in the West Indies: but, returning to Europe, he entered into the Church, by the advice of his maternal uncle, then titular primate of Ireland. He received priest's orders at the University of Louvain, and was promoted to the chair of natural and moral philosophy; but in 1778, he was appointed chaplain to the Neapolitan ambassador, at the British court. We are informed, that some of the Discourses, which he delivered in his Excellency's chapel, were printed, but that none of the copies could be recovered. The Editor speaks with great brevity concerning the motives which induced him to leave the communion of the Church of Rome, in which he had been educated, and in which he had long been a minister; and it is not for us to doubt the sincerity

rity of his conversion. He was introduced to his first Protestant congregation in St. Peter's Church, by the Rev. Dr. Hastings, Archdeacon of Dublin, where he preached on the 24th of June, 1787. In the same year, he was preferred by the Archbishop of Dublin to the prebend of Howth; and in the next, to the parish of St. Nicholas without. In the year 1800, he was promoted by the late Marquis Cornwallis to the deanery of Killala, which he retained till his death, on the 27th of June, 1805.

Before the expiration of the first year after his conformity, he was wholly reserved for the task of preaching charity sermons, and the effects of his discourses are thus described by the Editor.

"Whenever he preached, such multitudes assembled, that it was necessary to defend the entrance of the church by guards and palisadoes. He was presented with addresses and pieces of plate from every parish, and the freedom of various corporations: his portrait was painted and engraved by the most eminent artists, and, what was infinitely more grateful to his feelings, the collections at his sermons far exceeded any that ever were known in a country distinguished for unmeasured benevolence. Even in times of public calamity and distress, his irresistible powers of persuasion repeatedly produced contributions exceeding a thousand or twelve hundred pounds at a sermon; and his hearers, not content with emptying their purses into the plate, sometimes threw in jewels or watches, as earnest of future benefactions."

We are by no means disposed to depreciate the character of Dean Kirwan, which we believe to have been truly estimable; we are not even inclined to question the accuracy of the statement here given concerning the popularity of his discourses; but the following commendation on their style is too warm even for the language of panegyric.

"With the new convert also commenced a new era in pulpit eloquence, which has ever since manifestly improved; while some, who were astonished, that with equal exertion they could not rise to equal energy, were reduced to envy what they had vainly tried to imitate; and traduced him as a declaimer, because they could not penetrate his secret for giving to elaborate composition the air of immediate inspiration."

Again :

"To correct every minute inaccuracy, would involve the necessity of adding, as well as transposing and suppressing, (which, if not injurious to his reputation, would be a gross imposition on the public,) to aim at extreme exactness, would indeed destroy the whole texture and character of his style, and would be as absurd as employing a lapidary to polish the dome of a cathedral. Some

inaccuracies must be pardoned to an active imagination. Some redundancy of expression contributes to popular effect; the iron temper of the multitude cannot be modelled but by a glowing heat and reiterated strokes, and amplification is essential to energy and magnificence. *Non amputata oratio et abscissa, sed lata et magnifica et excelsa, tonat, fulgurat, omnia denique perturbat ac miscet.*"

Truth compels us to observe, that the only part of the description applicable to the style of these discourses, are the last words, *omnia denique perturbat ac miscet.*

The following passage, with which this biographical sketch concludes, we could not read without regret.

"His widow was left with two sons and two daughters with so slender a provision, that they must have pined in obscurity and indigence, had not his Majesty been graciously pleased to grant her a pension of 300*l.* a year for life, with the reversion to her daughters. But for the sons of him who fell a victim to his zeal in the cause of universal benevolence, no provision whatever has hitherto been made. May these Sermons, which are printed for their benefit, enable their surviving parent to give them such an education as becomes the memory of their revered father; to whom the fatherless and the widow for so many years owed their comforts and almost their existence."

We can only express our earnest wishes, that they may find some other resource more adequate to their wants and to their reasonable expectations. We lament that the fame of Kirwan has been thus sacrificed to the necessities of his descendants.

On the particular defects of these Sermons, it is not our intention to descant any further than is necessary to justify the truth of our report. They are twelve in number, and were, with the exception of one, preached on some charitable occasion. The subject of charity has been so often treated as not to admit of novelty; and we have heard incidentally, that the present selection has been injudiciously made, and that the Dean has left better specimens of his oratorical powers. As for the Discourses before us, if they have no pretensions to concinnity of style, they have still less to perspicuity of arrangement or vigour of thought. They may suit the taste of those who mistake ejaculation for pathos. Let us produce one or two instances.

He thus details the state of the charity for Female Orphans.

"The number is now one hundred and twenty-five, and will shortly be one hundred and forty, fatherless and motherless creatures, all maintained and educated within the walls of one establishment,

blishment, with little aid but the result of a single day's appeal to public mercy; and how doubly glorious to our metropolis, when it is considered, that besides this, and in times more or less unfavourable to the circumstances of all ranks, it not only provides assiduously and even splendidly for all other public objects, but is every day indulging its passion for such good in the imagination of new.

"It is said by the unfaithful steward in the Gospel, 'to dig I am unable, to beg I am ashamed.' I will reverse the assertion so far as to say, that to beg I certainly am not ashamed. I bless God, that I have never failed with you. I therefore *remind you again and again*, my brethren, that it is *not one hundred and twenty-five*, but *one hundred and forty*, that now implore you." P. 153.

The following passage describes the vanity of wealth.

"Great God! what is there to be envied in wealth, if it be not the power to pour it in such a cause. If to pour it out in such a cause, be not the first of human enjoyments. Great wealth is often the lot of the vilest of mankind, as well as your's. It cannot in itself render any man truly respected, either alive or dead. It confers not one solitary talent, one solitary virtue. It is unequal to remove one pang from the heart, *one ache from the tooth*."

The predominant failing in these discourses appears to be a general want of all order and perspicuity, in the arrangement of matter and in the selection of argument. We do not expect a very superb display of the reasoning powers in those addresses to the passions and to the feelings of mankind, which are calculated to produce the immediate effect of charitable contribution. We are fully aware, that upon such occasions, a general appeal to the principles of a Christian will be more effectual than a studied elegance of style, or the labour of argumentative discussion. Notwithstanding this allowance, the imagination is not to be permitted to run wild in the mazes of idle generality, unshackled by any arrangement of plan, and unrestrained by any principles of reason. Empty and unconnected declamation will never maintain any permanent influence over the heart, and we very much doubt of its immediate effect upon any English congregation. The English are a nation, upon whom real eloquence is never lost, though they are soon disgusted with the rhapsodies of artificial rhetoric. They will listen for a time with admiration to the rhodomontade of a brilliant harangue, they will admire for a while the vivid effusions of an exuberant imagination: but the sobriety of their national sense will soon teach them to withdraw their attention from the barrenness of declamation, and to recur to a style much more suited to their taste, and much more effectual in the

the promotion of every good and honourable purpose. The eloquence of reason is the only eloquence which can maintain a lasting influence over the minds of the English nation. To the Irish, whose feelings are more vivid for the moment, but less capable of receiving a lasting impression; another species of eloquence must be addressed, the eloquence of the passions. As this is the eloquence which produces the most striking effect upon the temper and disposition of the audience, so it is most congenial to the manner and the taste of the orator. The eloquence of the English, like the character of Pompey in Lucan, may be compared to the oak, which casts its shadow not from the luxuriance of its foliage, but from the majesty of its trunk. That of the Irish, as the same poet has said of Cæsar, resembles more the rapid stroke of the lightning, which brilliant alike and rapid in its course, strikes powerfully for the moment, and is gone.

To ourselves, who have been bred in the school of Sherlock and Barrow, the Sermons before us appear often devoid of that arrangement, which so far from crippling or confining the eloquence of those great masters, added vigour to its growth and majesty to its strength.

To pass over the present volume without paying a just tribute of admiration to the many brilliant passages which it contains, would be an act of injustice to the memory of its celebrated author. Although the immediate design of all these discourses was to draw forth the contribution of the wealthy in aid of various charitable institutions, yet by no means the smaller portion of each sermon is dedicated to exhortation upon those other points, which the peculiar character of his audience might appear to demand. When we remember that the preacher addressed, not the reasoning part of our creation, but the gay, the thoughtless, and the profligate, who in spite of themselves, swarmed around his pulpit; we shall perhaps find the more excuse for his deficiency in argument and for his poverty in matter. Such an audience are not to be reasoned into religion, for reason is a faculty, of whose very existence both from education and manners they are essentially ignorant, they are to be awakened from that sleep of the soul only by the terror of religion. They are to be taught that they have a soul, and a soul to be saved. To rouse the thinking faculty from such a state of fatal unconcern, is the work of no ordinary power. It is the voice of christianity alone, speaking through the mouths of its ministers, that can effect this mighty change in the moral state of man. It is in vain by idle declamation and theatrical trick, to call up conscience to our aid; conscience has long since resigned her command. Conscience is only a protector and a guard: she must herself obey a law; the law of man and of nature she has long since abandoned, the law of
God

God can alone recall her to her ancient station, or the watch tower of the soul. Christianity is the shield and the sword of the minister of God; and when vanity or ignorance induce him to abandon the means entrusted to his disposal, his great end, the salvation of the soul, is for ever lost and abandoned. He himself is little superior to the poor player who frets his hour upon the stage, and his theatrical display of what he thinks eloquence, has little more effect than the pages of the last new novel. We all are too well aware of the power which fanaticism exercises over the soul of the ignorant, and of the enthusiast; if the ministers of religion would take the same pains to represent the real hopes and fears of the Gospel, as the fanatic consumes in perverting and misrepresenting them, their influence would be felt in the conversion of the abandoned, in the instruction of the thoughtless, and in the recovery of the deluded.

We approve highly of the bold and animated style in which Dr. Kirwan carries his attacks into the very recesses of fashionable profligacy. We are persuaded that such a representation as the following, of the danger and depravity of fashionable indecency in the female dress must have had its full effect.

“ Suffer the word of exhortation, my friends. In whatever we say, we mean no personal or malignant application. Our shafts are cast at random, we are ignorant where they may wound. Our representations are general; it is yourselves, my brethren, that either individually feel, or transfer the likeness where your experience sees it to be clear. Suffer the word of exhortation. Let this unhappy offspring of ever-innovating fashion, for no more I am persuaded it is, let it no longer feast the eyes of the libertine, and afford matter of reproach to his tongue. Paradoxical as this double effect may appear, it is founded in positive experience. Much do women deceive themselves, if they imagine, that their deviations from strict modesty and reserve can be arraigned only from the pulpit of God, or by the voice of their austerer fellow Christians. The very men who surround them in the assemblies of vanity, and pour into their ears the all-fascinating incense of flattery, are often, when in the society of each other, their cruellest censors: and will remember and name with better accuracy, every striking example of the error I deplore; and with refined malignity make appearance a pretext for the abominable liberty of sporting with unsullied reputations. This is the fate of woman! Her worst enemies are often they whom she most studies to please; as her best friends are certainly they who watch over her present and eternal interests; and at the hazard of displeasing, fear not to call her to the only true glory of her character. In the name of a pure religion, and its eternal Author, I call upon parents neither to countenance this evil by their example; or, contrary to the solemn reproach of con-

science,

science, criminally connive at it in their children. They cannot be ignorant, that every vice is completed, by not providing against its insensible advance at first. They cannot be ignorant, that dreadful calamity to female innocence has often ensued, not because it is too weak to resist the decided tempter; but because it perceived not the gradations that beguiled it to the precipice. They cannot be ignorant of the solemn account they have to render. They cannot be ignorant, that Jesus Christ is the parent of their children, much more than themselves; that he has redeemed them with his blood; marked them in the cradle with the seal of the new covenant, and entrusted them to their vigilance and protection; as the daughter of Pharaoh did the child she had saved, to the mother of Moses; "Take and nurse this child for me, and I will give thee thy wages." He will demand those precious deposits; and depend upon it, if there be an indisputable truth under Heaven, it is this, that if our children are made victims to a divinity to whom we sacrifice their salvation; though we otherwise appear before God with all accumulated virtues, our wages will be blood for blood, eternity for eternity! Of this enough.

"But it may be said, is the Gospel then that austere and gloomy system, that commands us to renounce enjoyments naturally arising from social intercourse? No, my brethren, religion, being founded on benevolence, cannot be the enemy to any gratification that innocently contributes to the happiness of life. St. Paul expressly directs Christians, to rejoice with those that rejoice, as well as weep with them that weep; and Jesus Christ himself we know was seated at the table of the Pharisee, and sanctified by his presence the marriage feast of Cana. But we are not to confound what our rule clearly admits, with what the temper of the world would suppose it to admit. Though it may in a degree lead to repetition, I will submit the difference in a word. Never to appear in society but with a view to improvement and edification; never to keep up a single acquaintance the most distantly dangerous to our spiritual intercourse; never to cultivate friends, or even relatives that are not religious and virtuous; never to omit rendering, in the particular duties of our station, the means of salvation to ourselves and others. This is the *Gospel*." P. 42.

We can with satisfaction present our readers with another extract, in which Dr. Kirwan reprobates in the most glowing language, the increasing growth of what is termed in his sister isle "*liberality*." This is a weed of noxious growth, it roots itself deep in the fabric of our holy religion, and by the gradual and silent growth of its fibres, loosens the cementing bands of Christianity, and converts its well compacted edifice, into a dangerous and disorganized ruin. It is engrafted on the stock of infidelity, and is infinitely more fatal to the cause of Christianity than its parent, as it acts under a disguised appearance. The man of liberality comes to church, or rather to *chapel*, dozes in decent inattention

tion through the prayers, listens with a listless facility to the harangue of a popular *petit-maitre*, in comparison of whose doctrine the Phædo is a Christian production; he leaves the service with as much devotion as he began, takes his drive in the Park, and by way of religious conversation for five minutes on a Sunday evening, rails against bigotry and intolerance, professes his impartial respect for all professors, all religions, and all creeds, and rests satisfied with the perfections of his own liberality and unprejudiced toleration. Infidels in the gaiety of youth, indifferent in the caution of age, they sink to the grave without one rational hope or fear, and yet flatter themselves that they are Christians. To such, Dr. Kirwan, most eloquently addresses himself.

“ First then, I ask if it can be doubted, that the mortal poison of infidelity is rapidly gaining ground? Can it be doubted, that the most sacred truths of Christianity are, in too many instances, scouted without reserve, and delivered over to scorn? Is there scarcely a young man, at the present day, in that class of the world which is honoured with the name of fashionable, who professes to believe any thing on the score of religion? Is it not too much the reigning tone among men, to rise superior to the weakness and simplicity of believing Christians?

“ What minister of religion can now venture to preach on the subject of our holy mysteries, to enforce their divine authority, without exciting a philosophic smile in these children of light? Who shall even glance at the doctrine of eternal punishment, or of future punishment at all, without being openly pitied for his credulity, or secretly arraigned for hypocrisy?

“ Is it not this predominating character of the day that has forced, in a manner, the pulpit, in spite of itself, to slur over the awful and tremendous in religion, and recur to topics as suited to the portico, as to the temple of Jesus Christ? What does there too generally appear to be left of religion among many men, but a sentiment common to enlightened heathens, namely, a political respect for its influence in restraining the vulgar? And how soon might it expire under open insult and contempt, if, like oil on troubled waters, it did not help to promote the tranquillity of the commonwealth?

“ How many among us who most cordially detest the political principles of Paine, are as cordially with him in every line of his *Age of Reason*? And perhaps, were we to take the trouble to ascertain which had been read most, that blasphemous attack on Revelation, or the masterly refutation of it by a Christian prelate, it would be found, that the one had been generally and greedily devoured, while the other was scarcely known, or cast aside with contempt.

“ That there are men who, raging to pull down the venerable temple of our constitution, and erect on its ruins the bloody standard

standard of French liberty, have recurred to infidelity as one of the engines, is clear; since it is well known with what indefatigable industry, the very worst species of it has been diffused among the people in the circulation of the work I have alluded to, which was sold and dispersed through the provinces in editions so cheap as a penny a book.

"Need I mention that execrable society which existed in the very heart of the metropolis, in the year ninety-five, in which open and avowed treason against the state was supported by such language against heaven and religion, as can scarcely be conceived possible in any extremity of mental delirium, and certainly not thought of without a feeling of unutterable horror?

"I say nothing on this head but that the public are in possession of from the evidence and confession of those deluded young men. But, Great God, from whence arises that almost general, if not equal propensity to detract from the principles of Christianity in those who are not blinded and impelled by the same furious motives?

"Christianity, the source of every private and public virtue, and, if it be not a fable, so absolutely decisive of our destiny for ever! Surely on a point so important, it is wisdom to use some caution and deliberation, to look before we venture on so dangerous a leap!

"But to reject truths of the strongest evidence, merely for the glory of rejecting them; to reject without inquiry a system, which like a rock in the midst of the deep, has stood the beat of all tempests and torrent of ages; or to use no other arms against it but a set of common-place worn out difficulties, that tremble from old age and caducity, a thousand times advanced, and a thousand times refuted; not to be able to support the infidelity they adopt, or prove the falsehood of the faith they abjure: and in this state of shameful inconsistency, yet pretended conviction, gaily and proudly to advance on a tremendous eternity!

"If such be the mark of superior understanding, or even of common sense, then I wish to be informed what it is that constitutes imbecility or phrenzy?" P. 289.

From these extracts the style of Dean Kirwan's discourses will have been sufficiently understood. There is a certain intrepidity in his exhortations which we much admire, there is a strength of conception, and a power of language which marks men of no ordinary mind. He was highly fitted for the country in which he spoke, and for the audiences to whom his discourses were addressed.

In many parts our readers will be reminded of the style and expression of the French divines, upon whose model Dr. Kirwan appears in some measure to have formed himself. But we shall find that there is more power and less declamation than even in Bossuet or Bourdaloue themselves. There is upon the whole a strange mixture of precious metal and of alloy in these specimens

mens of the celebrated Irish divine : they are the production of a strong, but of an irregular mind. As they were preached with effect, so they will be read in many parts with attention, in some even with awe. But he who shall have been so far struck with the admiration of their beauties, as to attempt to transfer or to imitate them in his own compositions, will commit a fatal error. They are to be read, to be admired, but not to be imitated. The imitation of a vicious model is ever dangerous, we engraft the errors upon our own plant, while the beauties remain inseparable from the parent stock. The animation and the power of the original will be lost to the imitator, and all that he will gain by the transfer, will be the absurdity of idle and unconnected rhapsodies, and the impotence of weak and affected bombast.

ART. II. *The Nature of Things. A Didascalical Poem. Translated from the Latin of Titus Lucretius Carus, &c. &c. By Thomas Busby, Mus. Doc. Cantab. 2 Vols. 4to. 1813.*

IN considering the character of the poet of Epicurean Philosophy, it must be observed, that Lucretius has not met with all that praise from the poets and critics of his own country, to which he seems to have been entitled by his success in improving and settling the language. It must never be forgotten, that he was anterior to the Augustan age, nor that some acknowledgement was due from the constellation of writers who profited by his labours, to the first who refined the early asperities of Livius Andronicus, and Ennius. The allusions to Chaucer, among our own poets, are perpetual, and almost affectionate. He was that genial day in our English spring, which is seen in its effects, and remembered with delight, long after the warmer rays of a more advanced season have called forth maturer beauties, and ripened into perfection the choicest productions of nature. It is, however, difficult to form an estimate of what the early writers of every country effect for its language, unless we are furnished with an accidental notice which serves to mark the progress of improvement. For this reason it is not uninteresting to find Dryden apologizing for an expression, familiar to us by daily use, *a green old age*, and quoting in support of it the *cruda viridisque senectus* of Virgil. Lucretius was to Virgil nearly what Cowley was to Dryden, or Dryden himself to Pope ; a glass in which beauties and defects were faithfully reflected ; where what should be imitated or what avoided, was at one view clearly pointed out. Yet whoever wishes to ascertain the opinion of the ancients respecting his merits,

merits, must collect their judgement from very insufficient sources. Dr. Busby, in the preface to the work before us, professes himself unwilling to "load his pages with quotations from Cicero, Ovid, Vitruvius, Scaliger, Lambinus, and other classical and celebrated authors." It happens that Ovid dispatches the praises of Lucretius in two lines, though they certainly contain a compliment of singular neatness; and Cicero's only remark is in a disputed passage of one of his epistles, of which the sense is, 'that there was not much genius, but a great deal of art in his poem,' or, according to the other reading, that it 'sparkled with many shining thoughts, but at the same time abounded with art.' Statius, in his Hendecasyllables on the birthday of Lucan, prefers that poet to Lucretius. Strada places the latter at the foot of his Parnassus, while he allots the two summits of the mountain to Statius and Claudian, but rather intending to convey an idea of their respective styles, than to distinguish between their merits.

Whoever is desirous of ascertaining by the opinions of his contemporaries the degree of estimation in which an author was anciently held, will be dissatisfied with these cautious and sparing commendations; but we at this distance of time may be allowed to plead our own right of judgement, and are not obliged to follow the fashion without approving it. It must be remembered, that while the ancients had no one from whom they could borrow their characters, so they were never liable to the charge of plagiarism while seizing the most natural traits, or driven into extravagance by the necessity of avoiding the vulgar walks of poetry. Detraction could not be excited by the jealousy of anterior merit, nor could envy build its own fame on the ruined reputation of a predecessor. Lucretius, however, could borrow no charms from his subject; unlike Virgil, who derived unbounded advantages from the fictions which his poem allowed; and still more unlike Juvenal, whose vein of satire carried with it its own recommendation. Nor did the principles he espoused, allow him to indulge in the customary allusions to the gods, without incurring the charge of inconsistency from desiring their protection while he denied their divinity. It is amusing to remark the coldness and want of taste of those critics, who, instead of admiring the beauty which the poet has acquired by adopting the common forms of speech in his invocation to Venus, contend that he contradicts his own doctrines, *in limine*, and performs a religious action at the very opening of his poem. It might be said, with equal truth, that he must consider Calliope as an intelligent being, because, like every other poet, he invites her assistance. Prior has availed himself of the objection in his *Alma*, with his usual ease and gracefulness.

“ Lucretius keeps a mighty pother,
 With Cupid and his fancied mother ;
 Calls her the queen of earth and air,
 Declares that wind and wave obey her ;
 And while her honor he rehearses,
 Implores her to inspire his verses.
 Yet free from this poetic madness,
 Next page he says in sober sadness,
 That she and all her fellow gods,
 Sit laughing in their blest abodes ;
 Regardless of the world below,
 Our health or hanging, weal or woe.”

It is difficult to walk gracefully in fetters ; and restraints, such as were imposed on Lucretius, are weighty disqualifications for a poet ; yet, like Shakespear, he is always great when some great occasion is presented to him. The setting is rude and old-fashioned, but the gems are of inestimable value. The composition of all his sketches is masterly, but he does not always check his progress for the sake of finishing the outline. His characters are in general dashed out with a single touch of his pen, and no one ever produced so much effect by so few strokes. In his personification of Superstition, he has filled up his own conceptions, and the result has been the sublimest picture of antiquity. His views of ambition, (apparently a favourite subject, for he has touched upon it in his third and fifth books,) of avarice, of luxury, and of fear, are unfinished pieces, but such as a master would make, whose genius shone forth in fertility of invention, and disdained that polished elegance which is the reward of painful labour and frequent correction. The proud positiveness with which Lucretius asserts his opinions, is perhaps the distinguishing character of his stile, and this imposing tone, as Dryden and the French critics remark, constitutes his resemblance to Hobbes. It is true that the disciple of Epicurus is obliged to fight, like Turnus in the *Æneid*, single-handed against an army ; but he takes his stand on the most advantageous ground, and is always beforehand with his antagonists in anticipating and refuting their objections. His arguments against the fear of death,—the natural satiety proceeding from a perpetual enjoyment of the same things,—the inconveniences of old age,—the decay of understanding and memory,—are managed with a delicacy and art which he rarely condescends to employ. Nothing indeed can exceed the sentiment of that beautiful expostulation in the personification of Nature ;—“ *Cur non, ut plenus vitæ conviva, recedis* ; from which Pope took the idea of his celebrated line,

“ From Nature's temperate feast rose satisfied.”

Lucretius,

Lucretius, however, is clearly inferior to his great successor in didactic poetry in the choice of his digressions. He does not conceal his philosophy sufficiently, and argues too scholastically. His excursions never lead him into the regions of fancy, or release his imagination from restraint. His very episodes are philosophical, and rather weary than refresh the attention of the reader. That alone of the plague, though unhappily not a fiction, is poetical. Virgil, on the contrary, enlivens the dryness of his materials, sometimes by fabulous digressions, as in the story of Orpheus and Eurydice; sometimes by poetical descriptions, as of the Perpetual Spring of Italy, and Winter of Scythia; of Rustic Life, of the Prodigies which preceded the Death of Cæsar; and of the Plague among the Cattle, which exceeds the Plague at Athens in poetry, as much as it falls beneath it in dignity of subject. In a word, the distinction of Trapp seems to be nearly just, that Virgil was a poet rather than a husbandman, though by no means a bad husbandman; Lucretius, a philosopher rather than a poet, though by no means a bad poet.

It may be expected that some notice should be taken of a poem written by Cardinal Polignac, expressly in answer to Lucretius, which met with many admirers in France at the beginning of the last century. It is a posthumous work, and a poem of nine books, in a dead language, on the most abstract philosophical subjects, cannot be expected to afford much interest. We have looked into it, not read it; and perhaps there are some who will think we have more than fulfilled our duty. The groundwork is the system of Descartes, with the admission of Newton's doctrine of colours. Locke, Hobbes, and Spinoza are noticed, and the Copernican system is elaborately discussed and defended by the assistance of Kepler against the Ptolemaic. The embellishments of the poem seem chiefly to be derived from the Italian authors.

The duties of a translator are now marked out with tolerable distinctness. There is an excellent essay on this subject, prefixed by Dryden to a version of the Epistles of Ovid, undertaken, as was the custom of his time, by several of the contemporary wits. Dryden was so often summoned to perform services of this nature, that he seems to have been considered, by prescriptive right, the literary licenser of the age, and his name a necessary passport to public favor; a species of imprimatur, which was essential to the success of every new performance. Johnson was not more famous for his dedications, than Dryden for his prefaces. It is to this popularity that we owe so many of those admirable dissertations, in which learning and entertainment are so familiarly mixed, that we are at a loss whether to admire most the perpetual liveliness of illustration, or that

seeming carelessness of style, where every word appears to drop into its proper place by accident rather than study. Essays of this description cost Dryden little labor; his general, though somewhat superficial acquaintance with the learned languages, and the extensive range of modern reading, into which he was led by his own professional studies, furnished an inexhaustible store of materials for agreeable and instructive remark. In the preface to Ovid's Epistles, he has employed his powerful pen against verbal interpretation, which was then sanctioned by the authority of Ben Jonson and his contemporary Feltham, by Holyday and Sandys, the line for line translator of the Metamorphoses. Pope's paraphrastic version had not then appeared, to shew how the beauties of a dead language might be naturalized; nor had lord Strangford expatiated among the flowers of Portuguese literature, and legitimated the offspring of his own fancy by the title of translation. Sir John Denham was the first to shake off the chain which custom had imposed, and Cowley, as Johnson has well observed, spread his wings so boldly that he soared out of sight of his authors. It remained for Dryden to point out the middle way between the looseness of paraphrase and the pedantic restraint of metaphrase, and he stands fixed, like a landmark sacred by universal consent, and of unquestionable authority. "*Sacrum antiquum, ingens,—Limes agro positus, litem ut discerneret arvis.*" Every translator is at liberty to present a pleasing likeness of his original; but he is bound to draw a correct outline, and give the features their natural expression. It is for this reason that Dryden attaches so much importance to an appropriate choice of style. The same diction will not suit Juvenal and Ovid, Virgil and Lucretius. Sententious brevity should not be represented by diffuse and flowing language, nor ought poverty of expression to be swelled into lofty declamation: ruggedness and blunt energy were not to be softened, nor dilated periods to be compressed into the point of an epigram. Those who are convinced of the propriety of this rule, will probably see no reason to alter their opinion after the perusal of Dr. Busby's volumes, in which he has unaccountably thought proper to clothe the atomic system in the versification of Darwin. This unnatural union could only have been produced by some unhappy association of ideas between the philosopher of the garden, as Epicurus was sometimes called, and the poet of the garden. The same taste which scatters the flimsy tinsel of Darwin over the dignity and stateliness of Lucretius, would see nothing unbecoming in the French translation of Scipio's spirited burst to Hannibal, "*Perfide tandem expectatus ades,*" "*Ah perfide! tu parois fort apropos.*" If Dr. Busby had not informed us in his preface that two of his

books were translated fifteen years ago, we should have suspected him of borrowing an hint from an article in a periodical journal, published at the beginning of this century, in which some specimens were given of an English translation, in a style formed on the models of Dryden and Darwin. The reviewer at the same time gives his opinion that the phraseology of Milton is perhaps best suited to the scientific axioms and definitions which occupy so large a share of the poem on the Nature of Things. When we reflect on the difficulties which Dr. Busby would have encountered in the adroit management of the Miltonic verse, it can scarcely be regretted that he has not made the attempt. The accoutrements of a giant must not be hung upon a dwarf, any more than the bow of Ulysses was to be handled by the puny grasp of the suitors of Penelope.

It does not appear why Dr. Busby has taken no notice of Good's translation in blank verse, unless he agreed with us in thinking that he would have reminded his readers of a book, which superseded the necessity of his own attempt. To those who believe that Lucretius can be represented with fidelity, and without tediousness, in English *rhyme*, the field will probably appear to have been open for competition. Dryden has translated some of the first passages, and apparently with more care than he generally bestowed on his lighter productions. Like Bayle, he was often obliged, *fami, non famæ scribere*, and worked alternately for himself, for the booksellers, and for posterity; but as Gibbon has well observed of the former, if a severe critic should reduce him to a single folio, that relic, like the books of the Sybil, would become still more valuable. Lucretius seems to have been an old acquaintance, one of the favorite authors of his early studies, and he was pleased with the opportunity of bringing the opinions of his youth to a revision. In his discourse on epic poetry, he mentions the gratification he received on finding among the families to whom Æneas awards the prizes at the funeral games of Patroclus, "the Memmii derived from Mæstheus, because Lucretius dedicates to one of that family, a branch of which destroyed Corinth." Perpetual imitations both of the manner and of the thoughts of Lucretius, will be found throughout his original poems, as Warton has assiduously pointed out; and even among his *refaccimenti*, he has not unfrequently deviated from Chaucer, to follow the Roman guide. Both agree in the sparing use and attentive selection of their epithets, to which much of their energy may be ascribed. The well known line of Milton,

"Rocks, caves, lakes, dens, bogs, fens, and shades of death,"

is probably imitated from Lucretius, who has more than once similar combinations of substantives.

"Nubila, ros, imbres, nix, venti, fulmina, grando."

"Vulneribus, clamore, fuga, clangore, tumultu."

"Prata, lacus, rivos, segetes, vinetaque læta."

Whenever Dryden exerted himself, accident had no share in his success, but he has not translated more than 400 lines, excluding the versions from the fourth book, which had better been permitted to rest in the dull inharmoniousness of Creech. This latter writer seems to have gained a reputation among the wits of his day, of which he was very undeserving. In his labours on *Lucretius*, a single sparkle of genius is seldom distinguished, or if the "splendid patch" occurs at all, it is lost and overlooked in the coarseness of the general texture. Nothing is seen of the dignity for which Johnson praised his translation of the thirteenth Satire of Juvenal, nor of the spirit which occasionally atones for the obsolete harshness of that unequal performance. But his principal fault is the perpetual interpolation of conceits, which, so far from being introduced for the convenience of the verse, are often wantonly pursued through several distichs. Instances are obvious in every page, of which the least defect is, that they are foisted upon the original. The following are from the description of the plague.

Introduction from Ægypt.

"The wind that bore the fate went slowly on,
And as it went was heard to sigh and groan."

Hopelessness of the case.

"Physicians came, and saw, and shook their head."

Fierceness of the contagion.

"One killed, the murderer did cast his eye
Around, and if he saw a witness by,
Seiz'd him, for fear of a discovery."

Warton, a man in every respect qualified for the task, gave a promise of a version, but he appears never to have seriously undertaken the task. There is a literal prose translation by Guernier, probably intended to occupy the same secret place in the library of the schoolboy, as Smart's *Horace*, or Davidson's *Virgil*. There is a French translation by La Grange, and another by Marolle, neither of which we have seen. The latter was twice printed, but met with little encouragement, and is said to be a very poor performance. The well known Italian version by Marchetti, reprinted in London long ago, 'è una bella opera, e fatta da un Uomo intelligente, e con somma proprietà, e pulizia Toscana.' This is the valuable praise of

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Redi.

Redi. Lucretius is generally called an obscure author. So is Chaucer; so would his contemporary Petrarch have been, had the language of Italy in his time been as imperfect as that of England under Edward the Third, or as the Latin tongue when Livius Andronicus, Ennius and Nævius were its only writers. The diction of a poet is always somewhat more obsolete than the age in which he lives, and this would be particularly the case when poetry, itself new and scarcely known, was employed to teach the first principles of an unknown philosophy. But in fact, much of the difficulty of Lucretius, as it is technically called, arises from the corruption of his text. Few critics have employed their time on it, though no classic stands more in need of judicious emendation. Bentley's inedited notes, which have just been added to a republication of Wakefield's Lucretius, at the Glasgow press, will no doubt be valuable. The edition of Havercamp, a book too now so extravagantly dear as to be only within the reach *hominum beatiorum*, is chiefly useful for the illustrations it contains. The merit of Creech's edition principally lies in the convenience of its size, and the excellence of the interpretation, where his success has been nearly proportional to the failure in his English version. Scattered emendations may be found among the critical disquisitions of this country and the continent, and Markland and Jortin have both contributed some neat corrections, but much still remains to be done by the ingenuity of any one who is conversant with the peculiar idioms and inflexions of early Latinity.

Dr. Busby comes before the public in rather a questionable shape. There is a natural prepossession in favor of the man who makes modest advances to the title of a scholar, and bears his faculties so meekly as to conciliate his very enemies. But whoever attempts to take the republic of letters by storm, and bursts upon the world with all the pride of recommendations from titled and learned friends, lettered and laboured with testimonies more numerous than even the zeal of Boswell or Hayley could have procured for the idols of their literary worship, stands before a more severe tribunal, and challenges, by the boldness of his pretensions, unequivocal praise or censure. Nor is this the only disadvantage under which he labours. Every reader is, to a certain degree, entitled to the privileges of a patron, and interested in opposing every attempt to entrap or extort approbation, and restrain freedom of opinion. His right of judgment is invaded, and this consciousness acts with the same insensible bias on his mind, as the prejudice against a notorious criminal on the verdict of the most impartial jury. Dr. Busby has not acted wisely in exposing himself to the operation of these depressing powers. His pretensions to scholarship would have

have been less ostentatious, and might have escaped too severe an examination, had his work appeared without the pomp of public and private recitations, inch and half inch capitals, black-letter types, and italics interspersed with all the variety which the taste or experience of the compositor could suggest. He must suffer by comparison, for either the readings of the sixth *Æneid* are irresistibly forced upon our memory, or the *recitator acerbus* rises again to the imagination with the same unmerciful strength of lungs which formerly exhausted the patience of Horace and Juvenal.

Whatever may be the nature of the book itself, no one expects to meet with any thing very offensive in the preface. Those who are able to enter into the feelings of an author, are prepared to find some confession of his hopes, and fears, and anxieties, and sit down to its perusal with the good humour which generally prevails at the introduction of a stranger. But Dr. Busby stops not to conciliate or soften; he fences himself against the Zoili and Momii of our time, with an overpowering barrier of congratulatory and laudatory extracts from letters with which the unsuspecting complacency of his subscribers has furnished him. As an equivalent for this golden armour, he pours a fulsome shower of acknowledgements on the "illustrious, noble, and estimable individuals who have shed splendour on his work," which must be as unpleasant to their feelings to receive, as it is unworthy of a man of letters to bestow. In the true spirit of the style in which the late Napoleon was addressed by his good city of Paris, he humbly begs leave to supplicate that they will condescend to be persuaded of his profoundest submission. The "refined frankness," the "condescending readiness," the "amiable affability," the "most polite condescension," and the "elevated compliments" with which many of his noble subscribers communicated their favorable opinion of the work, could only be equalled by "the very friendly attentions," and the "emphatic approbation" of his untitled patrons. Even lord Byron, who appears to have transmitted his name with a very laudable degree of reserve, is not suffered to supply an unnoticed place in the list. "The name of lord Byron among my subscribers, demonstrates the candid expectations entertained respecting this translation, by one of the most distinguished poets of the age." Pref. p. 10. Dr. Busby appears to have been very assiduous, or very fortunate in the result of his applications for subscriptions, and the ample list would dazzle one who is unacquainted with the various methods by which a catalogue of this kind is filled. Spontaneous protection was rare, even in the time of Mæcenas; and the patron must still be followed from the town to the

country, and from the country to the town, as laboriously as in the days of Horace. But it is displeasing and offensive to be presented, not with the customary alphabetical arrangement, but with the subscribers classed according to the established etiquette of precedence, and formally decorated with all the title which are conferred upon rank or merit. Even the humble name which is followed by none of those significant initials which illustrated the dignities of Pangloss, is occasionally elevated into importance by a short biographical notice of his occupation or performances; as "Director of the work of select engravings by eminent artists," or Author of "Trifles light as air," and other pieces. In the same spirit the book is ushered into the world with two supporters,—the Prince Regent, to whom it is "presented as patron, and Lord Grenville, to whom it is "inscribed." But these eccentricities may be overlooked as the price which is paid for high talent, the pardonable weaknesses of a Cicero, if the more important parts of Dr. Busby's volumes were chargeable with no heavier failing than vanity.

The preface is followed by a life of Lucretius, in which is carefully chronicled every thing that, in the absence of any positive information even of the time of his birth or death, it is probable he might have done—the doubt whether he was called Titus Lucretius Vespillo Carus, or Titus Lucretius Ofello Carus—the uncertainties from which branch of the Lucretii he descended, and of the family of his wife, "a lady of the name of Lucilia,"—the probable workings of his mind in the quietude of philosophic retirement—and the delirium caused by the expatriation of his friend Memmius, which could not be relieved by the "tender endearment of his wife, nor the kind and affectionate condolence of his numerous friends." To the life is subjoined a dissertation on the genius and philosophy of Lucretius; prolix, obscure, and uninteresting; dragging on its slow length by a series of cumbrous sentences, among which the understanding finds no resting-place. We must forbear to follow Dr. Busby into this elaborate maze of words and systems. It is to us the sacred grove of Lucan,

longo nunquam violatus ab ævo,
Obscurum cingens connexis æra ramis,
Et gelidas altæ summotis solibus umbras.

The commentaries with which each book is furnished, must not be dismissed in so summary a manner. Metaphysical writers have generally relieved their subject as much as possible from the perplexities of expression which are in some degree inseparable from what is often a mere philological dispute. Dr. Busby, on the contrary, has discussed the Platonic and Epicurean systems

systems with a confusion of style for which it would be difficult to find a parallel. He appears to have accumulated a certain portion of information which must be communicated at any price, and his awkward endeavours to disengage himself from it, induce a suspicion that he is one of those characters who are always bustling to shew off their acquirements, because they supply the place of common sense. Ornaments, in themselves graceful, lose all their elegance by being misplaced, and it is only in the delicacy and elasticity of their arrangement that taste is visible. In the following passage, practice and theory, the mechanic and the geometrician, are blended with a pedantry which would disgust even the undiscerning palate of a German commentator.

“These arguments are so intimately linked and so necessarily dependent on each other, that to invalidate any one is to overthrow the whole. Remove a single arch, and the bridge falls. The consequence does not rest here. The Platonic system will survive the Epicurean. The opposing doctrines are at the extremities of a common line; form the bounds of an isosceles triangle, from the vertex of which reason looks down upon their equal stations, and contemplates their humiliating conditions with divided pity. The academic sinks, but drags after him the sage of the garden. If sensible beings cannot spring from sensible primordials,” &c. &c.—Comment. on B. 11. p. 36.

We are aware that an ingenious tract, entitled *Lucrece Newtonien*, was published by Le Sage, in which he maintains that Epicurus might have been led by the atomical system to the discovery of gravitation, and the laws of the planetary motions. In fact, it is said to have been the study of Lucretius which determined the object of Le Sage's researches, and suggested the principle of impulsion. Nor is it to be forgotten, that there has been a more fanciful advocate for the system among the writers of our time; yet to us a serious warning against the Epicurean philosophy seems as unnecessary as to caution a school-boy against a belief in the gods of the heathen mythology. Dr. Busby entertains a different opinion. He appears to cherish an apprehension that the present age has a tendency for the doctrines of Lucretius, and takes care that the explanation of the system shall not proceed into the world, without the refutation;—he presents the poison with one hand, but generously holds out the antidote with the other.

“Will the reader admit the author's premises?” says he; “If he do, in vain have I exerted my best reasoning powers on a subject which involves the most important concern of man. This sedulous effort became a more imperious duty, as the genius of the author

author with whom I have to contend transcends that of every other advocate of error"— &c. &c. "The strength of Goliath aggrandized the victory of David." Comm. 3. 43.

Under this delusion does

————— Sir Knight abandon dwelling,
And out he rides a colonelling.

Forgetting that the extravagance of Don Quixote himself did not lead him to fight with windmills which were pulled down, system after system is stated, balanced, and refuted, discrepancies and absurdities are pointed out, concessions made and required, with all the seriousness of a man who is reasoning upon an essential article of faith. Who is there that cares for the hypothesis of Aristoxenus, the opinions of Epicharmus concerning the sensibility of the mind, or the first principles of Ænopydes, Onomacritus, and Ocellus Lucanus? How are we interested in the nonsensical opinions concerning the soul,—whether it was the *number self-actuated* of Xenocrates; the *harmony* of Philolaus; the *spark of sidereal essence* of Heraclitus; or the *fire and air* of Boethius? The philosophy of the Mahábhárat, an Indian Epic Poem, which Mr. Wilkins has translated, presents a much more reasonable and intelligent theory. 'All consider the soul with astonishment; but no one knoweth what it is. It cannot be severed by weapons, burnt with fire, corrupted with water, nor dried by wind; for neither is it divisible, consumable, or corruptible; but eternal, universal, permanent, immoveable, invisible, inconceivable, and unchangeable.' This description, which is of a higher and sublimer nature than any thing which the speculatists of Greece and Rome produced, was written, according to the Hindu chronology, 3000 years before our æra.

Dr. Busby rarely meddles with matters of taste, a circumstance highly fortunate for all those who are not of his opinion concerning the critical and sentimental powers of 'the erudite and truly classical Gilbert Wakefield.' Whenever the chain of metaphysical reasoning is interrupted, it is for the sake of placing a note of admiration, of pointing out the 'rushing throng of arguments,' beautified by the flowers of language, or the high soaring of the poet's fancy, unincumbered by the weight of his reasoning. Dr. Busby indeed has given more than a single proof that his resemblance to the German commentators is not accidental, but constitutional; and not even Jo. Müller himself could have been more assiduous in collecting the poet's dues. Every reader of taste dislikes to be told what to admire, and if he has not sufficient delicacy of sentiment or nicety of observation

observation to discover a beauty himself, he will scarcely be made to feel it by the reiterated *pulchre, bene, recte*, of the critic. Besides it is not always safe to present to a cold imagination even the genuine feelings of an enthusiastic reader. A cultivated imagination is apt to seize on a favourite passage to measure the capacity, if we may so speak, of other minds, by its own standard, and to forget that there are many who, even in matters of taste, submit to be directed by the rule and the square. He who writes *con amore*, fights with all the disadvantages of an angry man, and often mistakes for indifference the coolness of those, who, having less vivacity, and less perception of strong passion, keep their judgment unclouded, and their susceptibilities uninflamed. There are few who will read the following effusion without a smile. The subject is the unfortunate Iphigenia. 'The remoteness of the event may, in a cursory view, weaken the effect of the poet's art; but he who can coldly dwell upon the tale with a fixed eye and soul unmoved; regard a beautiful female, august by birth, in the bloom of youth, and waiting, not at the altar of nuptial bliss, but at the sanguinary shrine of superstition, thirsting for her virgin blood, will excite the pity of the philosopher, and the execration of the world.' There are few subjects on which poets have more successfully employed the powers of verse, than in describing the death of women. The tender images which Euripides, the poet of pathos, has accumulated in the most delightful drama of antiquity, give an interest to the fate of Alcestis, which it would not otherwise have possessed from any peculiar circumstances of distress, or very complicated representations of horror. The death of Procris is only inferior to that of Dido, because the judgement of Ovid was inferior to that of Virgil. The latter has drawn so minute a picture of the workings of the unfortunate Dido's mind,—her first feelings of love, her struggles with womanly shame, her quick perception of the decline of her lover's affection, her deep distraction, her mingled rage and contempt, are all developed with so much delicacy that each successive passion loses none of its force and pungency in the relation; and the distress of the deserted queen is felt like the misfortune of an intimate acquaintance. The less judicious Ovid has not attended to these niceties of character, but trusts to his knowledge of nature for the sentiments which most easily affect and interest the heart. Modern poetry affords numerous examples of the same excellence. The gentle Desdemona, won, like Dido, by the witchcraft of a tale, too artless to suspect her lord of change, and too confident of innocence to imagine that she could be suspected herself, bold in the assertion of her love, but a very woman in her fear of death, ex-

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cites a sympathy which would be too painfully strong even for the purposes of Tragedy, had not the poet judiciously prevented the mind from dwelling on her death, by the quick remorse and distraction of Othello. All the touches of a master may be recognised in Tasso's picture of Clorinda mortally wounded by her lover; but the incident is too artificial, the preparation is too obvious; expectation is awakened, and the catastrophe takes place not for the purposes of the poem, but to fulfil the engagements of the poet. Rousseau, more artful, and yet more natural, more seemingly careless, and yet more a master of the passions, has thrown an affecting tenderness round the death-bed of Heloise, which comes home to the bosom of every reader because it is an exact delineation of the sad realities of life.

We turn reluctantly from these delightful considerations, to exhibit another specimen of Dr. Busby's taste and discrimination. Considering the time at which Lucretius wrote, the difficulties of his subject, and the impossibility of appeal to any settled standard of excellence, he may be fairly assigned a very high place among the poets of antiquity. But Dr. Busby is not satisfied without placing him at the very summit of Parnassus. 'To reason closely, &c. &c. to blend the melody of verse with the precepts of philosophy, to tune the lyre to themes of metaphysics, and charm the fancy while the mind is profoundly instructed, demands powers which, of all the poets, not excepting Virgil, only Lucretius could boast.' 'No Latin poet, considering the subject on which Lucretius wrote, has so clearly and forcibly expressed himself, deduced such numerous beauties from necessity, bade the flowers of verse spring around him in such fair profusion, and so artfully incorporated the *utile* with the *dulce*." Life. 6. 'I cannot read this exquisite production without transport; it kindles the glow of partial zeal, inspires me with the author's unyielding self-opinion, and compels me to insist upon its superiority over every other poem in the Roman language.' Diss. 5. 'Sometimes the calm stateliness and concise energy of his versification surpass that of Virgil.' It is obvious that he who thus praises without discrimination, is more injurious than a professed enemy. Dr. Busby may indeed support his opinion by the authority of a certain Petrus Victorius, who agreed with him in preferring Lucretius to Virgil; or by Locke and Molineux, who are said to have found "a strange harmony" in Blackmore. It would be difficult to find any sentiment, however preposterous, or any theory, however weak or wild, which has not its supporters among the vast diversity of tastes which the world presents.

It is not easy to pass from Dr. Busby's prose to his poetry,
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without experiencing some of the misgivings which Adam felt on resigning himself to his first sleep.

— — — — I thought
I then was passing to my former state
Insensible, and forthwith to dissolve.

The charms of verse, indeed, are such, that he must be very neglectful who fails to profit by them. There is something very fascinating in melodious versification, and a close imitator of the school of Darwin will not be apt to forget the thin and airy part of the entertainment, however deficient he may be in vigour and solidity. Yet it is impossible not to perceive, by a glance at a single page, that the commentator and the translator, the metaphysician and the poet, are always 'another and the same.' It will be fairest to let Dr. Busby make his own report of his aim and expectations.

"When I strictly adhere to the limits of the couplet, it is for the purpose of condensing the sense of my author; if I have frequently disregarded its termination, and abruptly broken into the succeeding line, I hope it has not been always without adding surprise to strength, (qu. strength to surprise?) and that in the occasional adoption of the triplet, I have not wholly failed of imitating that grandeur and elevation, by which the verse of Lucretius is so eminently distinguished. It will, I trust, appear, that I have not been too self-indulgent in these violations, (of grammar) and that they rarely occur, and never wholly uncompensated; that the *curiosa felicitas* has not uniformly eluded my pursuit; that I have not constantly trampled down the hedge without culling the flower that tempted me from the lawful path. If in some few instances, forms of expression have been admitted, not perfectly defensible by the *statutes of grammar*, nevertheless it will, I hope, be allowed, that they are legitimatized by the *common law of poetry*."

"In a word, the spirit of Lucretius appears to me no less than that of Homer himself, incapable of transfusion, but by a muse emulative of the simplest attire and easiest gesture, combined with a confident and noble air; a muse whose numbers are at once smooth and strong; whose diction is as bold as obvious, and whose style is alternately sweet, rich, and lofty. Lucretius himself has been my inspiring Apollo, and should I happily be thought to have sometimes approached his bright orb, I shall be indebted for the honour to the force of his own attraction." Pref. x.

It will presently be seen how Dr. Busby has realised his own conceptions.

A translator of delicacy usually speaks with some degree of tenderness concerning the merits of those who have preceded him; but Dr. Busby, probably with the feelings of the Tartar who expects to become possessed of the courage and talents of the

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the enemy whom he slays, pounces upon Creech with a most unmerciful gripe, and convicts him of almost every crime which a translator can commit. We have already given our opinion of this writer, and need only add, that Dr. Busby should not have been indebted to him for a single inflexion of a sentence, after passing a censure which, however deserved, certainly admitted of no after-intercourse, much less any undue familiarity. The book was closed for ever to his readers, and ought to have been closed to himself. The excellent remarks of Hurd, on the difficulty of distinguishing between accidental similitude, and decided imitation, hold out a good lesson of caution to such as are accustomed to discover plagiarism in every concurrence of thought or phrase, which those who write on the same subject fall into; but whoever examines, even with the severest reserve of that elegant critic, will probably observe, in the following passages, something more than a purely fortuitous resemblance. The pointed form of expression in the first, is precisely what would be contracted by a translator of Juvenal, and is totally unlike the manner of Lucretius.

Busby. Her life the purchase of a wind for Troy. B. i. 117.

Creech. To bribe the gods, and buy a wind for Troy. p. 5.

Busby. His daring strains those unknown realms disclose,
Where nor the flitting ghost, nor body goes,
But certain pallid shades;—from thence he saw
Great Homer's form arise with sacred awe;
August he stood,—big tears began to flow,
While Nature's secrets in his bosom glow. I. 151.

Creech. Which neither soul nor body e'er invades,
But certain pale and melancholy shades,
From whence he saw old Homer's ghost arise
An august shade, down from whose reverend eyes
Whilst his learn'd tongue Nature's great secrets told, &c.

Busby. And brazen statues which the gates adorn,
Their right hands show by holy kisses worn. I. 364.

Creech. The brazen statues that our gates adorn,
Show their right-hands diminished and worn
By th' touch, &c.

Busby. Thus too the tender kids and wanton lambs
Catch'd the known bleating of their distant dams. II. 413.

Creech. Besides the tender kids and wanton lambs
Know all the voice and bleatings of their dams.

None but Homer could express ordinary occupations with dignity, and perhaps even he is indebted to the magnificence of a dead language for some of the grace with which his heroes perform their anatomical and culinary operations. The first of the

the extracts which follow may be classed with the famous lines of Thomson.

“ As from the snowy leg
And slender foot th’ inverted silk she drew.”

“ When to our food the teeth their power address,
(Just as our hands a *pregnant sponge* compress)
The quick exuding juices freely o’er
The tongue and palate flow, and pierce each pore.
The villous tongue and vaulted palate prove
The flavours seeds, as through the parts they move.” 4. 639.

Stars reflected in a Bason of Water.

“ When starry beauty gems the ætherial height,
Present a fluid mirror to the night;
Quick on the plane will dart the spangling rays,
And sport and sparkle in the flowing vase,” &c. 4. 225.

Morning breaks.

“ Lo bright Matuta, goddess of the morn,
Whose blushing cheeks the rosy skies adorn,
Ushers Aurora up the ætherial way,
And opens all the beauties of the day.” 5. 826.

Laws of Cohesion.

“ But one cement will gold and silver bind,
And but by white-lead brass to brass is joined. 6. 1245.

Of Craters.

Craters the Greeks pronounce them, but our laws
Of language claim we term them *mouths and jaws*.” 6. 812.

Accent inversely as the Quantity.

“ That no posthūmous sense affliction gives. 3. 1041.
Like those corpuscles we explained before. 3. 935.

Yet, as when burns the holy-fire’s disease,
The body glows with redder’d pustulēs. 6. 1352.

Cattle their coats will cast—their leaves the trees,
And new-dropt calves their thin pelliculēs. 4. 62.

From twofold nature being never flows,
Never centaur in wide creation rose.
A man and steed, by what incongruous pact
Could their incongruous parts together act?” 5. 1113.

It might have been remarked that the fable of the equine form of the centaurs was not of very ancient origin. Hesiod and Homer seem to have known nothing of it. Strabo calls them, rather indefinitely, ἀγρίον τε φύλον, under which genus might

might be classed an endless table of varieties, from Peter the wild boy, down to Rousseau's visionary form of Citoyen Sauvage. Pindar's expression for them is $\phi\eta\rho\ \theta\epsilon\iota\omicron\varsigma$. Xenophon slides into the appellation of Hippocentaurs. We take leave of Dr. Busby's irregularities in the words of his own neatly turned distich.

"What numerous samples might I still adduce!
But to digress so widely, say the use?"

Every translator of Lucretius has an arduous task to perform on approaching the fourth book. It is not, perhaps, the place to enquire whether it might not more properly remain in what Gibbon, rather mistakenly, calls the obscurity of a learned language, but we must protest as strongly as possible against the outrage upon decency which Dr. Busby has committed. This is a most sacred part of our duty, and we should hold ourselves inexcusable were we not to reprobate, in the severest terms, the unsparing accuracy with which the grossnesses of the original are preserved; they should be suffered, like Horace's mysteries, to remain hid in their covering of vine-leaves.

"Non ego—variis obsita frondibus
Sub dio rapiam."

Spenser's design in drawing the hideous picture of Duessa was strictly unobjectionable; but if his example is followed without judgment, it must no longer be quoted as authority. Deceit may be exposed in her inmost den; but an impenetrable veil must be thrown over the retreats of love. We would not illuminate the cave of Dido, though Juno herself was the presiding goddess. Besides, Lucretius is plain, but he never uses the language of allurement; his translator has chosen the most luscious style of Darwin, when the severity of Cowper would have been more appropriate. But as every man carries a racket to strike the ball from himself, Dr. Busby will, perhaps, quote the examples of Dryden and Catullus,

"——— Castum esse decet pium poetam
Ipsum; versiculos nihil necesse est."

But he may be reminded of the affecting atonement which the translator of the Nature of Love has made in his verses on Mrs. Killigrew, where, in the best language of poetry, he so feelingly laments the prostitution of his muse. He may be reminded also of the compunction of Fontaine for composing his tales, which gave rise to the expression of the younger Racine, "*Et l'auteur de joyconde est orné d'un Cilice.*" It is more doubtful than men usually allow, whether most danger is to be apprehended

apprehended from gross indelicacy, or from profligacy of sentiment and the circumlocution of refinement. The first, though at once disgusting and offensive to the palate, yet contaminates and defiles whatever comes in contact with it. The latter is as dangerous as the enchanted glass, in which every thing is represented different from what it is in reality. It is the disguise of Satan, which deceived even Uriel, "the sharpest sighted spirit of all in heaven."

The explanation of the punishments in the shades below is the strongest evidence of a thinking mind which the poem of *Lucretius* affords. We extract a part of Dr. Busby's translation of the passage, as a specimen of the best style of the volumes, with the same feeling which would induce us to bring a specimen of veins of earth from the Western Islands; for it is only fair to say, that another portion of equal length and merit will scarcely be found. The bathos in the second couplet must be excepted from this general praise.

"The dreadful ills below, which poets feign,
In us reside,—in living bosoms reign.
No Tantalus whom fears of ruin shock,
Looks up and trembles at th' impending rock,
But terrors of the gods our souls infest:
We image future ills from those which life molest."

No Tityus feels eternal vultures tear
His inexhausted liver—nor could e'er
The fierce devourers find a feast so vast,
A feast that through eternity should last:
Nor could his ample breast that liver hold,
Though swoll'n his body to a hundred fold:
Though his expanded limbs nine acres stretch'd,
Or round the world his giant members reach'd.
Eternal torture could he bear to feel?
His body, could it yield the endless meal?
No—he's the Tityus, whose unguarded breast
Love's never-ending pains have robb'd of rest;
Whom wasting cares consume, like birds of prey,
And tear and eat his inmost soul away.

Daily some Sisyphus salutes our eyes;
We see him straining for dominion's prize;
Craving the honours he shall never gain,
Still doom'd to strive, and still to strive in vain.
He toils, he sues,—submissive as he's proud,
And condescends to court the giddy crowd;
The giddy crowd desert him;—still he tries,
Still toils, still upward looks, but cannot rise.
Say what is this but Sisyphus' huge stone,
Still upward labour'd, and still rolling down?
That claims at once, and disappoints his pain,

Now seems to rise, but now descends again,
 Thundering descends, and ploughs the smoking plain, &c.
 [3. 1170.]

It may be worth remarking, that Creech has engrafted a strange conceit upon Lucretius, in his translation of the line answering to the 13th, in the preceding extract. The number nine brought the muses to his recollection, and he could not resist the temptation to introduce them.

"For grant him big enough, that *all the nine*,
Those poet's acres, his vast limbs confine
 To narrow bounds."

In addition to the defects which have been pointed out in Dr. Busby's work, the style is disfigured by the most unpardonable affectation. Innovations like the following, which are taken from a very long list, are at first little more than ludicrous or ridiculous, but when they are of so frequent occurrence as to be found in every page, become displeasing and intolérable. "Necessitating its dissolution." "Tremulate the strings." "Body productor of the soul." "Soul, an effect of corporeal concordance." "Those globules of ignited dust called sun and moon." The sun diffusing particles of light; is said "to sow the earth with solar seeds." "Conglobate," is perhaps a legitimate word in a translation from Lucretius: Dryden had not so much excuse for it in his verses on the death of Lord Hastings. The following theory is ushered in with so much pomp, that some more alarming deviation from common sense might have been expected. "I do not, I confess, shrink from the positive denial, of an eternity, as the term is generally understood,"—*Satan collecting all his might, dilated stood*;—but the conclusion of the sentence qualifies this assertion of the freedom of opinion; "nor scruple to declare that I have no conception of an eternity, except as an unceasing now; that I do not think it is so proper to assert that the ever-enduring God always was, and always will be, as to say that he always is." Comm. 1 17. Young and Crabbe have anticipated Dr. Busby in a poetical use of this idea. Infinity, accurately speaking, can scarcely be comprehended in any other manner by finite faculties. Whoever is willing to speculate on jurisprudence, or encounter the mysteries of physiological science with Dr. Busby as their hierophant, will find abundance of matter in the commentaries on the third book. We have done our duty in pointing out the *descensus averti*; it is only for those who have the courage of Curtius, or the protection of the Sybil, to leap into the gulph.

The book is closed, rather whimsically, with a life of Epicu-

rus; for which the materials are still more scanty, than for that of Lucretius, with the addition of sixty Olympiads of obscurity. As to its style, Lempriere could have brought the facts, but not the flowers of language. The author of "The Pantheon" could have supplied the flowers, but not the facts.

ART. III. *Essay on the Theory of the Earth: Translated from the French of M. Cuvier, perpetual Secretary of the French Institute, &c. &c. With Mineralogical Notes, and an Account of Cuvier's Geological Discoveries, by Professor Jameson.* Edinburgh, Blackwood. 1813.

THIS tract, so injudiciously named an Essay on the Theory of the Earth, is the preliminary discourse prefixed by Cuvier to a large work on Organized Fossil Remains, which was lately published at Paris. Cuvier, properly speaking, is not a theorist, has no favourite hypothesis as to the formation of the earth, and maintains no controversy with either Vulcanists or Neptunists. In fact, he holds in sovereign contempt all the speculations which have been obtruded upon the world in the form of geological theories; and it may amuse our readers to see how he disposes of the whole fraternity of divines, philosophists, and academicians, who have written on the structure of our globe, by way of clearing the ground for a new and more satisfactory system of reasoning, built upon facts and sound induction.

"During a long time, two events or epochs only, the creation and the deluge, were admitted as comprehending the changes which have occurred upon the globe; and all the efforts of geologists were directed to account for the present actual state of the earth by arbitrarily ascribing to it a certain primitive state; afterwards changed and modified by the deluge, of which also, as to its causes, its operation, and its effects, every one of them entertained his own theory. Thus in the opinion of Burnet the whole earth at first consisted of a uniform light crust, which covered over the abyss of the sea, and which, being broken for the production of the deluge, formed the mountains by its fragments. According to Woodward the deluge was occasioned by a momentary suspension of cohesion among the particles of mineral bodies; the whole mass of the globe was dissolved, and the soft paste became penetrated by shells. Scheuchzer conceived that God raised up the mountains for the purpose of allowing the waters of the deluge to run off, and accordingly selected those portions which contained the greatest abundance of rocks, without which they could not have supported themselves. Whiston fancied that the earth was created from the atmosphere of one comet, and that it was deluged by the tail of another. The heat which remained from its first origin, in his opinion, excited the whole antediluvian population,

population, men and animals, to sin; for which they were all drowned in the deluge, excepting the fish, whose passions were apparently less violent.

“ It is easy to see, that though naturalists might have a range sufficiently wide within the limits prescribed by the book of Genesis, they very soon find themselves in too narrow bounds; and when they had succeeded in converting the six days employed in the work of creation into so many periods of indefinite length, their systems took a flight proportioned to the periods which they could then dispose of at pleasure.

“ Even the great Leibnitz, as well as Descartes, amused his imagination by conceiving the world to be an extinguished sun, or vitrified globe; upon which the vapours condensing in proportion as it cooled, formed the seas, and afterwards deposited calcareous strata. By Demaillet the globe was conceived to have been covered with water for many thousand years. He supposed that this water had gradually retired; that all the terrestrial animals were originally inhabitants of the sea; that man himself began his career as a fish; and he asserts, that it is not uncommon, even now, to meet with fishes in the ocean, which are still only half men, but whose descendants will in time become perfect human beings. Other writers have preferred the ideas of Kepler, and, like that great astronomer, have considered the globe itself as possessed of living faculties. According to them it contains a circulating vital fluid. A process of assimilation goes on in it as well as in animated bodies. Every particle of it is alive. It possesses instinct and volition, even to the most elementary of its molecules, which attract and repel each other according to sympathies and antipathies. Each kind of mineral substance is capable of converting immense masses of matter into its own peculiar nature, as we convert our aliment into flesh and blood. The mountains are the respiratory organs of the globe, and the schists are its organs of secretion. By the latter it decomposes the waters of the sea in order to produce volcanic eruptions. The veins in strata are caries or abscesses of the mineral kingdom, and the metals are products of rottenness and disease, to which it is owing that almost all of them have so bad a smell.

“ It must, however, be noticed, that these are what may be termed extreme examples, and that all geologists have not permitted themselves to be carried away by such bold or extravagant conceptions as those we have just cited. Yet among those who have proceeded with more caution, and have not searched for geological causes beyond the limits of physical and chemical science, there still remain much diversity and contradiction. According to one of these writers (De la Melberie) every thing has been successively precipitated and deposited, nearly as it exists at present; but the sea, which covered all, has gradually retired. Another (Hutton) conceives that the materials of the mountains are incessantly wasted and floated down by the rivers, and carried to the bottom of the ocean, to be there heated under an enormous pressure,

pressure, and to form strata which shall be violently lifted up at some future period, by the heat that now consolidates and hardens them. A third (La Manon) supposes the fluid materials of the globe to have been divided among a multitude of successive lakes, placed like the benches of an amphitheatre; which, after having deposited shelly strata, have successively broken their dikes to descend and fill the basin of the ocean. According to a fourth (Dolomieu) tides of seven or eight hundred fathoms have carried off, from time to time, the bottom of the ocean, throwing it up in mountains and hills on the primitive vallies and plains of the continent. A fifth (M. De Marschall) conceives the various fragments of which the surface of the earth is composed to have fallen successively from heaven, in the manner of meteoric stones, and alleges that they still retain the marks of their origin in the unknown species of animals whose exuvæ they contain. By a sixth (Bertrand) the globe is supposed to be a hollow, and to contain in its cavity a nucleus of loadstone, which is dragged from one pole of the earth to the other by the attraction of comets, changing the centre of gravity, and consequently hurrying the great body of the ocean along with it, so as alternately to drown the two hemispheres."

On no subject has theory run more furiously mad than on geology; inasmuch, indeed, that the very name has become ridiculous, or associated with ideas not more rational or flattering than the exploded studies of astrology and natural magic. Men betook themselves to system-making before they had collected a single fact connected with the crust of the earth; and having no guide but their imaginations, or perhaps a wish to account for all the phenomena of nature upon a favourite hypothesis, it is not at all surprising that their speculations were extravagant and their conclusions absurd. Indeed the study of geology, or—as the disciples of Werner denominate it—the study of *geognosy*, requires more time and patience to collect, compare, and arrange materials for the basis of a theory than any other subject on which human reason has yet been employed; for as the limits of its investigations are confined only by the bounds of the terraqueous globe itself, by the summits of the highest mountains, and by the greatest depths at which nature or art has enabled the mineralogist to inspect the interior strata of the earth, it must demand the united labour of several generations to bring together such a quantity of knowledge as will enable the philosopher to generalize facts into laws, and to reduce appearances to their first principles. A great deal has been done during the last fifty years, and the names of Saussure, Werner, Jameson, and De Luc must occur to every one, in the least acquainted with the progress of mineralogy, as the most industrious and successful students in

this department of natural history: still we have hardly made a beginning in the great field of geognosy, and have even now, at our very first steps, to encounter contending hypothesis on the the most conspicuous phenomena of the earth's surface, and to exercise our ingenuity or ridicule on theories which respect the leading principles of the science. Research more patient and extended is, therefore, still wanting to secure the student of the mineral world from the abuses of fanciful speculation, and to lay before him the evidence of facts, and the result of legitimate inference as the ground-work of his labours. This desideratum is likely to be very soon supplied in one great department by the industry and genius of the distinguished naturalist whose work is now before us.

The object of Cuvier is to form a species of chronometer to be applied to measure the comparative age of the various portions of the earth's crust which are open to our inspection, from the fossil remains of animals which are found embedded in the more ancient strata which compose the outer parts of our globe. As an antiquary of a new order, he has been obliged, he says, to learn the art of decyphering these remains, of discovering and bringing together, in their primitive arrangement, the scattered and mutilated fragments of which they are composed, of reproducing, in all their original proportions and characters, the animals to which these fragments formerly belonged, and then of comparing them with those animals which are still alive on the surface of the earth. In preparing himself for this arduous task he had to begin with a complete review of all the living creatures that exist at present on the surface of the earth, as nothing less than this complete acquaintance with modern zoology could give the character of certainty to his investigations into the ancient state of the animal kingdom. This extensive survey of the animated creation necessarily supplied M. Cuvier with a great body of rules and affinities applicable to the conformation of animals at large; and he informs us that he has attained to the art of distinguishing and ascertaining a genus from a single fragment of bone, whether in its natural or fossil state.

The assistance which mineralogy and geognosy will derive from the prosecution of this study must be certain and obvious; for as soon as the relation is established between particular strata and the fossil remains of particular genera or species of animals, a sort of standard is procured for ascertaining the comparative antiquity of the mineral formations which are the subject of geological research. This advantage will appear in a more luminous point of view when it is called to mind that it is a doctrine in zoology universally admitted, that the less perfect animals were created first, and that from molusca to amphibia, from oviparous to viviparous quadrupeds, there was a succession
of

of epochs, as is clearly proved from the localities of their petrified remains. Of man, the last formed and noblest animal in this portion of the creation, no fossil remains have been hitherto discovered; and hence would have been inferred, independently of all other sources of information, the more recent origin of the human race. Before, however, we can proceed to explain the principles according to which the locoposition of animal exuvæ is employed to determine the era of their existence, we must give a sketch of the present state of the crust of the earth as it exhibits itself to the eye of a mineralogist.

Every one the least conversant in such studies knows that there are three great formations or separate orders of strata, discernible on the surface of the earth, and of which the limits and characters have been distinctly traced by modern geognosts. The lowest or *primitive* formation, composed principally of granite, gneiss, and mica slate, is found at the greatest depths to which the operations of art or the violence of nature has laid open the mineral depositaries; and the same formation, from its inclined or sloping position, constitutes also the summits of the loftiest mountains that have been subjected to the survey of man. This great and universal formation is understood to have been deposited, or crystallized, when the water of chaos covered the whole globe, and before any animal was created. As a proof of this, it contains no remains or exuvæ of any kind, no shells, no petrified fishes, no vegetables, no land animals. It is a vast undulating field of crystallized matter, encompassing the whole body of the earth, and occasionally raising itself up into those grand and primordial mountains which, in the language of our author, "traverse our continents in various directions, rising above the clouds, separating the basins of the rivers from one another, serving, by means of their eternal snows, as reservoirs for feeding the springs, and forming in some measure the skeleton, or, as it were, the rough frame-work of the world."

When the chaotic water had so far subsided as to leave bare the tops of the mountains, a new formation is supposed to have taken place, composed both of the chemical precipitation which was still going on, and also of the mechanical precipitations, or portions of the primitive rocks, which the action of the water had disintegrated and put in motion. This formation, as it took place when the earth was passing from an uninhabitable to a habitable state, is called the *transition* formation. Organized remains now begin to appear, but are confined to shells, of which the species and genera are almost wholly unknown in modern conchology.

The third formation consists of that horizontal deposition of more earthy rocks, to which Werner has given the name of the *Statz* formation, and which comprehends most of these strata

which are denominated secondary. In this formation we have the greatest number of organic remains; but, we believe, they are still confined to marine animals, or to such amphibia as could exist before the earth was sufficiently consolidated for the purposes of vegetation.

Next come what are called the independent and alluvial formations, which are evidently the produce of local inundations or temporary returns of the great water, and which contain in a fossil state the bodies of various land animals, whose race has been long extinct.

Connected with this sketch we may mention a few facts which seem to warrant the conclusion, that the comparative antiquity of the several portions of the crust of the earth must be determined in the order in which the formations have been mentioned. In the newest alluvial formations we find the remains of animals of the same species and genera that now exist on the surface of the earth. In the older formations the present race of animals entirely disappears, and we meet with the bones of the Mastodon, the Mammoth, and the Megatherium. When we proceed further back, and reach the secondary strata, the remains of land animals at large cease to present themselves, and the only vestiges of animated creation that are now to be seen are shells and other reliquiae of marine productions. In the more recently-formed strata of this division of rocks we find shells in every respect the same as those which now occupy the ocean; but when we ascend higher, and explore the strata which border upon the transition and primitive formations, we meet with shells altogether different both from those which were found in the less elevated regions, and also from those which are anywhere inhabitants of the present waters of our globe. A little higher, and we are surrounded with crystalline rocks, in which neither shells, vegetables, or the fossil remains of animals, are to be traced; and where we discover nothing but the magnificent proofs of those preparatory energies of nature by which this portion of the divine workmanship was ultimately fitted up for the reception of living creatures.

The object which Cuvier has proposed to himself may now be understood by our readers, as it must appear obvious that there is a close connection between the study of extraneous fossils and the formation of a rational theory of the earth. He has endeavoured to make the researches of comparative anatomy subservient to geological speculations, and to throw light upon the history of the mineral kingdoms by extending our knowledge of ancient zoology. In pursuance of this undertaking M. Cuvier has shewn the most ardent zeal and the most indefatigable industry; and being administrator of the Museum of Natural History at Paris, he is provided with the most extensive means of examining

mining animal subjects, in their natural or fossil state, and of verifying his conclusions by an easy recurrence to the best collection in the world.

The fruit of his labour, in this department, is already astonishingly great; for he has ascertained and classified the fossil remains of seventy-eight different quadrupeds in the viviparous and oviparous classes. Of these, forty-nine are distinct species hitherto entirely unknown to naturalists. Eleven or twelve others have such entire resemblance to species already known as to leave no doubts whatever of their identity; and the remaining sixteen or eighteen have considerable traits of resemblance to known species, but the comparison of them has not been made with so much precision as to remove all dubiety.

“Of the forty-nine new or hitherto unknown species, twenty-seven are necessarily referable to seven new genera; while the other twenty-two new species belong to sixteen genera or sub-genera already known. The whole number of genera and sub-genera to which the fossil remains of quadrupeds hitherto investigated are referable, are thirty-six, including those belonging both to known and unknown species.”

What then, it may be asked, are the conclusions which these facts warrant us to draw, or what are the relations which subsist between the various species and genera of fossil bones, and the strata in which they are found? Like a good philosopher M. Cuvier declines to found any theory of the earth upon discoveries which are still so scanty, and which bear, it may be supposed, so small a proportion to the remains of ancient animals still concealed in the mineral depositaries. It is however clearly ascertained, that certain tribes of animated beings existed long before other tribes were created, that these gave way to others as the waters or the land became fitted for new inhabitants, and that man, with all the genera and species of lower animals which now occupy the earth, did not exist when those strata were formed which contain the older and more important extraneous fossils. The shells of the more ancient formations differ very much, as we have already observed, from those which are found in the more recent beds, while these latter are almost in every respect the same as the present inhabitants of our seas. As the series of depositions went on the chemical properties of the great fluid would necessarily change; and as the animals which inhabited it at the earlier stages of the process could not live in it when it became less impregnated with mineral substances, a new order of living creatures was introduced. Fish seem to have been formed in the next place, and soon after them, oviparous quadrupeds. At any

any rate no viviparous quadrupeds are found at so early a period, that is, in so ancient strata as those of the oviparous kind. The crocodiles of Honfleur and of England are found underneath the chalk, so that these animals must have existed when the floetz formation was going on; but no fossil remains of land quadrupeds appear in any strata more ancient than the independent and alluvial. In these later or fresh water formations the bones of land-animals are discovered in great abundance; but it is only in the latest alluvial depositions, or those which are either formed on the sides of rivers, or on the bottoms of lakes or marshes, that we find the bones of species apparently the same with those that exist alive.

From these facts and reasonings it would appear that this globe was inhabited by various tribes of animals long before man was created; that there have been several epochs in the history of it which are marked out by the successive orders and genera of animals whose remains are found in a fossil state; and that there have been more than one great change or catastrophe by which these animals have been destroyed and overwhelmed. That these catastrophes have been both numerous and sudden prior to the creation of the human being is amply attested by the wrecks which are every where visible of animals now extinct, and by the torn and dislocated appearance of the surface of the earth itself. Fresh water, and even land, animals, are found covered with the *debris* of marine productions, at a great depth in the soil; new strata, crowded with animal and vegetable remains, belonging both to the land and water, are seen scattered among the more ancient formations, an effect which could only be produced by the return of the sea, and its long continuance upon portions of the earth which it had formerly abandoned. In the northern regions the last irruption of the ocean has left the carcasses of some large quadrupeds, which the ice had arrested, and which are preserved to the present day with their skin, their hair, and their flesh.

“ If they had not been frozen as soon as killed, they must quickly have been decomposed by putrefaction. But this eternal frost could not have taken possession of the regions which these animals inhabited except by the same cause which destroyed them; this cause, therefore, must have been as sudden as its effect.— Life, therefore, has been often disturbed on this earth by terrible events—calamities which, at their commencement, have perhaps moved and overturned to a great depth the entire outer crust of the globe; but which, since these first commotions, have uniformly acted at a less depth and less generally. Numberless living beings have been the victims of these catastrophes; some have been destroyed by sudden inundations, others have been laid dry in consequence

sequence of the bottom of the seas being instantaneously elevated. Their races even have become extinct, and have left no memorial of them except some small fragments which the naturalist can scarcely recognize."

We have a few remarks to make on the foregoing statements, first, as mineralogists, and secondly, as Christians. In the former capacity, then, we cannot coincide in opinion with the enlightened administrator of the French Museum relative to the above *overturnings* as they respect the primitive formations. From the inclined position of the strata belonging to this order of rocks, M. Cuvier concludes that they must have been shifted by some powerful agent from their original horizontal direction, taking it for granted that they could not have been deposited in the inclined or sloping manner in which they are actually found. Now, we would simply suggest the inquiry whether crystals are not very generally found deposited exactly as we see the rocks of the primitive formation disposed in relation to each other, highly inclined or even vertical like granite, and horizontal as Saussure saw gneiss in the Alps. The direction of a crystallized mass is, in fact, always determined by the sub-stratum on which it rests, and the particular point to which the first crystal attaches; so that we may readily account for all the varieties of position observable in rocks of the first formation without the supposition that they were originally placed horizontally, and afterwards lifted up by violent convulsions. Besides, it is not easy to conceive how a cause confessedly violent, and, of course, irregular in its operations, should have raised all the primitive strata on the face of the earth, and left them nearly in the same direction and inclination. It is a fact well known to the most careless observer that strata of mountain rocks dip almost universally towards the eastern points of the compass, and the direction of these strata is equally uniform. In all primitive countries indeed, and more particularly in the Alps, there are to be found huge masses of granite which seem to have been violently removed from their original place; still the stratified rocks of primitive formation exhibit a degree of regularity which is quite incompatible with the notion of universal disturbance as it is stated by our author. In short, we are disposed to think that careful attention to the laws of crystallization, and to the properties of the matter upon which they operate, will explain every appearance to which he has alluded without the supposition of so many upliftings and overturnings of the primitive strata. We were surprised to find a naturalist so acute and well-informed as Cuvier alleging that

"The sharp peaks and rugged indentations which mark their summits and strike the eye at a great distance, are so many proofs of the violent manner in which they have been elevated."

As well might he have asserted that the irregular surface, and overlaying cubes, of a piece of candied sugar is a proof that some accident must have happened in the process of making it. We, however, readily admit that there have been many revolutions and convulsions among the strata which compose the crust of our globe, of which history preserves no record, and which our knowledge of physical causes does not yet enable us to explain; but we are decidedly of opinion, that none of these events could have produced the vertical or inclined position of the primitive rocks which is at once so universal and so uniform.

As to the second point, the age of the world, we have very little fault to find with M. Cuvier; for although he makes a demand upon our credence, with which we do not willingly comply, relative to the age of our globe, he makes compensation by proving to us, by the most satisfactory arguments, that the human race has not existed longer on its surface than four or five thousand years. His theory of the earth would indeed completely coincide with the Mosaical history of the creation and deluge, did he not demand for the formation of the various strata of which its crust is composed, a longer period of time than six such days as are at present measured out to us by its revolution on its axis, and were he not incessantly alluding to various and repeated returns of the "great water" which are supposed to have destroyed at distant epochs, many successive generations of animals which existed prior to the creation of man. We accompany him, in short, with confidence when he guides his steps by the light which is afforded by his knowledge of human history, the origin of nations, and of arts and sciences; and our hesitation does not commence until he rests his conclusions upon geological facts and reasonings, of which we cannot perceive the full evidence and cogency.

But we have never been of opinion that the credibility of the Mosaical scriptures is at all connected with the speculations of geology, and we will hold this doctrine until it shall be proved that the object of that early revelation was to teach a system of physical science. Nothing has been of more serious injury both to religion and philosophy, than the attempts which have been sometimes made to modify the principles of the one by inferences drawn from those of the other. Copernicus was persecuted because his discoveries in astronomy were supposed to militate against the astronomical doctrines of Moses; and the Hutchinsonians refuse their assent to the demonstrations of Sir I. Newton,

I. Newton, because they imagine that the whole circle of the sciences is clearly taught in the Pentateuch. We do not, therefore, view with superstitious horror the arguments by which Cuvier supports the generally received opinion, that this globe was created and inhabited by inferior animals long before the era of the human race. We see no danger in the conclusion; and we have the name of Bishop Horsley to refer to as one of those who were ready to admit that the revolutions of the earth on its axis during the period of its formation, were not performed in so short a space of time as they are at present. At any rate, let us not close our eyes upon important facts, and refuse to examine the natural history of this portion of the universe, merely because the language of modern science appears to be different from that of the ancient scriptures.

The most important fact then, as bearing upon this part of the subject, is that which respects the absence, in every part of the earth, of fossil remains of the human being; and as it is proved that the bones of men preserve as long as those of other animals in the same circumstances, the appearance of the latter in a fossil state in all the continents of the globe seems to warrant the conclusion that their epoch was prior to that of man. When it is asserted that human bones have not been hitherto found among extraneous fossils, we are understood to speak of fossils, or petrifications properly so called; as in peat depositions, or turf bogs, and in alluvial formations as well as in ancient burying-grounds, the bones of man, with those of horses and other ordinary species of animals, may readily enough be found. But among the fossil *palæotheria*, the elephants, rhinoceroses, &c. the smallest fragment of human bone has never been detected.

Most of the labourers in the Gypsum quarries about Paris are firmly persuaded that the bones they contain are in a great part human; but after having seen and carefully examined many thousands of these bones, I may safely affirm," says our author, "that not a single fragment of them has ever belonged to our species."

Now, the remains of various large animals, whose species were long ago extinct, are found covered to a great depth in alluvial formations, on the banks of rivers, as also in the chalk beds of limestone strata; and in every case they are accompanied with the *debris* of marine productions, which seem to denote that the catastrophe which put an end to these particular tribes of animals was occasioned by a deluge, or at least by a partial inroad of the ocean. One of the most interesting cases of the preservation of the carcase of an ancient animal, is that mentioned

mentioned by M. Cuvier of the Mammoth, which was lately discovered at the mouth of the Lena in Siberia.

“In the year 1799 a Tungusica fisherman observed a strange shapeless mass projecting from an ice-bank near the mouth of a river to the north of Siberia, the nature of which he did not understand, and which was so high in the bank as to be beyond his reach. He next year observed the same object, which was then rather more disengaged from among the ice, but was still unable to conceive what it was. Towards the end of the following summer (1801) he could distinctly see that it was the frozen carcase of an enormous animal, the entire side of which and one of the tusks had become disengaged from the ice. In consequence of the ice beginning to melt earlier and to a greater degree than usual in 1803, the fifth year of his discovery, the enormous carcase became entirely disengaged, and fell down from the ice-crag on a sand bank, forming part of the coast of the Arctic ocean. In the month of March of that year, the Tungusica carried away the two tusks, which he sold for fifty rubles, and at this time a drawing was made of the animal, of which I possess a copy.”

After describing minutely this huge animal, of which the flesh was still in such a state of preservation as to be food for dogs, M. Cuvier remarks, that its properties and general conformation

“Afford an undeniable proof that it had belonged to a race of elephants inhabiting a cold region, with which we are now unacquainted, and by no means fitted to dwell in the torrid zone. It is also evident,” says he, “that this enormous animal must have been frozen up by the ice at the moment of its death.”

All this goes to prove that there were several catastrophes and overwhelmings prior to the last return of the ocean, which constituted the Mosaical deluge; and as sacred history presents no record of any former irruptions of the great water, the discoveries of geology thus supply us with *additional* information, while they also coincide with the statements of the inspired historian as far as they respect the same things. As Moses wrote the history of the human being rather than of the globe, it was not to be expected that he should be endowed with the supernatural knowledge of events which were not connected with the moral or religious character of our species: and as he did not teach astronomy according to the principles of the Copernican system, so he did not detail the process of creation, or chronicle the order of physical changes, according to the views of modern naturalists. But with respect to the deluge which, as it was intended to serve the purposes of punishment and admonition, was

to be recorded in the scriptures for our learning, the description of the Hebrew legislator correspond with the conclusions of the geologist.

"I am of opinion," says Cuvier, "with M. De Luc and M. Dolomieu, that if there is any circumstance thoroughly established in geology, it is that the crust of our globe has been subjected to a great and sudden revolution, the epoch of which cannot be dated much farther back than five or six thousand years ago; but this revolution had buried all the countries which were before inhabited by man, and by the other animals that are now best known; that the same revolution had laid dry the bed of the last ocean, which now forms all the countries at present inhabited; that the small number of men and other animals that escaped from the effects of that great revolution, have since propagated and spread over the lands then newly laid dry; and consequently, that the human race has only resumed a progressive state of improvement since that epoch, by forming established societies, raising monuments, collecting natural facts, and contrasting systems of science and of learning."

Our author enters into an examination of several causes or natural agents, whose effects, within the period of authenticated history, can be pretty correctly ascertained, and all his inferences support the general conclusion, that the human race is not older than we are taught to believe by the writings of the Pentateuch. After all, we have no wish to see the speculations of the mineralogist employed either as proofs or tests of the truth of sacred compositions; and we accordingly do not approve of the pious solicitude of the English editor of Cuvier's Essay to corroborate the statements of Moses by a reference to geological discoveries. Let the philosopher prosecute his inquiries and frame his hypotheses upon the principles recognized in his particular department of study, and with a constant respect to the laws of nature and the rules of induction; and let the divine rest the evidences of his faith upon arguments which prove directly the inspiration and genuineness of the Holy Scriptures, and we are certain that in every point of consequence the labours of the one will illustrate and confirm those of the other. The present author, for example, has proved several points of great importance to the christian and biblical critic; and his conclusions derive their chief value from the consideration, that they were not purchased at the expence of any principle in natural science, but resulted spontaneously from the train of reasoning, which, to gain other purposes, he was induced to pursue.

Mr. Jameson's notes are excellent, and his account of Cuvier's geological discoveries (which is annexed in the form of an appendix)

appendix) will be read with interest even by those who have perused the great work of that naturalist, as containing the outlines of the very important knowledge which his labours have brought to light relative both to fossil anatomy, and the present surface of the earth.

ART. IV. *The Hon. Robert Boyle's Occasional Reflections.*
By John Weyland, jun. Esq. 12mo.

AMONG the many important distinctions observable between Natural and Moral Philosophy there is none more worthy of attention than the absolute and stationary perfection of our knowledge of the one, contrasted with our imperfect but progressive acquaintance with the truths of the other. By the process of experiment we are daily removing doubts, or establishing new axioms in the former; while in the latter for the course of eighteen centuries our progress has been so arrested that no industry or talent has advanced us a single step; and at the same time our science is so complete that the severest scrutiny can discover no deficiency. In examining the appearances of the natural world new difficulties are daily occurring; we discover much, but we still remain ignorant of more, and the candid enquirer confesses that with all the improvements of mechanical aid, and in spite of that meritorious patience which marks the experimentalist of the present age, we are still in the infancy of this branch of human knowledge. But when we reason on Morals, no obstacles present themselves; we possess a master-key that unlocks all secrets, and opens all hidden treasures; the weakness and blindness of our nature are lost in the strength and clear-sightedness that is lent us.

Hence it follows, that while the progress of the present superannuates the physical writings of the last century, the beauties of the moral philosopher have a perpetual and unchangeable value; that which was important and excellent at first remains so now, neither losing or acquiring force by the lapse of ages. The fact or precept being in every case assumed and acknowledged, the task of the writer is confined to illustration and persuasion; and the grounds of these being laid in the nature of man, nothing can supersede them while that nature remains unchanged.

Of these truths the great and good man whose *Reflections* are now before us is a remarkable instance. In his own day, there can be little doubt that the reputed inventor of the air-pump was more generally known as a natural than as a moral philosopher.

philosopher. But had he been only the former, his writings would long since have ceased to possess any absolute value; they might have been consulted by the curious, but the practical man could have derived no more benefit from them than the proprietor of a mill at Hounslow would reap from possessing Friar Bacon's directions for making gunpowder.

Fortunately Mr. Boyle, like another great Englishman of an elder day, however fondly he pursued his researches in the different branches of physical speculation, was not less devoted to the advancement of morality and religion. His writings on subjects of this description are of very high value; they bear all the marks of his powerful and poetical mind, and of his fervent unaffected piety. That they are so little read is to be accounted for only by a circumstance, which is in curious coincidence with the remarks we have ventured upon above. Since their first appearance as separate tracts they have always been published with his physical writings; and these last, like old and ugly duennas, have not only invited no addresses by their own charms, but have barred all access to the beauties of their more amiable companions.

We are therefore much indebted to Mr. Weyland for presenting us with the *Occasional Reflections* by themselves in a form well calculated to restore them to the public notice; and we shall be happy if, by drawing the attention of our readers to their merits and beauties, we can be at all instrumental in advancing his useful and charitable purpose*.

It appears then to have been the habitual practice of Mr. Boyle to make every appearance or circumstance which he observed or experienced, serviceable to him as a ground of moral or religious reflection. Nothing was so trifling or common but it was capable of receiving an adscititious value, as it became a source of innocent employment to his mind, or a mean of awakening and strengthening the pious feelings of his heart. Long habit, in alliance with great natural quickness, brought him at length to great perfection in this exercise of reflection and comparison; it might then become an amusement to commit his meditations to paper, and thus the *Occasional Reflections* grew into a volume particularly interesting from its great simplicity, and the total absence of all appearance of design. Of the six

* This work is republished for the benefit of the Society for the Conversion and Religious Instruction and Education of the Negro Slaves in the British West India Islands. For some account of the origin of this Society, and its connection with Mr. Boyle, see the Editor's preface.

sections in the volume before us the first, third, fifth, and sixth are entirely miscellaneous; the second and fourth bear a more systematic form, the first of the two being suggested by circumstances arising in the different stages of a severe illness; and the latter, which is rather in the nature of a conversation, "treating of angling improved to spiritual uses."

The subjects which give rise to the Occasional Reflections are as various as might be expected; the stumbling of his horse, the stopping of his carriage, or the fawning of his dog were to Mr. Boyle just as natural a ground-work for a deep or sublime reflection as the vicissitudes of disease, or even the danger of death. It is indeed curious to observe how naturally and uniformly he travels from the most trivial and unpromising subject to a train of solemn and pious thought. The surprise we feel at perceiving two matters so entirely different yet blended into so perfect harmony is not among the least pleasures we derive from the book.

We are very anxious to give this little volume general circulation, and shall perhaps be more full in our remarks upon it than its importance might at first sight seem to merit. To make our readers well acquainted with it is, we are convinced, the best mode of recommending it to their attention. The Editor in his preface has well remarked,

"That good taste and an amiable disposition are all that are necessary to make a candid reader admire Mr. Boyle's Reflections; and that few such readers will peruse them attentively without finding their good taste exalted into a pure love of virtue, and their amiable disposition strengthened into a firm and manly resolution to adhere rigidly to the practice of all that is conducive to the glory of God and the benefit of mankind."

Before we advance, however, to the remarks which we intend to make, we will introduce our readers to a better acquaintance with Mr. Boyle, and enable them to follow us more easily by one or two extracts. The following reflection arose on "looking through a perspective glass upon a vessel we suspected to give us chase, and to be a pirate."

"This glass does indeed approach the distrusted vessel, but it approaches it only to our eyes, not to our ship. If she be not making up to us, this harmless instrument will prove no loadstone to draw her towards us, and if she be, it will put us into a better readiness to receive her. Such another instrument in relation to death is the meditation of it (by mortals so much and so causelessly abhorred); for, though most men as studiously shun all thoughts of death, as if, like nice acquaintances, he would forbear to visit where he knows he is never thought of, or as if we could
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exempt ourselves from being mortal by forgetting that we are so; yet does this meditation bring death nearer to us without at all lessening the real distance betwixt us and him. If our last enemy be not yet approaching us, this innocent meditation will no more quicken his pace than direct his steps; and if he be, without hastening his arrival, it will prepare us for his reception. For my part, my heedless chin allows me to presume, that by the course of nature I have yet a pretty stock of sand in the upper part of my hour-glass; wherefore though I am too young to say with Isaac, *Behold now I am old and I know not the day of my death*, yet since 'tis the wise man's counsel *not to boast ourselves of to-morrow, because we know not what a day may bring forth*, I will endeavour (to use our Saviour's terms) *to take heed to myself least at anytime that day come upon me unawares*. And as the only safe expedient in order thereto, I will in imitation of holy Job, *all the days of my appointed time wait till my change is come.*" P. 12.

The next which we shall present is grounded on a more trifling occasion, "on his being carved to at a feast;" but it leads, like the former, by no forced or unnatural steps, to a very solemn and pious conclusion.

"Thorow many hands hath this plate passed before it came to mine! and yet though I bowed to every one of those that helped to convey it, I kept my chief and solemnest acknowledgments for the fair lady that sent it. Why shouldst thou not, O my soul, instruct thy gratitude to tread in the steps of thy civility? When thou receivest any blessing from *that Father of Light, from whom every good and perfect gift comes down*, pay a fitting share of thy thanks to them that hand it to thee, but thorow all those means look principally to the God that sends it. Let not the pipe usurp upon the spring (that were as absurd as 'twere for me to kiss my hand to the plate, or at best to those that help to convey it, with a neglect of the lady,) but so pay thy due acknowledgments to the reachers, that thou be sure to reserve thy principal thanks and highest strain of gratitude to the giver." P. 46.

We are aware that Mr. Boyle is not within our critical jurisdiction as an author, but as he stands an object of imitation to modern composers, we shall not probably be considered as exceeding our limits in remarking on the manner as well as the matter of the volume before us. In this point of view Mr. Boyle, we think, is more commendable for the general flow of his periods than for the selection of the words which form them*. To us it appears, that the completeness of a language

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* In remarking on Mr. Boyle's diction, the Editor has strangely misrepresented Dr. Johnson. Dr. J., says he, regarded the works
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is a very equivocal proof of its perfection ; its harmony with itself, and its expressing all that it does express, with an uniform tone of colouring, seem to give it a juster claim to the title of a perfect language. We had rather therefore be contented to explain some ideas by periphrasis, than from a fanciful apprehension of poverty ingraft new words on our language, which, however forcible in themselves, accord but ill with its genius and general complexion ; for example, we cannot see that our language would gain much by the general use of such words as *ignore, successlessly, unforbiddenness, undiscernedly, evitable*, and others of the same nature, which are to be found defacing, as we think, the general beauty and eloquence of this volume. In all these instances the idea is easily expressed by the use of two or more words ; whereas at present the meaning is generally obscure, and sometimes a directly contrary idea is intended from that which the word at first sight, and without reference to the context, would be supposed to convey.

But while we venture to think that in the usage of particular words Mr. Boyle is not an object of judicious imitation, we cannot too strongly recommend the structure of his whole sentences. Here he is truly national, and the shame of desertion must attach to the writers nearer our own times who changed the measured harmony of Milton, Boyle, and Locke, for the quick, antithetic, and broken period of the French school. The change perhaps originated in a love of pithiness and conciseness, but it was a mistake to suppose, that the mean followed could ever produce the effect. In truth, the brevity or prolixity of style is entirely independent of the length or shortness of particular sentences. The matter which Boyle gives in one connected and luminous sentence would probably furnish a modern writer with three or four short periods ; an air of brevity might be obtained, but at the expence probably of clearness and connection, and certainly of harmonious rhythm. In the following sentences does the smallest confusion arise from their length ;

of the authors who wrote before the restoration, as the "walls of English undefiled," and he particularly designates those of Boyle as an example. He certainly does no such thing, and it would have been singular if he had ; for Mr. Boyle's earliest work was published in 1660. "Had the language," says Dr. Johnson, "never been altered *since*, few ideas would have been lost to mankind for want of English words in which they might be suitably expressed." This sentence, which the Editor has pressed into the service, as referring to Mr. Boyle, is the conclusion of a paragraph, in which mention is *exclusively* made of the writers in the reign of Elizabeth!!!

is there one word too much or too little; and is not the connection of the parts with each other, and with the whole, more evident, and the harmony more perfect, than they possibly could have been if the matter had been broken up and disjointed into several short periods?

“ It is therefore the safest way to be faithful even to our lesser determinations, and watchful over our less important passions; and whensoever we find ourselves tempted to violate the former, or neglect the latter, not so barely to cast one eye on the inconsiderableness of what we are inticed to, as not to fix the other upon the consequences that may attend it; and therein to consider the importance of what such slighted things may, as they are managed, prove instrumental either to endanger or preserve.” P. 45.

Again,

“ But he is very little his own friend, if he suffers these short-lived difficulties to make him leave his endeavours unprosecuted; for when once they have reduced the untuned faculties and affections of the soul to that pass, which reason and religion would have them brought to, the tuned and composed mind affords a satisfaction, whose greatness does even at present abundantly recompense the trouble of procuring it; and which is yet but a prelude to that more ravishing melody, wherein the soul (already harmonious within itself) shall hereafter bear a part, where the harps of the saints accompany the glad voices, that sing the song of the Lamb, and the hallelujahs of the rest of the celestial quire.”

But however eloquent is the manner of Mr. Boyle, his thoughts have a higher claim to our admiration. They are marked with a strong poetic character, and regulated by the nicest taste, seizing with the greatest happiness the points of resemblance between objects apparently very dissimilar, and pressing the comparison exactly to the proper length, and no farther; they are full of profound wisdom, and afford us instruction on the most important points; and above all, they breathe that never-slumbering spirit of piety, which, from every appearance of art or nature, and from every accident of life, extracts praise and blessing for the Maker and Dispenser of all things. It will perhaps be objected by critics more fastidious than ourselves, that at times the comparisons are of too low a degree for the solemn nature of the thoughts that follow them; and that such writings tend to degrade lofty matters by the low ideas associated with them. We are willing to give such objectors the full benefit of their objection; and as we are desirous not to deceive our readers by a partial representation of the character of the work, we shall extract a passage the most liable to this attack

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in the whole volume, and which stands boldly fronting the critic in *limine*.

“ UPON HIS MANNER OF GIVING MEAT TO HIS DOG.

“ Ignorantly thankfull creature! thou begg'st in such a way, that by what would appear an antedated gratitude, if it were not a designless action, the manner of thy petitioning beforehand rewards the grant of thy request; thy addresses and recompence being so made, that the meat I cast *thee*, may very well feed religion in me. For but observe this dogg; I hold him out meat, and my inviting voice loudly encourages and invites him to take it; 'tis indeed held higher than he can leap, and yet if he leap not at it, I do not give it him, but if he do, I let it fall half way into his mouth. Not unressemblingly deals God with us, he shows and holds forth to us (the soul's true aliment) eternal glory; and his most gracious word summons and animates us to attempt it. Alas, it is far above the reach of our endeavours and our deserts, and yet if we aspire not to it, and strive not for it, in vain do we expect it. But if we faithfully do what in us lies, and our endeavours strain themselves to the utmost, God mercifully allows the will for the effect, measures our performances by what they aimed at, and favourably accepting what we *can* do, for what we *should* do, he supplies the imperfections of our faint, yet aspiring attempts by stooping condescensions, and what our endeavours want of reaching up to, his grace and acceptation brings down. Piety is the condition though not the price of Heaven, and (like the wedding garment in the parable) though it give us not a right to the beatifick feast, is yet *that*, without which none shall be admitted as a duly qualified guest: for though we cannot reach Heaven by our *good works only*, we shall not attain it without them.” P. 1.

We are not now concerned with the beauty of the reflection, or the excellence of the doctrine; our present affair is a mere question of taste. Now if the order of this passage had been reversed; if in a discourse upon the doctrine of works, Mr. Boyle had illustrated his argument by the comparison of feeding his spaniel, we should have confessed, that he had betrayed a miserable taste, a taste much resembling that, which is displayed in the sermons of some of those, who hold very different opinions from those delivered by Mr. Boyle. But the fact is different; the author is here casually employed in a very trifling occupation, that of feeding his dog, and instead of passing it by unprofitably without a reflection, he raises from that, which would be useless to most people, an admirable reflection on the manner of the Divine Dispensations to man. He does not compare, that which is high and solemn to a low, and degrading object, but he raises from that which is low and trifling, serious and important reflections.

tions. This is a distinction, which, if well weighed, will we think remove the objection we have anticipated; at all events we have to assure our readers, that it applies to a comparatively very small part of the volume. The Reflections in general arise, if not from very uncommon or important, at least from grave and serious causes. In particular, we would recommend the whole section on the accidents of his illness; where the persuasiveness of his manner is, it may be somewhat increased by the circumstance of himself being the sufferer, and the ready application to ourselves of that, which in the first instance he generally applies to himself. In this point of view we think the sixth meditation is so extremely beautiful, that we shall venture, though it is rather long, to extract it entire, and it shall close our quotations.

“ UPON THE WANT OF SLEEP.

“ Ah dear * Sophronia; in spite of all the care and officiousness of those diligent attendants, that you were pleased to send to watch with me, I have slept all night as little as I do now, or as I shall desire to do, whilst you stay here.

“ This unwelcome leisure brought me as much a necessity as an opportunity to spend the time in entertaining my thoughts, which on this occasion were almost as various, and seemed too as wild, as (if I had slept) my dreams themselves would have been; and therefore I presume you will not wonder, if I can now recall but a few of them.

“ The first thought, that I remember, entertained me, was that which was most naturally suggested by the condition I was in; for when I found how tedious and wearisome each hour was, and observed how long a time seemed to intervene betwixt the several divisions, that the striking of the clock made of the night, I could not but consider, how insupportable their condition must be, who are cast into outer darkness, where tormented wretches lye, not as I do upon a soft bed, but upon fire and brimstone, where no attendance of servants, or kindness of friends is allowed them that need it as *much* as they deserve it *little*. And which is worst of all, where no beam of hope is permitted to console them, as if the day should dawn after so dismal a night, though protracted to millions of ages, each of whose miserable hours appears an age.

“ The next thing, I was considering, was, how defective we are in point of gratitude to God. I now blush, that I cannot call to mind the time, when I ever thought that his having vouchsafed me the power of sleeping, deserved a particular acknowledgement. But now I begin to see, that it is *our* heedlessness, not *their* uselessness,

* By this name Mr. Boyle designates his sister Lady Ranelagh, who appears to have been a woman of great talent and virtues; there is a very interesting letter addressed by her to Clarendon, in the Clarendon State Papers.

that keeps us from daily being thankful for a multitude of mercies, that we take no notice of; though it be injurious, that the very commonness, that heightens the benefit, should keep us from being sensible of the greatness of it. I confess I was very lately one of those, who looked upon sleep, as one of the inconveniencies of human nature, that require a consolation; and I very little apprehended, that I should ever complain of want of sleep, as of a grievance, the necessity of it being what I always looked upon under that notion. But I now perceive that he was a wise man who said, that *God made every thing beautiful in its season*. And yet when I consider the affinity betwixt sleep and death, whose image it is, I cannot but think it unlikely this life should be designed for our happiness, since not to lose almost half of it were an infelicity.

“ Another thing, I remember, I was considering, was this, that though want of sleep be one of the uneasiest accidents, that attend on sickness, yet in many cases it proves as useful as it can be unwelcome. For there is a sort of jolly people, far more numerous, than I could wish them, who are at utter defiance with thinking, and do as much fear to be alone, as they should to do any course, that is naturally productive of so unmanly a fear. The same sinful employments, or vain pastimes, that make them afraid of being alone, do so much keep them from the necessity of being so, that they keep them almost from the very possibility of it. For in the time of *health* visits, businesses, cards, and I know not how many other avocations, which they justly style *diversions*, do succeed one another so thick, that in the day, there is no time left for the distracted person to converse with his own thoughts. Even when they are sick, though they be debarred of many of those wonted diversions, yet cards and company will give them enough to prove a charm against thinking in the day; but in the long, and tedious nights, when all the praters, and the gamesters (who are usually called good companions, but seldom prove good friends) are withdrawn, and have left our patient quite alone, the darkness of the night begins to make him discern, and take some notice of his condition. His eyes for want of outward objects are turned inwards; he must, whether he will or no, during the silence of the night, hear those lessons, which by the hurry, and avocations of the day, he endeavoured to avoid: and though this be a very unwelcome mercy, yet it is a mercy still, and perhaps the greater for being unwelcome; for if he could sleep in sickness, as he used to do in health, he were in great danger of having his conscience laid asleep, till it should be awaked by the flames and shrieks of hell. The design of God in chastening, being to reclaim and amend us, we not only do by our want of reflecting indure the pain of sickness without reaping the benefit of it, but also by our shunning to consider we are so ill-natured to ourselves as to lengthen the sickness we are so impatient of; which is in us as foolish, as it would be in a nice patient after having been made to take a bitter but salutary potion, to send unseasonably for cordials and juleps to hinder the working of it;

it; and so by such unruliness lose the benefit of the operation, and lengthen his pain and sickness to avoid the far less trouble of complying with the nature of the medicine, and the designs of the physician. So that repentance being necessary to recovery, and the considering a man's own ways as necessary to repentance, the want of sleep, which both allows us time, and imposes on us a necessity to think, may well be looked upon as a happy grievance, since it very much tends to the shortening of our afflictions by the disposing us to co-operate towards God's aims in sending them."—
P. 28.

We might here conclude our remarks; we have done enough, we trust, to recommend this little volume to general notice, principally by permitting it to speak for itself. But we feel, that we shall not have fully completed our duty, unless we present it to our readers under a still more important point of view. The Reflections must not only be read, they must be considered as objects of practical imitation. The habit of religious reflection must be acquired, and if this be done, a remedy, or rather a preventive, is prepared for the heaviest class of afflictions to which our race is liable. These are the unreal sorrows of fine but ill-regulated minds, that exhibit themselves in a disrelish, and contempt for the society around them, in a heartless indifference to the concerns of the real world, in a querulous and irritable fancy, that creates a thousand imaginary wrongs and calamities in internal misgivings and sinkings of the spirit, in self-dissatisfaction, that does not operate to repentance, but wastes itself in confession and complaint.

The afflictions of poverty or obscurity, bring with them an adequate consolation in the pride of surmounting them; and under the visitations of Heaven, in the loss of friends or relatives, there are few, whom the sense of their own weakness and desolation, does not direct to the true sources of comfort and composure. But the sorrows to which we allude, have a peculiar bitterness; they are assignable to no adequate cause, they bring with them much of self-condemnation, they are felt by the most susceptible minds. They shrink from communication even to the nearest intimacy, the wormwood and the gall must be swallowed in silence, and alone; and as in their own nature they unfit the mind for cure, so by the secrecy in which they fester and corrode, do they close the door to all healthful applications. Business is no bar to them, and pleasure scarcely a diversion, for what business is so constant, or what pleasure so uncloying, or when do either of them so entirely occupy the attention, that the mind shall find no time for conversation with itself. Such sorrows have been ridiculed by the unfeeling, and censured by the severe; but where affliction is bitter and unaffected, it is surely no fair mark
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for ridicule; and censure, unless of the most delicate nature, will be of little use to an error, that seldom fails to be attended by a perverse ingenuity in its own defence, and which recoils with indignation from any thing imperious or overbearing. The persons most subject to this mental disease, appear to be young men of strong and poetical minds; and the reasons, which render them so liable, will probably lead us to the best method of cure. At this age, and with these qualifications, the passions are vigorous and restless; our hopes are ardent, and our disappointments bitter, we present a rough and irritable surface to the daily collision of the world; we are apt to fancy ourselves neglected, where we think we have established a title to respect; and we suffer defeat, when we think we have a legitimate claim to success.

Hence probably it is, that melancholy seems to be so faithful an attendant upon poetic genius; and if love be so general a theme with the bard, perhaps not the least of many causes may be, that more than any other passion, it furnishes matter for the indulgence of melancholy. It is full of anxious fears and sorrows, of airy hopes and disappointments, of neglects, real or imagined, of quarrels, of jealousies, of final despair: and on all these the melancholy man delights to ruminate and descant.

It seems hardly necessary to observe, after what has gone before, that the causes of these imaginary sorrows are to be found in an ill regulated state of mind. Remedies have been sought in travelling, or in continued occupation; things profitable in other respects but useless in this; they have been sought in dissipation; and though the grossness of pleasure might seem at first sight inconsistent with the fineness of poetic minds, yet it is a sad truth, that such minds impart to the vice that corrupts them a certain portion of their own nature, which renders them only more dangerous and seducing. As the beneficent fancy of the lover adorns his mistress with every charm he most doats on, so it is with the case before us; convivial delights assume a glow of genius, and even on the couch of voluptuousness, melancholy enthusiasm lights up so tender a ray of passion, that the blinded sinner, in all that he errs, still deems himself, however guilty against the moral law, innocent, as against the law of delicacy and refinement. This mode of remedy is however less efficacious, and more pernicious than the two former; in its nature it must be intermittent, and, like all drams, it leaves the patient lower than it found him.

This brings us at length to the true and only remedy, the habit of religious feeling. This *must* be efficacious, because
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it applies itself not to the symptoms, but to the cause of the disorder; it leads to the due ordering of the heart. If in every suspension of business or pleasure, in short, whenever the mind is not wholly occupied, if our thoughts, like those of Mr. Boyle, be with God, we never can employ time amiss, we cannot have an ill-regulated company of passions for ever waging civil war within us; we cannot be sorrowful without an adequate external cause, and even then we shall not mourn with bitterness, because we can never mourn without hope. In the moments of deepest depression, if the sufferer could not merely know, but practically feel the influences of religion, the bountiful nature of the Deity, the worthlessness of the things that are, and his own interest (an interest defeasible only by himself) in the glorious things that shall be hereafter, what a flood of light must break in upon his despair, how much more freely must he breathe, and with what a gush of joy must he welcome the cheerful blessedness of the new hope that has arisen in him.

But when this feeling has become habitual, it presupposes the purification both of the thoughts and practice; in truth, the union of religious feeling with impurity of morals, is an inconsistency in terms. It is not so with religious knowledge; and we are convinced that there is not a more fatal, or in the present age a more prevailing error, than the supposition that to know our duty, to be conversant in the doctrines, and regular in the observance of the ceremonials of our religion form the essence of Christianity. We are perhaps transgressing our limits when we venture upon subjects of this nature; we will therefore repress a thousand thoughts that arise on this very interesting topic, and make but one observation; there never was a time when, particularly in our Universities, the precepts and doctrines of religion were so generally and so perfectly known, and when they were so much an object of universal discussion and interest; and yet we ask if any commensurate improvement is to be observed in the morals and practice of the age. We trust we shall not be misunderstood as holding religious knowledge at a low price; no one can esteem it more highly than we do, except those who consider it in fact as amounting to religion itself. We also trust that we shall not be considered as advocates for a religion of enthusiastic and irrational feeling, we conceive that a wide distinction exists between a momentary glow and a regular warmth; we do not want to make religion a transient, and irrational excitement of the feelings, by the dark sublimity of gothic architecture, or the overpowering voice of sacred music, by which the state of our faith is to be estimated.

our pulse; but we think it equally dangerous to make it an affair merely of cold calculation, and metaphysical reasoning; in a word we would place the essence of religion in the heart.

But to return; as the best assistance to the forming the habit of religious feeling we recommend religious reflection. With such a model as Mr. Boyle presents us, this can be no difficult task; it seems only to require moderate talents, and manly perseverance. Our comparisons may be neither so apt, nor impressive as his, but this circumstance should not discourage us, because it is of comparatively slight importance. Our object is not the publication of our reflections, but the right employment of our thoughts. And what pure pleasure will result from the formation of this habit; no scene can thenceforward be so desolate, nor any train of accidents so trifling, but they may furnish us with the most valuable instruction. The privation of books, or the loss of society, are evils comparatively light to him, who whether within doors or without, can read a lesson in every operation of art, or appearance of nature. To him no leaf that falls, no bud that opens, no cloud or vapour, no variation however slight of earth or sky, no bird or beast in all their curious operations and instincts, but has a voice, that teaches him some important truth in religion. It is scarcely possible for such a man to move, to hear, or to see without learning somewhat that shall warm his love to man, and exalt his pious gratitude for the mercies and his adoration of the wisdom of God.

ART. V. *Germany; by the Baroness Staël Holstein. Translated from the French.* 3 vols. 8vo. Murray. 1813.

SEVENTEEN hundred and twelve years after Tacitus had published at Rome his description of Germany, Madame de Staël placed in the hands of a bookseller at Paris the manuscript of her work upon the same subject. We do not mention this chronological fact to introduce a regular comparison between the two productions. The three volumes now before us, in which our lively Baroness, with the eloquent loquacity of her sex and nation, has expatiated upon all that she ever saw, heard, or fancied of the literary and metaphysical Germans of the present day, are any thing but a copy or counterpart of that short sketch of their barbarous ancestors, in which the grave Roman historian, with pregnant conciseness, condensed so much information, and suggested rather than expressed so much instruction. Yet the very title

title of Madame de Staël's book naturally reminds us of Tacitus; and the perusal of it proves that its author bears no slight resemblance to her illustrious predecessor in many of the qualities that have made his name immortal; in acuteness and reach of observation, in subtilty and depth of reflection, in liveliness and force of description, and especially in the application of the science of philosophy to the study of facts *. She resembles him also in design. No one who has read the *Germany* of Tacitus can doubt, that whilst he was amusing the Romans with a picture of foreign manners, he had something higher in view. By presenting to their notice the simplicity, independence, and probity of the uncultivated Germans, in contrast with their own luxurious, servile, and corrupt habits, he strove to awaken them to a sense of shame, perhaps he hoped to inspire them with a desire of reformation. So also Madame de Staël, in communicating to the French the strong impressions which had been fixed in her memory and imagination by the manners, learning, philosophy, and religion of their German neighbours, entertained the design of stimulating and improving her countrymen through the example of a people less artificial and enervated than themselves both in their moral and their literary tastes.

Tacitus is sometimes open to the charge of mixing too much satire with his instruction, and of delighting to stigmatise and mortify where he cannot reasonably expect to ameliorate his readers. But Madame de Staël may be justly accused of any thing rather than of ill-nature and malignity. It must be allowed that she is sometimes excessive and extravagant in her panegyrics upon strangers, but partiality for her countrymen is visible beneath them all. If she exalts a foreign nation, it is evidently not to depress and disparage her own, but to render more prominent those qualities and virtues, the adoption of which, she conceives, would elevate the French people to a still superior height. In short, her feelings and her motives are essentially patriotic. She may praise Germany, she may admire England; but it is clear that she loves France. This difference in the tone and temper of two authors, who in ages so distant were led by similar motives to write upon the same country, is evidently in favour of Madame de Staël; it ought to be so at least in the

* Gibbon's *History*, vol. I. chap. 9. "In their primitive state of simplicity and independence, the Germans were surveyed by the discerning eye, and delineated by the masterly pencil of Tacitus, the first of historians who applied the science of philosophy to the study of facts.

judgment of her own nation. It therefore renders more striking that difference in the fate of their productions, which has been our chief reason for bringing them thus together before the view of our readers, and for marking so particularly the æras at which they respectively appeared. Both were offered to the public during the reigns of absolute princes. But Tacitus, who had lived in times which till lately might be deemed the very worst specimen of an age of servitude, had the good fortune to survive the tyranny of Domitian, and to commence his career as an author in a happy period, when he was at liberty to think as he pleased, and to write as he thought. In the year 98, when he published his *Germany*, Nerva had already reconciled two things which till then had been deemed incompatible, civil liberty and monarchical government: and his successor Trajan was every day augmenting the internal happiness as well as the external security of the Roman empire.

Madame de Staël having outlived various forms of anarchy, each more tyrannical than the despotism of the worst of the Cæsars, prepared to publish her present work in 1810, when she saw on the throne of France, not, indeed, her lawful sovereign, whose providential restoration who could then presage, but a chief who proclaimed himself the restorer of order, laws, and religion, the guardian of the press, and the patron of letters. Under this man, who was at once the Emperor of those whom she addressed, and the protector or ally of those whom she described, she offered to the French her description of Germany; and she found the *soi-disant* Trajan of modern times, a Tiberius in malice, and a Domitian in persecution. After every precaution had been taken to obviate offence, and to disarm suspicion, her book was on the eve of publication, when the tyrant issued his orders, the whole impression was destroyed, and the author banished. We will extract from the preface her own spirited and indignant account of this cruel and cowardly transaction; premising, that just after she had put her manuscript into the hands of her bookseller, a decree appeared, declaring, that no work could be printed till it had been examined by the Censors; and adding, that even then the Minister of Police should have a right to suppress it altogether.

“ My bookseller, however, took upon himself the responsibility of the publication of my book, after submitting it to the censors, and thus our contract was made. I came to reside within forty leagues of Paris, to superintend the printing of the work, and it was upon that occasion that, for the last time, I breathed the air of France. I had, however, abstained, in this book, as will be seen, from making any reflections on the political state of Germany: I supposed myself to be writing at the distance of fifty years

years from the present time; but the present time will not suffer itself to be forgotten. Several of the censors examined my manuscript, they suppressed the different passages which I have now restored and pointed out by notes. With the exception, however, of these passages, they allowed the work to be printed, as I now publish it, for I have thought it my duty to make no alteration in it. It appears to me a curious thing to shew what the work is, which is capable even now in France, of drawing down the most cruel persecution on the head of its author.

“ At the moment when this work was about to appear, and when the ten thousand copies of the first edition had been actually printed off, the Minister of the Police, well known under the name of General Savary, sent his gendarmes to the house of the bookseller, with orders to tear the whole edition in pieces, and to place sentinels at the different entrances to the warehouse, for fear a single copy of this dangerous writing should escape. A commissary of police was charged with the superintendence of this expedition, in which General Savary easily obtained the victory; and the poor commissary, it is said, died of the fatigue he underwent in too minutely assuring himself of the destruction of so great a number of volumes, or rather in seeing them transformed into paper perfectly white, upon which no trace of human reason remained; the price of the paper, valued merely at twenty louis by the police, was the only indemnification which the bookseller obtained from the minister.

“ At the same time that the destruction of my work was going on at Paris, I received in the country an order to deliver up the copy from which it had been printed, and to quit France in four and twenty hours. The conscripts are almost the only persons I know for, whom four and twenty hours are considered a sufficient time to prepare for a journey; I wrote, therefore, to the Minister of the Police, that I should require eight days to procure money and my carriage. The following is the letter which he sent me in answer:

“ ‘ GENERAL POLICE,
Minister's Office,

Paris, 3d October, 1810.

“ ‘ I received, Madam, the letter that you did me the honour to write to me. Your son will have apprised you I had no objection to your postponing your departure for seven or eight days. I beg you will make that time sufficient for the arrangements you still have to make, because I cannot grant you more.

“ ‘ The cause of the order which I have signified to you, is not to be looked for in the silence you have preserved with respect to the Emperor in your last work; that would be a mistake; no place could be found in it worthy of him; but your banishment is a natural consequence of the course you have constantly pursued for some years past. It appeared to me, that the air of
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this country did not agree with you, and we are not yet reduced to seek for models amongst the people you admire.

“ ‘ Your last work is not French ; it is I who have put a stop to the publication of it. I am sorry for the loss the bookseller must sustain, but it is not possible for me to suffer it to appear.’ ” Pref. p. ii.

But instead of disgusting our readers with more of General Savary's epistle, we will subjoin Madame de Staël's comment upon this sample of the slavish insolence and vulgar malignity of a tyrant's Jack-in-office.

“ I shall subjoin some reflections upon this letter, although it appears to me curious enough in itself. ‘ It appears to me,’ says General Savary, ‘ that *the air of this country did not agree with you* ;’ what a gracious manner of announcing to a woman, then, alas ! the mother of three children, the daughter of a man who had served France with so much fidelity, that she was banished for ever from the place of her birth, without being suffered, in any manner, to protest against a punishment, esteemed the next in severity to death ! There is a French vaudeville, in which a bailiff boasting of his politeness towards those persons whom he takes to prison, says,

“ *Aussi je suis aimé de tout ceux que j'arrête* *.

I do not know if such were the intention of General Savary.

“ He adds, that *the French are not reduced to seek for models amongst the people I admire* ; these people are the English first, and in many respects the Germans. At all events, I think I cannot be accused of not loving France. I have shewn but too much sensibility in being exiled from a country where I have so many objects of affection, and where those who are dear to me have such power of entertaining me by their genius ! But, notwithstanding this attachment, perhaps too lively, for so brilliant a country, and its ingenious inhabitants, it did not follow that I was to be forbidden to admire England. She has been seen like a knight armed for the defence of social order, preserving Europe, during ten years of anarchy, and ten years more of despotism. Her happy constitution was, at the beginning of the revolution, the objects of the hopes and the efforts of the French. My mind still remains where theirs was then.” Pref. p. viii.

We request our readers to notice the concluding passage of the above extract ; and that they may not suppose it a mere flourish, inserted by Madame de Staël during her residence here, to ensure the favour of John Bull, we assure them that throughout the

* “ So I am loved by all I arrest.”

book itself she had taken every opportunity of paying a tribute of respect and admiration to the moral, political, and literary character of the English. This circumstance, we think, ought a little to propitiate those among us, who having been long accustomed to associate the name of Staël with that of "lovelier Stone," and of other heroines of the French Revolution, cannot at once reconcile themselves to the favourable reception either of the lady herself, or of any of her publications in this country. For ourselves, we own that we did not sit down without considerable prejudice and caution, to read a publication by the author of *Delphine*. But an attentive perusal of it has left us not indeed altogether satisfied of the accuracy and soundness of the author's opinions, either in philosophy or religion, as we shall have occasion hereafter to shew, but thoroughly convinced of the honesty and goodness of her intentions, charmed with the elevation, warmth, and energy of her conceptions, and heartily disposed to acknowledge her, if not the most judicious or correct expounder of moral rules, yet decidedly one of the most sincere, fervent, and impressive advocates of virtuous and honourable sentiments. With an eloquence that evidently flows from the soul she pleads the cause of all the nobler feelings and higher principles of our nature: and exerts every power of her versatile and vigorous mind to inspire her readers with that enthusiasm for the fair and good, that aspiration towards the infinite and the immortal, which her ardent imagination or her good-natured ingenuity discovered among the people whom she describes and eulogizes. How Madame de Staël could expect that a book breathing such a spirit would be allowed to see the light in France under the rule of Buonaparté: and how some of our critical brethren *, after perusing the work could "be left in a state of stupid wonder at the motives which produced the interposition of the Police on this occasion," are problems which we profess ourselves at a loss to explain. To us it is evident that the fatal offence, which nothing could expiate short of the utter destruction of the book, and the banishment of its author, was not merely the omission of all praise of Napoleon, (which however was crime enough to occasion its suppression †); nor a mischievous passage here and there, detected by the Police, after escaping the vigilance of the Censors; but the general character, tone, and tendency of the whole composition.

* British Review for March, 1814.

† *Aucun livre ne pouvait paraître sans être marqué de l'éloge de Buonaparté, comme du timbre de l'esclavage.*

Chateaubriand. de Buonaparté et des Bourbons.

"Your

"Your book is not French," said the Minister of Police; in other words, it was not accommodated to that degrading and demoralising system, which it was the object of the French Emperor to establish and extend together with his dominion. It not only praised foreign nations, and thereby tended, it might be alleged, to diminish the ascendancy of France in opinion, and consequently in power; but it praised them for qualities not to be mentioned amongst the victims and instruments of tyranny, because they are directly opposite to those base, selfish, and unhallowed propensities, which fit mankind for slavery and subjection.

In holding forth to applause and imitation the honest character, the virtuous principles, the animated compositions, the original speculations, the devotional temper, of a simple, moral, poetic, reflecting, and enthusiastic people, it spoke "trumpet-tongued," against all that was practised, approved, or encouraged in the country where it was intended to have been circulated. In short, it would have been a gross inconsistency to have permitted such a publication under a government whose features are thus depicted to the life by the eloquent pencil of Chateaubriand.

"Toute liberté expire, tout sentiment honorable, toute pensée genereuse deviennent des conspirations contre l'état. Si on parle de vertu, on est suspect; louer une belle action, c'est une injure faite au prince. Les mots changent d'acception, un peuple qui combat pour ses souverains légitimes est un peuple rebelle; un traître est un sujet fidele; la France entiere devient l'empire du mensonge. — — — — L'imposture et le silence étaient les deux grands moyens employés pour tenir le peuple dans l'erreur."

It is not the detection of a few imperfections which can lead us to view with regret, or to welcome with indifference, a work "so undeniably recommended" by the enmity of Buonaparté. There is to be found in it, we allow, something to offend the taste, and something also to baffle the comprehension of a plain, sober-minded Englishman, who naturally dislikes the least appearance of rant or exaggeration, and is not disposed to identify the superficial with the clear, the mystic with the profound, and the extravagant with the sublime. It must be owned too, that the spirit and tendency of the work, on account of which we claim so mild a judgment of its defects, and so unreserved an admiration of its beauties, would probably have produced a far more beneficial effect in France, than they can possibly do in England. We are not likely to gain all that improvement by its publication, which the French may have lost by its suppression.

sion. In this country there are not as yet, we are happy to believe, any very general symptoms of that coldness at the heart, that deadness to all high and holy feeling, that mental and moral exhaustion, the effect of abandoned manners and venomous opinions, which in France required an intellectual *dram*, of so ardent a quality as that which Madame de Staël has administered. We believe, however, that when properly qualified by the correctives of ourselves and our critical brethren, it may do no little good even here, as a cordial or corroborative, especially to those whose warmth of feeling and strength of principle have been affected by the chilling breath of fashionable or sceptical irony; as well as to those whose hearts and imaginations have been growing cold amidst the frigid calculations of the doctrine of expediency.

Upon the whole we are not disposed to lament the favourable reception and the general applause which this extraordinary production of female genius has already obtained in England. To Madame de Staël herself it ought to be some consolation for the destruction of the first impression of her work, that by making its first appearance in this free and happy country, the brightest specimen of her moral and intellectual powers has the advantage of coming forward to the present age, and to posterity, in all those 'fair proportions', of which it would have been 'curtailed', if published in France. It adds, indeed, considerably to the interest of the book, that those passages which were marked for erasion by the French Censors, are all of them now restored, and pointed out to notice by inverted commas and marginal notes. Some of these are of so inoffensive and neutral a character, that we are at a loss to account for their condemnation, except on the supposition that Messieurs les Censeurs meant it as a tacit mockery of their master's minuteness of suspicion: others are of a more bold and positive description, pointing pretty directly at the despot himself, and at his system: altogether they form one of the most curious documents on record in the history of literature and government.

By way of specimen, we have selected from different parts of the work a few of these passages, which we place in one view before our readers, the inverted commas marking the lines suppressed by the censors of the press.

"I do not conceal from myself that I am about to expose, in literature as well as in philosophy, opinions foreign to those which reign in France; but, let them appear just or not, let them be adopted or combated, they will at all events yield scope for reflection. 'We need not, I imagine wish to encircle the frontiers of

‘ of literary France with the great wall of China, to prevent all exterior ideas from penetrating within*.’ ” P. 6.

“ ‘ A sensible woman has said, that *Paris is, of all the world, the place where men can most easily dispense with being happy*†;’ it is in this respect that it is so convenient to the unfortunate human race: but nothing can metamorphose a city of Germany into Paris, or cause the Germans, without entirely destroying their own individuality, to receive like us the benefits of dissipation. If they succeeded in escaping from themselves, they would end in losing themselves altogether.” P. 107.

“ The wonderful amalgamation of all classes of society is hardly to be obtained but through the influence of a system of laws, the same for all. ‘ A man may combine opposite elements so as to make them proceed together in the same direction, but ‘ at his death they are disunited.’ ” P. 158.

“ Silesia had been acquired by the force of arms; Poland was a Machiavelian conquest, ‘ and it could never be hoped that subjects so got by slight of hand would be faithful to the juggler, who called himself their sovereign.’ ” P. 159.

“ ‘ Good taste in literature is in some respects like order under despotism; it is of consequence that we should know at what price we purchase it.’ In a political point of view, Mr. Necker said, the utmost degree of liberty should be granted which is consistent with order.” P. 381.

We have detained our readers so long with these introductory remarks and extracts, that they must be impatient for a more regular analysis of the contents of the book. We presume, however, that what has been already said may not have been altogether without its use in assisting them to form a general idea of the nature and merit of the work.

In a short introduction, under the title of “ General Observations,” Madame de Staël unfolds the system upon which she has

“ * These commas are used to mark the passages which the censors of Paris require to be suppressed. In the second volume they discovered nothing reprehensible; but the chapters on *Enthusiasm* in the third, and, above all, the concluding paragraph of the work, did not meet their approbation. I was ready to submit to their censures in a negative manner, that is to say, by retrenching without making any further additions; but the *gendarmes* sent by the Minister of Police executed the office of censors in a more brutal manner by tearing the whole book in pieces.”

“ † Suppressed by the Literary Censorship; because there must be happiness in Paris, where the Emperor lives.”

proceeded in the choice and conduct of her subject. "The origin of the principal nations of Europe," she observes, "may be traced to three great distinct families: the Latin, the German, and the Slavonic." The French and the three more southern people, have derived their language and their intellectual culture from Rome. They all bear the character of a long existing civilization, founded on the Pagan religion. They were early initiated in the policy of the Romans; and have inherited the sagacity of that people in the conduct of affairs, and in the arts of dominion. They evince little propensity to abstract reflection; and are addicted to the pleasures and the interests of the world.

The Germans, and the other nations of the north of Europe, are of Teutonic race; they almost constantly resisted the Roman yoke; they were more lately civilized, and by Christianity alone; they passed instantaneously from a sort of barbarism to the refinement of Christian intercourse; the times of chivalry, the spirit of the middle ages form their most vivid recollections. Their writings are of a colour rather Gothic than classical, and universally bear a melancholy impression; and mysteries of a thoughtful and solitary nature form the principal charm of their poetry. They have all been distinguished, from the earliest times, by their independence, fidelity, and honesty; although the social dignity, for which the English are indebted to their constitution, assures to them a decided superiority over the rest.

The people of Slavonic race, of whom the Poles and the Russians held the first rank, from their recent and hurried civilization, have as yet established no sufficient claims to a distinct and independent intellectual character.

"Throughout literary Europe, then, there are but two great divisions strongly marked: the learning which is imitated from the ancients, and that which owes its birth to the spirit of the middle ages; that which in its origin received from the genius of paganism its colour and its charm, and that which owes its impulse and developement to a religion intrinsically spiritual.

"It might be said with reason, that the French and the Germans are at the two extremes of the moral chain; since the former regard all ideas as moving from exterior objects; the latter, all impressions as proceeding from pre-conceived ideas. These two nations, nevertheless, agree together pretty well in their social relation: but none can be more opposite in their literary and philosophical systems. Intellectual Germany is hardly known to France." P. 4.

"For these reasons," says Madame de Staël, "I believed, that there might be some advantage in making known that country in which, of all Europe, study and meditation have been carried so far, that it may be considered as the native land of thought. The

reflections which the country itself and its literary works have suggested to me shall be divided into four sections. The first will treat of Germans and the Manners of the Germans; the second, of Literature and the Arts; the third, of Philosophy and Morals; the fourth, of Religion and Enthusiasm." P. 5.

Of these four parts, the second, which is the largest, contains a rich fund of amusing and instructive information; but from the length and minuteness of its analyses, its criticisms, and its citations, it may be thought wearisome by those who have little or no taste for the details of German literature.

From the nature of its subject, the third division will be the least interesting, as well as the least intelligible, to the generality of readers; and even to those few who understand and value metaphysical speculations, it may be less satisfactory in substance, than agreeable in manner.

In the last section, the genius of Madame de Staël takes its highest flight. Yet the sublime conceptions, the ardent feelings, the impassioned eloquence, which are there displayed, calculated, as they seem, to inspire the most elevated sentiments of disinterestedness and devotion, will not so dazzle the judgment of the more cool and serious reader, as to satisfy him entirely of the utility, or even of the safety, of so enthusiastic a recommendation of enthusiasm.

The first part is unquestionably that which will be the most generally read with pleasure and approbation in this country.

Whatever diversity of opinion may prevail, among persons of different tastes, respecting the entertainment or the edification to be derived from the rest of the work, all will agree in admiring and enjoying an animated picture of national manners, executed by so consummate an artist in this way, as the author of *Corinne*.

Any expectations which may have been excited by the recollection of that extraordinary work, will be fully satisfied, we will venture to say, if not exceeded, by the skill and talent with which Madame de Staël has delineated the manners and character of the Germans.

Here, as in *Corinne*, she displays that rapid coup d'œil which, at a glance, catches all the great features of external habit and mental constitution; that power of combination and reduction, which presents them to others in one distinct and harmonious composition; and lastly, that magic pencil which diffuses over the whole the animated hues of life, or the brilliant tints of imagination. In both works she has known how to avail herself of the aid of contrast; and by placing in opposition the manners of Italy and of England in the one, of France and of Germany in

the other, she has given a double interest and a double effect to her descriptions. But in the descriptive part of the present work, there is an air of more calm and more exact observation; there is a more just and temperate tone of reflection; in short, there is an evident improvement in the logical and moral qualities of the author's mind, since the time when she composed her *Corinne*.

If we compare her with other writers, we must allow, that in amount and accuracy of information, in sobriety of judgment, and in simplicity of thought and style, she is not equal to many of the great masters who, in different ages and countries, have observed and delineated human nature. Upon the whole, however, we think it impossible to read this first part of her work without confessing, that very few painters of national manners have combined, to so great a degree, the grace, vivacity, and taste of female genius, with masculine vigour of thought, and strength of reflection; or the poetical and picturesque style of ancient narration, with the generalising spirit of modern philosophy.

This favourable impression, however, is not conveyed at once by the very first chapter, "on the aspect of Germany;" which is written sufficiently well to prepare the reader for something better, but at the same time presents him with a larger proportion than he will find in the remaining chapters, of those faults which belong to the writings of *Madame de Staël*. These are a tendency to fanciful and far-fetched thoughts; an air of being very profound, or very brilliant, without occasion, and consequently without success; too many ænigmas, and too many clap-traps.

Our readers will understand what we mean, after perusing the following passage, with which the work commences.

"The number and extent of forests indicate a civilization yet recent: the ancient soil of the south is almost unfurnished of its trees, and the sun darts its perpendicular rays on the earth which has been laid bare by man. Germany still affords traces of uninhabited nature. From the Alps to the sea, between the Rhine and the Danube, you behold a land covered with oaks and firs, intersected by rivers of an imposing beauty, and by mountains of a most picturesque aspect; but vast heaths and sands, roads often neglected, a severe climate, shed at first a gloom over the mind; nor is it till after some time that it discovers what may attach us to such a country.

"The south of Germany is highly cultivated; yet in the most delightful districts of this country there is always something of seriousness which calls the imagination rather to thoughts of la-

bour than of pleasure, rather to the virtues of the inhabitants than to the charms of nature.

“ The ruins of strong castles which are seen on the heights of the mountains, houses built of mud, narrow windows, the snows which during winter cover the plains as far as the eye can reach, all these cause a painful impression on the mind. I know not what if silentness in nature and in the human race at first oppresses the heart. It seems as if time moved more slowly there than elsewhere, as if vegetation made not a more rapid progress in the earth than ideas in the minds of men, and as if the regular furrows of the labourer were there traced upon a thankless soil.

“ Nevertheless, when we have overcome these first unreflecting sensations, the country and its inhabitants offer to the observation something at once interesting and poetical ; we feel that gentle souls and tender imaginations have embellished these fields. The high roads are planted with fruit trees for the refreshment of the traveller. The landscapes which surround the Rhine are every where magnificent ; this river may be called the tutelary genius of Germany ; his waves are pure, rapid, and majestic, like the life of a hero of antiquity. The Danube divides itself into too many branches ; the streams of the Elbe and Spree are disturbed too easily by the tempests ; the Rhine only is unchangeable. The countries through which it flows appear at once of a character so grave and so diversified, so fruitful and so solitary, that one would be tempted to believe, that they owe their cultivation to the genius of the river alone, and that man is as nothing to them. Its tide, as it flows along, relates the high deeds of the days of old, and the shade of Arminius seems still to wander on its precipitous shores.” P. 9.

In fact, Madame de Staël appears to have entered Germany in a very nervous state, and with a disposition to find something strange and extraordinary in every object that met her view. Not content, however, with accounting for her own peculiar impressions, simply from the fact of her being a French woman, leaving her native country under melancholy circumstances, she tasks her imagination to discover some mystic, profound, and permanent cause, in the nature of the objects themselves. Her situation, and the sentiments to which it gave rise, are described in the following extract, (from Chap. 13, on Northern Germany) which is written in nearly the same style as that which we have already given from the first chapter.

“ I was, six years ago, upon the banks of the Rhine, waiting for the vessel that was to convey me to the opposite shore ; the weather was cold, the sky obscure, and all seemed to announce to me some fatal presage. When the soul is violently disturbed by sorrow, we can hardly persuade ourselves that nature herself is indifferent to it ; men may be permitted to attribute some influence

fluence to their griefs; it is not pride, it is confidence in the pity of heaven. I was uneasy about my children, though they were not yet of an age to feel those emotions of the soul, which cast terror upon all surrounding objects. My French servants grew impatient at German sluggishness, and were surprised at not making themselves understood in the language which they imagined to be the only one admitted in all civilized countries. There was an old German woman in the passage-boat, sitting in a little cart, from which she would not alight even to cross the river. "You are very quiet," I said to her—"Yes" answered she, "why should I make a noise?" These simple words struck me! Why, in truth, should we make a noise? But even were entire generations to pass through life in silence, still misery and death would not the less await them, or be the less able to reach them.

"On reaching the opposite shore, I heard the horns of the postilions, seeming by their harsh and discordant tones to announce a sad departure for a sad abode. The earth was covered with snow; the houses bored with little windows, out of which peeped the heads of some inhabitants, disturbed by the sound of carriage-wheels in the midst of their monotonous employments; a sort of contrivance for moving the bar at the turnpike dispenses with the necessity of the toll-gatherer's leaving his house, to receive the toll from travellers. All is calculated for immobility; and the man who thinks, and he whose existence is merely material, both are alike insensible to all external distraction."

The second chapter, on the Manners of the Germans, is a far more happy specimen of the taste and talents of Madame Staël. It is, indeed, of itself a sufficient justification of us for having mentioned her name in company and comparison with that of Tacitus. In this part of her work she evidently has in her recollection, the "Germany," of that author; and in some degree follows his arrangement, as well as emulates his merit. Having begun, like him, with a general sketch of the appearance of Germany, she proceeds to give a description of those principal features of character in which the whole German nation agree; and then concludes by examining separately the several states into which it is divided.

The whole German people are represented to be, generally speaking, sincere, honest, and faithful to their word; strangers to deceit; and, from their habitual rectitude, neither willing, nor able to practise that supple and artificial policy "which makes all truths bend to all interests, and sacrifices every engagement to every calculation. They are also a laborious and studious people, characterised however more by reflection and imagination, than by practical sense and knowledge of mankind. They are slow and inert in their proceedings: the lower classes especially

cially are very fixed in their notions and habits, and are sufficiently coarse when any attempt is made to alter their plan of conduct. As we rise a little above the lowest class, we easily perceive 'that internal vivacity,' that poetry of the soul, which characterises the Germans." The inhabitants of town and country, the soldiers and labourers are all acquainted with music. The Germans deserve credit for the sincerity testified even in those respectful forms of reverence and ceremonious civility, which provoke the ridicule of foreigners. A striking contrast exists between their sentiments and customs, their talents and tastes. An enthusiastic passion for the fine arts and for poetry is joined to low and vulgar manners; military institutions are united with domestic propensities, and the profession of a soldier with the habits of a peaceful and regular mode of life. The demarcation of classes, which is much more positive in Germany than in France, separates too much the nobles from the citizens, the men of rank from the men of letters, but from the natural goodness of the German character, has nothing offensive in it.

The want of a general government, a general worship, one capital city of the whole empire, one common centre of intelligence and spirit, is favourable to the independence of genius and talent in individuals, but fatal to the political force and patriotism of the Germans as a nation.

The love of liberty has not been taught the Germans either by enjoyment or by privation. The probity of individuals supplied the defects of the laws. The moderation of the sovereigns and the wisdom of the governed renders harmless every fault in their political institutions.

"Political institutions can alone form the character of a nation; the nature of the government of Germany was almost in opposition to the philosophical illumination of the Germans. From thence it follows that they join the greatest boldness of thought to the most obedient character. The pre-eminence of the military states and the distinctions of rank have accustomed them to the most exact submission in the relations of social life. Obedience, with them, is regularity, not servility; they are as scrupulous in the execution of the orders they receive, as if every order became a duty.

"The enlightened men of Germany dispute vehemently among themselves the dominion of hypothesis, and will suffer no shackles in this department; but they give up without difficulty all that is real in life to the powerful of the earth. 'This reality, which they so much despise, finds purchasers however, who in the end 'avail themselves of their acquisitions to carry trouble and constraint 'into the empire of the imagination itself.' The understanding and the character of the Germans appear to have no communication

education together: the one cannot suffer any limits, the other is subject to every yoke; the one is very enterprising, the other very timid: in short, the illumination of the one seldom gives strength to the other, and this is easily explained. The extension of knowledge in former times only serves to weaken the character, when it is not strengthened by the habit of business and the exercise of the will. To see all, and comprehend all, is a great cause of uncertainty; and the energy of action develops itself only in those free and powerful countries, where patriotic sentiments are to the soul like blood to the veins, and grow cold only with the extinction of life itself*." P. 34.

The above abridgement may suffice to give our readers a very imperfect idea of the contents of the second chapter; but it would be an useless and a thankless task to go on anatomising and garbling the remaining eighteen chapters which belong to the first division of the subject. We shall content ourselves, therefore, with extracting two or three passages, which, we conceive, will have the effect of tempting those who read them to indulge themselves with the perusal of the original work.

"The German women have a charm, exclusively their own—a touching voice, fair hair, a dazzling complexion; they are modest but less timid than Englishwomen; one sees that they have been less accustomed to meet with their superiors among men, and that they have besides less to apprehend from the severe censures of the public. They endeavour to please by their sensibility, to interest by their imagination; the language of poetry, and the fine arts are familiar to them; they coquet with enthusiasm, as they do in France with wit and pleasantry. That perfect loyalty which distinguishes the German character, renders love less dangerous to the happiness of women; and perhaps they admit the advances of this sentiment with the more confidence, as it is invested with romantic colours: and disdain and infidelity are less to be dreaded there than elsewhere.

"Love is a religion in Germany, but a poetical religion which tolerates too easily all that sensibility can excuse. It cannot be denied, that the facility of divorce in the Protestant

* "I have no need to say that it is England which I wished to point out by these words; but when proper names are not pronounced, the censors, in general, who are men of knowledge, take a pleasure in not comprehending. It is not the same with the police; the police has a sort of instinct that is really extraordinary in prejudice of all liberal ideas, under whatever form they present themselves, and traces out, with the sagacity of a good hound, all that might awaken in the minds of the French their ancient love for the progress of light and liberty."

states

states is prejudicial to the sacredness of marriage. They change husbands with as little difficulty as if they were arranging the incidents of a drama; the good nature common both to men and women is the reason that so little bitterness of spirit ever accompanies these easy ruptures; and as the Germans are endowed with more imagination than real passion, the most extravagant events take place with singular tranquillity; nevertheless, it is thus that manners and character lose every thing like consistency; the spirit of paradox shakes the most sacred institutions, and there are no fixed rules upon any subject." P. 39.

"The philosophical progress of the human race should be divided into four different periods: the heroic times, which gave birth to civilization; patriotism, which constituted the glory of antiquity; chivalry, the warlike religion of Europe; and the love of liberty, the history of which dates its origin from the epoch of the revolution.

"Germany, with the exception of a few of its courts, which were inspired with the emulation of imitating France, had not been tainted by the fatuity, the immorality, and the incredulity, which, since the time of the Regency, had debased the natural character of Frenchmen. Feudality still retained among the Germans the maxims of chivalry: they fought duels, indeed, seldom more than in France, because the Germanic nation is not so lively as the French, and because all ranks of people do not, as in France, participate in the sentiment of bravery; but public opinion was generally much more severe with regard to every thing connected with probity. If a man had in any manner been wanting to the laws of morality, ten duels a day would never have set him up again in any person's esteem. Many men of good company have been seen in France, who, when accused of some blameable action, have answered; 'It may be bad enough; but nobody at least will dare to say so before my face.' Nothing can imply a more utter depravation of morals; for what would become of human society if it was only necessary for men to kill each other to acquire the right of doing one another, in other respects, all the mischief possible? to break their word, to lie, provided nobody dared to say, 'You have lied;' in short, to separate loyalty from bravery, and transform courage into a mode of obtaining social impunity!

"Since the extinction of the spirit of chivalry in France; since she possessed no longer a Godefroi, a Saint Louis, or a Bayard, to protect weakness, and hold themselves bound by a promise as by the most indissoluble chain, I will venture to say, contrary to the received opinion, that France has perhaps been that country of the world in which women are the least happy at heart. France was called the Paradise of Women, on account of the great share of liberty which the sex enjoys there; but this very liberty arose from the facility with which men detach them-

selves from them. The Turk, who shuts up his wife, proves at least by that very conduct, how necessary she is to his happiness; the man of gallantry, a character, of which the last century furnished us with so many examples, selects women for the victims of his vanity; and this vanity consists not only in seducing, but in afterwards abandoning them. He must, in order to justify it, be able to declare, in phrases light and irreprehensible in themselves, that such a woman had loved him, but that he no longer cares about her. ‘My self-love tells me, *let her die of chagrin,*’ said a friend of the Baron de Bezenval; and this very friend appeared to him an object of deep regret, when a premature death prevented him from the accomplishment of this laudable design. *One grows tired of every thing, my angel,* writes M. de la Clos in a novel, which makes one shudder at the refinements of immorality which it displays. In short, at this very period, when they pretended that love reigned in France, it seems to me that gallantry, if I may use the expression, really placed women out of the protection of the law. When their momentary reign was over, neither generosity, nor gratitude, not even pity, was left them. They counterfeited the accents of love to make them fall into the snares, like the crocodile which imitates the voices of children, to entrap their mothers.

“Louis XIV. so vaunted for his chivalrous gallantry, did he not show himself the most hard-hearted of men in his conduct towards the very woman by whom he was most beloved of all, Madame de Vallière? The details which are given of that transaction in the *Memoires de Madame* are frightful. He pierced with grief the unfortunate heart which breathed only for him, and twenty years of tears at the foot of the cross, could hardly cicatrize the wounds, which the cruel disdain of the monarch had inflicted. Nothing is so barbarous as vanity; and as society, the *bon-ton*, fashion, success, all put this vanity singularly in play, there is no country where the happiness of women is in greater danger than one in which every thing depends upon what is called opinion, and in which every body learns of others what it is good taste to feel.

“It must be confessed, that women have ended by taking part in the immorality which destroyed their own true empire; they have learned to lessen their sufferings by becoming worthless. Nevertheless, with some few exceptions, the virtue of women always depends on the conduct of men. The pretended lightness of women is the consequence of the fear they entertain of being abandoned; they rush into shame from the fear of outrage.

“Love is a much more serious quality in Germany than in France. Poetry, the fine arts, even philosophy, and religion, have made this sentiment an object of earthly adoration, which sheds a noble charm over existence.

“Germany was not infested, like France, with licentious writings which circulated among all classes of people, and effected the
destruction

destruction of sentiment among the high, and of morality among the vulgar. It must be allowed, nevertheless, that the Germans have more imagination than sensibility; and their uprightness is the only pledge for their constancy. The French, in general, respect positive duties; the Germans think themselves less bound by duty than affection. What we have said respecting the facility of divorce affords a proof of this; love is, with them, more sacred than marriage. It is the effect of an honourable delicacy, no doubt, that they are above all things faithful to promises which the law does not warrant: but those which are warranted by law are nevertheless of greater importance to the interests of society.

“The spirit of chivalry still reigns among the Germans, if we may be allowed to say so, in a passive sense; they are incapable of deceit, and their integrity discovers itself in all the intimate relations of life; but that severe energy, which imposed so many sacrifices on men, so many virtues on women, and rendered the whole of life one holy exercise governed by the same prevailing sentiment; this chivalrous energy of the times of old has left in Germany only an impression long since passed away. Henceforward, nothing great will ever be accomplished there, except by the liberal impulse which, throughout Europe, has succeeded to chivalry.” P. 46.

“It seems to me an acknowledged fact, that Paris is, of all cities in the world, that in which the spirit and taste for conversation are most generally diffused; and that disorder which they call the *mal du pays*, that undefinable longing for our native land, which exists independently even of the friends we have left behind there, applies particularly to the pleasures of conversation which Frenchmen find no where else in the same degree as at home. Volney relates, that some French emigrants began, during the revolution, to establish a colony and clear some lands in America; but they were continually quitting their work to go and talk, as they said, in town—and this town, New Orleans, was distant six hundred leagues from their place of residence. The necessity of conversation is felt by all classes of people in France: speech is not there, as elsewhere, merely the means of communicating from one to another, ideas, sentiments, and transactions; but it is an instrument on which they are fond of playing, and which animates the spirits, like music among some people, and strong liquors among others.

“That sort of pleasure which is produced by an animated conversation does not precisely depend on the nature of that conversation; the ideas and knowledge which it develops do not form its principal interest; it is a certain manner of acting upon one another, of giving mutual and instantaneous delight, of speaking the moment one thinks, of acquiring immediate self-enjoyment, of receiving applause without labour, of displaying the understanding

in all its shades by accent, gesture, look ; of eliciting, in short, at will, the electric sparks which relieve many by the very excess of their vivacity, and serve to awaken others out of a state of painful apathy.

“ Nothing is more foreign to this talent than the character and disposition of the German intellect ; they require in all things a serious result. Bacon has said, that *conversation is not the road leading to the house, but a bye path where people walk with pleasure.* The Germans give the necessary time to all things, but what is necessary to conversation is amusement ; if men pass this line, they fall into discussion, into serious argument, which is rather an useful occupation than an agreeable art. It must also be confessed that the taste for society, and the intoxication of mind which it produces, render them singularly incapable of application and study, and that the virtues of the Germans depend perhaps in some respects upon the very absence of this spirit.

“ The ancient forms of politeness, still in full force almost all over Germany, are contrary to the ease and familiarity of conversation ; the most inconsiderable titles, which are yet the longest to be pronounced, are there bestowed and repeated twenty times at the same meal ; every dish, every glass of wine, must be offered with a sedulity and a pressing manner, which is mortally tedious to foreigners. There is a sort of goodness at the bottom of all these usages ; but they could not subsist for an instant in a country where pleasantry may be risked without offence to susceptibility ; and yet where can be the grace and the charm of society, if it forbids that gentle ridicule which diverts the mind, and adds even to the charm of good-nature an agreeable mode of expression ? The course of ideas for the last century has been entirely directed by conversation. They thought for the purpose of speaking, and spoke for the purpose of being applauded, and whatever could not be said seemed to be somewhat superfluous in the soul. The desire of pleasing is a very agreeable disposition ; yet it differs much from the necessity of being beloved : the desire of pleasing renders us dependant on opinion, the necessity of being beloved sets us free from it ; we may desire to please even those whom we would injure, and this is exactly what is called coquetry ; this coquetry does not appertain exclusively to the women, there is enough of it in all forms of behaviour adapted to testify more affection than is really felt. The integrity of the Germans permits to them nothing of this sort ; they construe grace literally, they consider the charm of expression as an engagement for conduct, and thence proceeds their susceptibility ; for they never hear a word without drawing a consequence from it, and do not conceive that speech can be treated as a liberal art, which has no other end or consequence than the pleasure which men find in it. The spirit of conversation is sometimes attended with the inconvenience of impairing the sincerity of character ; it is not a combined, but an unpremeditated deception. The French have admitted into it a gaiety which renders

renders them amiable, but it is not the less certain, that all that is most sacred in this world has been shaken to its centre by grace, at least by that sort of grace that attaches importance to nothing, and turns all things into ridicule.

"The bon mots of the French have been quoted from one end of Europe to the other. At all times they have displayed the brilliancy of their merit, and solaced their griefs in a lively and agreeable manner; at all times they have stood in need of one another, as alternate hearers and admirers; at all times they have excelled in the art of knowing where to speak and where to be silent, when any commanding interest triumphs over their natural liveliness; at all times they have possessed the talent of living fast, of cutting short long discourses, of giving way to their successors who are desirous of speaking in their turn; at all times, in short, they have known how to take from thought and feeling no more than is necessary to animate conversation, without fatiguing the weak interest which men generally feel for one another." P. 101.

"The French are the most skilful diplomatists in Europe; and the very same persons whom the world accuses of indiscretion and impertinence know better than all the world besides how to keep a secret, and how to win those whom they find worth the trouble. They never displease others but when they choose to do so, that is to say, when their vanity conceives that it will be better served by a contemptuous than by an obliging deportment. This spirit of conversation has remarkably called out in the French the more serious spirit of political negociation; there is no foreign ambassador that can contend with them in this department, unless, absolutely setting aside all pretensions to finesse, he goes straight forward in business, like one who fights without knowing the art of fencing.

"The relations of the different classes with one another were also well calculated to develope in France, the sagacity, extent, and decencies, of the spirit of society. The distinction of ranks was not marked in a positive manner, and there was constant room for ambition in the undefined space which was open to all by turns to conquer or lose. The rights of the tiers-état, of the parliaments, of the noblesse, even the power of the king, nothing was determined by an invariable rule; all was lost, as may be said, in the address of conversation; the most serious difficulties were evaded by the delicate variations of words and manners, and it seldom happened to any one either to offend another, or to yield to him; both extremes were avoided so carefully. The great families had also among themselves pretensions never decided and always secretly understood, and this uncertainty excited vanity much more than any fixed distinction of ranks could have done: it was necessary to study all that composed the existence of man or woman, in order to know the sort of consideration that was due to them. In the habits, customs, and laws of France, there has always

always been something arbitrary in every sense; and thence it happens that the French have possessed, if we may use the expression, so great a pedantry of frivolity: the principal foundations not being secured, consistency was to be given to the smallest details. In England, originality is allowed to individuals, so well regulated is the mass! In France, the spirit of imitation is like a bond of society; and it seems as if every thing would fall into confusion if this bond did not supply the instability of establishments.

"In Germany every body keeps his rank, his place in society, as if it were his established post, and there is no occasion for dexterous turns, parentheses, half-expressions, to show the advantages of birth or of title which a man thinks he possesses above his neighbour. Good company in Germany, is the court; in France it consisted of all who could put themselves on an equality with the court; and every man might hope it, and every man also fear that he may never attain to it. Hence it resulted that each individual wished to possess the manners of that society. In Germany you obtained admission by patent; in France, an error of taste expelled you from it; and men were even more eager to resemble the *gens du monde* than to distinguish themselves, in that same world, by their personal merit.

"An aristocratical ascendancy, fashion, and elegance, obtained the advantage over energy, learning, sensibility, understanding itself. It said to energy,—You attach too much interest to persons and things:—to learning, You take up too much of my time:—to sensibility, You are too exclusive:—to understanding, You are too individual a distinction. Advantages were required that should depend more on manners than ideas, and it was of more importance to recognize in a man the class to which he belonged than the merit he possessed. This sort of equality in inequality is very favourable to the people of mediocrity, for it must necessarily destroy all originality in the mode of seeing and expressing one's self. The chosen model is noble, agreeable, and in good taste, but it is the same for all. This model is a point of re-union; in conforming to it, every body imagines himself more associated with others. A Frenchman would grow as much tired of being alone in his opinion as of being alone in his room.

"The French do not deserve to be accused of flattering power from the calculations which generally inspire this flattery; they go where all the world goes, through evil report and good report; no matter which; if a few make themselves pass for the multitude, they are sure that the multitude will shortly follow them. The French revolution in 1789, was effected by sending a courier from village to village to cry, 'Arm yourselves: for the neighbouring village is in arms already;' and so all the world found itself risen up against the world, or rather against nobody. If you spread a report, that such a mode of viewing things is universally received, you would obtain unanimity, in spite of private

vate opinions: you would then keep the secret of the comedy, for every one would in private confess, that all are wrong. In secret scrutinies, the deputies have been seen to give their white or black ball contrary to their opinion, only because they believed the majority to be of different sentiments from their own, and because, as they said, they would not throw away their vote.

“ It is by this necessity imposed in society of thinking like other people, that the contrast of courage in war and pusillanimity in civil life, so often displayed during the revolution, may be best explained. There is but one mode of thinking with respect to military courage: but public opinion may be bewildered as to the conduct to be pursued in political life. You are threatened with the censure of those around you, with solitude, with desertion, if you decline to follow the ruling party; but in the armies there is no other alternative but that of death or distinction, a dazzling situation for the Frenchman, who never fears the one and passionately loves the other. Set fashion, or applause, on the side of danger, and you will see the Frenchman brave it in every form; the social spirit exists in France from the highest to the lowest, it is necessary to hear one's self approved by one's neighbours: nobody will, at any price, expose himself to censure or ridicule; for in a country where conversation has so much influence, the noise of words often drowns the voice of conscience.

“ We know the story of that man who began by praising with enthusiasm an actress he had just heard; he perceived a smile on the lips of those near him, and softened his eulogium; the obstinate smile did not withdraw itself, and the fear of ridicule made him conclude by saying, *Ma foi! The poor devil did all that she could.* The triumphs of pleasantry are continually renewed in France; at one time it is thought fit to be religious, at another, the contrary; at one time to love one's wife, at another, to appear no where in her company. There have been moments even, in which men have feared to pass for idiots if they evinced the least humanity; and this terror of ridicule, which in the higher classes generally discovers itself only in vanity, is transformed into ferocity in the lower.

“ What mischief would not this spirit of imitation do among the Germans! Their superiority consists in the independence of spirit, the love of retirement, and individual originality. The French are all-powerful only *en masse*, and their men of genius themselves always rest on received opinions, when they mean to push onward beyond them. In short, the impatience of the French character, so attractive in conversation, would deprive the Germans of the principal charm of their natural imagination, that calm reverie, that deep contemplation, which calls in the aid of time and perseverance to discover all things.” P. 109.

“ All the north of Germany is filled with the most learned universities in Europe. In no country, not even in England, have

have the people so many means of instructing themselves; and of bringing their faculties to perfection. How is it then that the nation is wanting in energy, that it appears generally dull and confined, even while it contains within itself a small number at least, of men, who are the most intellectual in all Europe? It is to the nature of its government, not to education, that this singular contrast must be attributed. Intellectual education is perfect in Germany, but every thing there passes into a theory: practical education depends solely on things actually existing; it is by action alone, that the character acquires that firmness which is necessary to direct the conduct of life. Character is an instinct; it has more alliance with nature than the understanding, and yet circumstances alone give men the opportunity of developing it. The government is the real instructor of the people; and public education itself, however beneficial, may create men of letters, but not citizens, warriors, or statesmen.

“ In Germany, the genius of philosophy goes further than any where else; nothing arrests its course; and even the want of a political career, so fatal to the mass, affords a freer scope to the thinking part of the nation. But there is an immense distance between the first and second orders of genius, because there is no interest, no object of exertion, for men who do not rise to the elevation of the most rash conceptions. In Germany, a man who is not occupied with the comprehension of the whole universe, has really nothing to do.

“ The German universities possess an ancient reputation of a date several ages antecedent to the reformation. Since that epoch, the protestant universities have been incontestibly superior to the catholic, and the literary glory of Germany depends altogether upon these institutions.

“ The English universities have singularly contributed to diffuse among the people of England that knowledge of ancient languages and literature, which gives to their orators and statesmen an information so liberal and so brilliant. It is a mark of good taste to be acquainted with other things besides matters of business, when one is thoroughly acquainted with them; and, besides, the eloquence of free nations attaches itself to the history of the Greeks and Romans, as to that of ancient fellow countrymen.”
P. 171.

“ It is not, therefore, without reason, that the study of the ancient and modern languages has been made the basis of all the establishments of education which have formed the most able men throughout Europe. The sense of an expression in a foreign language is at once a grammatical and an intellectual problem; this problem is altogether proportioned to the understanding of a child: at first he understands only the words, then he ascends to the conception of the phrase, and soon after the charm of the expression, its force, its harmony; all the qualities which are united

united in the language of man, are gradually perceived by the child while engaged in translating; he makes a trial of himself with the difficulties which are presented to him by two languages at a time; he introduces himself to the several ideas in succession, compares and combines different sorts of analogies and probabilities; and the spontaneous activity of the mind, that alone which truly develops the faculty of thought, is in a lively manner excited by this study; the number of faculties which it awakens at the same time gives it the advantage over every other species of labour; and we are too happy in being able to employ the flexible memory of a child, in retaining a sort of information without which he would be all his life confined to the circle of his own nation, a circle narrow, like every thing which is exclusive.

“The study of grammar requires the same connection and the same force of attention as the mathematics, but it is much more closely connected with thought. Grammar unites ideas, as calculation combines figures; grammatical logic is equally precise with that of algebra, and at the same time it applies itself to every thing that is alive in the mind: words are at the same time ciphers and images; they are both slaves and free; at the same times subject to the discipline of syntax, and all powerful by their natural signification: thus we find in the metaphysics of grammar, exactness of reasoning and independence of thought united; every thing has passed by means of words, and every thing is again found in words when we know how to examine them: languages are inexhaustible for the child as well as for the man, and every one may draw from them whatever he stands in need of. The impartiality which is natural to the spirit of the Germans leads them to take an interest in the literature of foreign countries, and we find few men a little elevated above the common herd who are not familiar with several languages: on leaving school they are in general already well acquainted with Latin and even with Greek. The education of the German universities, says a French writer, begins where that of most nations in Europe ends. Not only the professors are men of astonishing information; but what distinguishes them above all things is their extreme scrupulousness in the art of instruction. In Germany, men have a conscience in every thing, and there is nothing that can dispense with it. If we examine the course of human destiny, we shall see that levity of disposition may lead to every thing that is bad in the world. It is only in childhood, that levity has a charm; it seems as if the Creator still led the child by the hand, and assisted him to tread gently over the clouds of life; but when time abandons man to himself, it is only in the seriousness of his soul that he can find reflection, sentiment, and virtue.” P. 180.

(To be continued.)

ART. VI. *Tragedies*; by John Galt. Cadell and Davies. 1812.

WE parted with Mr. Galt about four months since in the capacity of a traveller, and we are not sorry to resume our acquaintance with him in the character of a poet. Tragedies in this degenerate age are but rare productions of the human brain; the public will therefore feel themselves under the greater obligation to those who have spirit enough, in spite of all the new Merino cross of Melo-dramas and Burlesques, to preserve the old Southdown solemnity of the Tragic Muse pure and uncorrupted. We have here, to keep up the agricultural metaphor, five two year old tragedies, all penned together in one volume, to be shewn for the prize; the breeder, John Galt.

This gentleman, as our readers may perhaps remember, has professed himself "a heretic in classical dogmas," and has expressed a noble contempt for the shackles of pedantic bigotry, and the dullness of literary prejudice. It is with much pleasure therefore that we direct our attention to the expatiation of unfettered genius, and follow the steps of this native and unsophisticated poet through all the brakes and brambles of Parnassus.

It appears that four out of five of these tragedies were composed at sea, a circumstance which we should have been inclined to suspect from that peculiar vigour of language, and glow of expression, which a long acquaintance with the fore-castle could alone have suggested. There is something peculiarly interesting in the romantic association of names, which cannot fail to prepossess the sympathetic reader in the fate of the tragedies themselves.

"These Dramas are the sketches of pastime, and as such are offered to the public. MADDALEN was written in the Lazzaretto of Messina, to lighten the captivity of a quarantine; CLYTEMNESTRA during a passage from Sardinia to Gibraltar; AGAMEMNON in the course of my voyage from that fortress to Ireland; ANTONIA, while obliged to perform a second quarantine in Cork harbour, and LADY MACBETH, at subsequent intervals when I could contrive no better way of employing my attention."

We only wonder that the muse of Mr. Galt was not sea-sick during so long a voyage, as; however, she so fortunately preserved her health, we congratulate the parish of Stepney on the birth of their joint productions, and the churchwardens will, doubtless, lay claim to these vigorous offspring of their poetical parent, thus happily born on his Majesty's high seas. But not-

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withstanding Mr. Galt is "a heretic in classical dogmas," he has thought proper to preserve the unities of the Greek Theatre, the reason of which we can no more divine, than we can admire the effect. We shall, however, lay before the reader the author's own ideas on the subject, at the same time expressing a hope that the first sentence may appear more intelligible to them than it does to us.

"With respect to the style, I consider the characteristics of the British dramatic verse as having been fixed by Shakespeare; and his successors, in my opinion, would shew as bad a taste in attempting to introduce a new manner, as in imitating the obsolete quaintness peculiar to the writers of his age. I have therefore attempted to adapt his simple and colloquial metres to modern modes of expression. But in the structure of the drama, I have ventured to preserve the unities of the Greek theatre, along with the natural circumstances and dialogue of the English; I have chosen to divide the fable into three parts (I know not why five should have been hitherto preferred), and my text will be found to indicate, without the aid of marginal notes, what should be the business of the stage. Whether these are actually improvements, experience must decide."

But we must hasten to the tragedies themselves. The first in order is *MADDALEN*. The plot is very simple. The father Valdini, and the son Lorenzo, are both in love with the same lady, Maddalen: the marriage of the father with his beloved is brought about by the intervention of "the Duke,"—(a sort of peer in the abstract, as why, for what, and of what he is Duke, Mr. Galt has kept us in happy ignorance) who, it seems, was acquainted with the passion of the son. High words arise between Lorenzo and the Duke, who in the last act sends his emissaries to dispatch him. Lorenzo is brought upon the stage bleeding, Maddalen grows delirious, and after a very pathetic scene, both, of course, die: and all the horrors conclude with his Grace being sent *to jail*. The Duke is a very passionate sort of a Duke, which adds much to the interest of the scene. Tenderness is the very soul of a tragedy, we shall therefore present our readers with a speech of the Duke to the Dutchess, (a very amusing lady, by the way) which we assert has more of the veritable pathos than any passage in all the modern tragedies which we can remember.

"DUKE.

Come here! hither, I say! O woman, woman,
What craz'd infernal meddles with thy brain!
The raven's bode and owlet's evil cry
Are happier heraldings than thy jay-chatter."

The

The elegance, however, of the Duke soon finds a match in the tenderness of Lorenzo.

“ LORENZO.

Yes, sordid wretch ! Curs'd trafficker in hearts ;
When thou art damn'd, be it thy punishment
To writhe in molten gold.”

To which the Duke, with all the calmness of a great mind, modestly replies,

“ I can no longer, Sir ! brook this contempt.”

“ LORENZO.

Contempt ! no ; abhorrence, triple accurs'd !
The loathsome toad with its foul speckled breast
Is less detestable than thou art, wretch !
With thy crime spotted soul.”

But having mentioned the Dutchess as a very facetious lady, we are bound to give at full length a speech, which for elegance of conception and neatness of expression stands unrivalled.

“ DUTCHESS.

Sure, sure no good can come of plots and plans
That such a woman's jointless talk
So often brings to jeopardy.
I cannot speak, but flash and there's a storm—
Live silent ; or but to say, yea or nay,—
I may as well go lay me down and die.
I am a repeater, by my Maker made
And when I am pressed, must tell how time goes.
But I can stay at home—lie on a shelf—
See no one—nothing hear—sit like an abbess ;
I may as well, with hood and veil, at once
Go serve my God ; and for this sprightly fan
Sigh to a fly-benastied crucifix.
Was it for this that I was made a Dutchess ?”

Mr. Galt has disdained the aid of all marginal annotations, otherwise we should have advised him to have satisfied the reader by hinting to him, that “ *This is meant for wit,*” which information seems to be here as necessary as those directions which the generality of authors afford as a sort of finger-posts to their meaning, such as “ *Aside*”—“ *The Dutchess weeps*”—or, as we remember to have seen in one of D'Avenant's plays, “ *Here the King scratches his head.*” The idea of a woman being a repeating watch is certainly new ; but what must astonish

nish the reader most is the extraordinary fact, that she should be "by her Maker made."

The two next tragedies which demand our attention, are dignified with the tremendous names of AGAMEMNON and CLYTEMNESTRA. On these Mr. Galt in his preface, with much modesty, observes,

"For the manner in which I have treated the often rehearsed stories of AGAMEMNON and CLYTEMNESTRA, I make no apology. The former is a gross and detestable topic, the latter is so truly horrible, that to have managed either without disgusting, will be no inconsiderable praise. The greatest poets have written on these subjects; and the ELECTRA of Sophocles is a hideous and inhuman exhibition."

We are not surprized that an "heretic in classical dogmas," should pronounce the Electra of Sophocles an hideous and inhuman exhibition. We must confess that such bigots as ourselves, who have been sufficiently prejudiced to have read in the original the tragedy in question, are of opinion, that it abounds with passages more exquisitely sweet than even Otway or Southern could have produced; that it displays the most consummate art in the disposition of the incidents, and in the gradual unravelling of the plot, and that the fatal catastrophe is conducted with so much delicacy, as not to disgust even an English reader. We should be apt to suspect, that our *heretical* poet had confounded the Choephoræ of Æschylus with the Electra of Sophocles; as the former is certainly the more horrible play of the two, although it by no means answers the description of Mr. Galt. We hardly know on which Mr. Galt prides himself most, his judgment or his learning, on the present occasion, as he must assuredly resign all his pretensions to one of them; perhaps he may consider himself as blessed with both: in which case it would be cruel to disturb his happiness, or to attempt to prove, that he had neither read the tragedy in question, nor, if he had, that he was capable of giving any decision on its merits. As however delicacy appears to be, in his own opinion, Mr. Galt's peculiar fort, and as he seems to flatter himself, "that to have managed either of these gross and detestable topics, without disgusting, will be no inconsiderable praise," we shall meet his pretensions upon fair and open ground. We will not stop to enquire the reason why Mr. Galt, knowing the "grossness of these topics," should have selected them as the subjects of two Tragedies out of five; perhaps it was for the sake of convincing the learned reader of his superiority both in delicacy, tenderness, and art, to the two great Tragic writers
of

of antiquity, who have left the most exquisite specimens of their genius upon these subjects. It will, therefore, be amusing to the reader, to be shewn, how far Mr. Galt has attained the summit of refinement, in phraseology at least, in this pretty pair.

"Specimens of delicacy in conception and language."

"—— Go slay thyself—

Die with one death, for hundreds now await thee.
On every joint of thee, shall torture gnash,
And o'er thy quiv'ring remnants shall the flames
Hiss as they feed." *Agam. i. 4.*

"Thou grub, that dar'dst to crawl on royalty." *Ag. i. 4.*

"Cunning, perfidious hag!" *Ag. i. 9.*

"O silly lout!" *Ag. ii. 5.*

"What are you all, that wear these lofty looks,
But blow flies, feeding on the state's sore back." *Ag. ii. 8.*

"Chaos and hell! hast thou been here and heard—
Detested witch; but if I kill thee now
I shall precipitate myself to worse.
Hither, curs'd lynx, and die when I have time."

Ag. iii. 10.

"O hell-born tygress—" *iii. 13.*

From these specimens of that delicacy, upon which Mr. Galt seems so much to pride himself, the reader will judge how far he has succeeded in his attempt to refine the barbarity of the Græcian Muse.

In the *Clytemnestra*, however, Mr. Galt has indulged himself to a still higher degree in these flowers of rhetoric! In the following language does *Clytemnestra* address her daughter:

"I'll tear thee from him like a hungry tyger,
Rive thee to joints; and on thy father's tomb
Burn thy unhallowed and incestuous bones,
To pacify the pale repining shade."

Now this is not the frantic effusion of the heroines customary madness in the last scene, when, by an immemorial privilege, the tragic poet is allowed to rave in as rank nonsense as he chooses, but the sober ebullitions of a little common-place every day passion. All the heroines of Mr. Galt seem to be too well aware of the full possession of their own powers, to invoke, even for form's sake, the Muse of Billingsgate. Not so *Queen Dollalolla*; whom, till the appearance of this volume, we always considered as a model for a scold: but she is quite

Queen

tame to Clytemnestra, who needs no such appeal as the following to the strength of another's tongue.

“Teach me to scold, prodigious-minded Grizzle.
Mountain of treason, ugly as the devil,
Teach this confounded hateful mouth of mine
To spout forth words, malicious as thyself,
Words that might shame all Billingsgate to speak :”

It will but too plainly appear, from this passage, how inferior is the author of *Tom Thumb* to the poet before us, in the strength and power of female eloquence. We should be happy to present to our readers a few specimens of Mr. Galt's delicacy and refinement in the treatment of the incidents attached to the plot, but they are really too gross for transcription.

Leaving then this happy pair of *Tragedies* in full possession of all “the majesty of mud” which the refined phraseology of Billingsgate can afford, we shall now direct our attention to *LADY MACBETH*. This *Tragedy*, we are informed, with our author's usual modesty, “is the best or the worst in the volume.” The extracts which we shall afford will clearly prove, that it is not inferior to its sisters of the buskin; it must, therefore, be the best. We have many reasons indeed for declaring our conviction of the just partiality which our author shews for his favourite child. A common mind would have considered Shakespeare's *Tragedy* as perfect; the discrimination of our Author has discovered a part which may, with much tragic effect, be amplified and expanded. Let the reader, therefore, know, that the whole of Mr. Galt's *Tragedy* is an enlargement of the 3d scene of the 5th act of Shakespeare's *Macbeth*, concluding with the siege of the castle, and the death of Lady Macbeth. It may, with wonder, be enquired, what characters or incidents the invention of Mr. Galt may have introduced to give an additional interest to a scene, which, in the opinion of all mankind, the genius of Shakespeare had left perfect. Incident there is none from beginning to end, and but one new character is engrafted upon the *Dramatis Personæ*; that of a Baudron, or one endued with second-sight. This poor soul is alternately consulted and abused by Macbeth and his Lady, and from this arises the interest of the *Tragedy*. They seem never to be in the same temper, but, like man and wife, in duty bound to cross each other's humour. When my Lady is in the heroics and sees a great deal more than can be seen, then Macbeth is in the most provoking possession of his sober senses: when his vision is supernaturally enlarged, she, in revenge, sinks down to one pair of eyes. But all this second-sight affords Mr. Galt an opportunity of shewing his strength in metaphysical discussion. The following account given by the Baudron [of his faculty of opportunity

second-sight is a fair specimen of the reasoning powers which our author possesses :

“ Age, dread Sir, is all my faculty,
And that strange skill which rumour so proclaims,
Is but the art of noting, meeting things,
Fruit of a long variegated life.
There is in nature, Sir, no accidents
The boundless providential enginry
Still moves harmonious; and the augur-signs
Are but remote accordant parts, discern'd
Without the wedded wheels and linking chains
For all the motions, in the frame of time,
Proceed, combin'd, and rise from one great spring.”

This passage is, we conceive, a most happy illustration of the definition of metaphysics once given by a Scotchman, who had either more or less shrewdness than his metaphysical countrymen ; he had either more, in discovering a secret with which they were not acquainted, or he had less, in divulging what, perhaps, they knew already. “ When he that listens,” said he, “ cannot understand him that talks, and when he that talks does not understand of what he is talking, these are metaphysics.” Such we conceive to be the case between Macbeth and the Baudron. Where, however, these metaphysical speculations are involved in the gorgeous vest of Mr. Galt's poetry, they are clothed in a sort of splendid panoply of nonsense, and present not even a heel which may be vulnerable by the shafts of common sense. In the second act, we have quite a new conception of the progress of time.

“ The night advances to that horal bourn
Where touch the wheels of yesterday and to-morrow.”

The idea of time changing coaches, and getting out *yesterday's* conveyance, to pursue its journey in that of *to-morrow*, is quite new, and does its author credit. So again—

“ The mind hath other vision than the eyes,
They are but windows in its tenement.”

By “ vision,” we suppose Mr. Galt to express “ means of vision.” Second sight is then, according to Mr. Galt's idea, a sort of sky-light, or a crack in the upper story of the tenement of the mind, which does not pay the window-tax of common sense. For our parts, we, as honest subjects, approve not of this smuggled vision ; we like no lights that do not pay duty to his Majesty.

On the metaphors and similes of our author, we have had reason before to observe : that they are admirably adapted to the characters to which they are applied, will appear from the following exclamation of Lady Macbeth :

" Shall we confess to him we have killed the king,
And mew contrition like two silly urchins,
Sick with the surfeit of the pantry's spoil."

The resemblance of Macbeth and his Lady to a couple of children, who have purloined the key of the pantry, and made themselves sick with custard, is truly consonant to the dignity of Tragedy. In this age of allegorizing ancient histories, we should be led by the hint contained in this simile to suppose, that Macbeth and his Lady were but a harmless pair of hungry children, that the chamber of Duncan was but the pantry, and Duncan himself but a rich plumb-cake, and all his "silver locks" but its sugared icing. Could but this point be really established, we should take Macduff's misfortunes in a literal sense, and suppose the same gentle pair, when they grew older and went to school, to have plundered, as many other school-boys have done, Macduff's chicken-coop. We will leave the ingenuity of our allegorizing readers to pursue the resemblance.

That Mr. Galt is resolved to maintain, in spite of the critical faggots, "his heresy in classical dogmas," a few instances will demonstrate. In that pair of Tragedies, in which the superiority of the moderns over the ancients is so clearly shewn, Egystheus is throughout, in defiance of all rules of spelling, written for Ægistheus. Pylādes is, in spite of all quantity, called Pylādes.

"Retire, Pylādes, let me look at her."

In Lady Macbeth we have "phænomena" spelt "phenomenæ." But these little heresies in classical orthodoxy, are nothing to the outrageous infidelity displayed in all the principles of English grammar.

"*L. Macb.* What says the king.
Seaton. He was disturb with ire."

"There is in nature, Sir, no accidents,"

We never heard of accidents used in singular number, excepting in the case of Lilly's Grammar, and there we know not whether common consent has not spelt it *accidence*.

"The doctor" is so favourite a word with Mr. Galt, that we should conceive that he had sacrificed the dignity of Tragedy to the patriotic motive of recommending the overflowing doctorate of St. Andrew's to public notice. Maddalen exclaims:

"Did not *the Doctor* give me medicine?"

Lady Macbeth also:

"I will not Damsels, have *the Doctor*, mere."

Macbeth also passionately cries out:

"Help, help, she dies!—fly, help—*the Doctor*; fly.

The fifth and last Tragedy is that of *ANTOMA*, which seems to have been cast in the same mould, and to partake of the same beauties with those which we have already noticed. *Antoma* exclaims :

“ Wretch, you shall be torn
To rags by tygers.”

Another Lady also, *Teresa*, uses the following delicate expressions :

“ Stop traitor, stop ! or if there be a name
Of more perfidious villainy expressive,
I'll call thee that, incarnated of Hell.”

Antoma again, “ *Hell-fox*.”—*Teresa* again, “ Oh devilish serpent.” These two Ladies seem to contest the palm, or rather the ducking stool, of scolding with *Clytemnestra* herself. We cannot, however, but admire a new office which has been assigned to *Pity*, by Mr. Galt. Her's is no cherubic employment, we can assure our readers ; she is no *Hebe*, nor angel, nor spirit ; but a simple seamstress.

“ Woman, restrain this eagerness to pry,
Nor with thy pert and seamstress pity, vex
Her magnanimity.”

Pity sitting with a needle and thread, mending the holes in the ragged garb of *Poverty*, is a figure worthy of the genius of *Hogarth* himself to delineate.

From the extracts which we have thus given of the Tragedies before us, our readers will form a due estimation of their merit. They will, however, be surprized to learn, that a few passages occasionally present themselves of a very different nature from those which we have cited, and such as even the orthodox in classical dogmas would approve. Such is the following description of *Hope*, which would almost redeem the credit of the Poet from his “ needle and thread” *Pity*.

“ But still bright *Hope* rose like the hectic bloom
That tints the cheek of a consuming fair,
And spite of conscious sense beguiled my wish.”

The calm and holy sorrow of *Electra*, without any admixture of anger or indignation, is thus elegantly described :

“ Her meek and unrepining spirit shows
A holy brightness in its clouded sphere,
Like the pale moon that on the vapouring earth
Sheds, without heat, the pure celestial light.”

But there are passages which recur often enough, not to compensate for the absurdities with which these Tragedies are loaded, but only to cause our regret that they recur so seldom. They shew

shew what the Poet might have been, had he submitted his mind to the chastisement of those arbitrary laws which good taste and education sanction, and to those classical dogmas, which he, too heretically for his own credit, despises and rejects.

BRITISH CATALOGUE.

DIVINITY.

ART. 7. *A Sermon preached in the Chapel of the Dock-yard, Portsmouth, on the 30th of January, by the Rev. T. C. Scott, LL.D.* 1s. Rivingtons. 1814.

This is a sermon which evinces no moderate share of ability in the discussion of a subject, at all times most important, but peculiarly calculated to engage the attention, and to regulate the sentiments of the congregation before whom it was delivered. Its particular object is to shew, from the history of the times of the unfortunate Charles, the strong tendency of religious delusions to produce the most fatal commotions in the body politic, and to prove that their operation is a necessary consequence of the want of a true sense of moral and religious obligations on the mind of men. From which consideration is inculcated the wisdom and the necessity of maintaining inviolate the principles of the Constitution in Church and State, as by law established.

This discourse is preceded by a long dedication to Commissioner Grey, in which the author professes his intention of exposing the dangers of fanatical delusion to the constitution in Church and State, and to shew the certain effect of puritanical practices and principles in undermining both. We are happy to see this tribute of respect paid to the Commissioner by his worthy Chaplain, and we have no doubt of the salutary effects which will attend his exertions. The Commissioner must be the first to descry the stupendous danger accompanying the introduction of fanaticism among such a body of ignorant and un instructed mechanics as the dock-yard displays. Much more must he deprecate the virulence of such principles in the navy, he must see their destructive tendency, he must dread their overwhelming influence. We doubt not, but that his active exertions will arrest the progress of so pestilential an evil. We are certain that he will reprobate the dissemination of the most mischievous puritanical tracts among those over whom he retains the command; and that he would not suffer the minds of the sailors in Portsmouth harbour to be tainted with such a contagion from the limits of his own jurisdiction; much less would he suffer *female* preachers to harangue his subjects upon those points, on which native modesty and scripture authority alike command silence from the weaker sex. Should this fanatical principle gain ground among the artificers of the dock-yard, those who have contributed their influence in propagating its contagion, however high
their

their rank or exalted their situation, will fall the first victims of its levelling and persecuting influence.

There is one passage, however, in the dedication, which we are unable, or rather unwilling, to comprehend.

“ I beg leave to solicit your particular attention to these three Sermons, as giving you a just view of the outlines of those doctrines and principles, which I zealously endeavour to impress on the minds of his Majesty’s servants, and of the youth on the national establishments at this place, who are committed to my spiritual care, and of which you are otherwise prevented, Sir, in being a separatist from the congregation and from my ministry, from having any knowledge of; unless, perhaps, by the occasional reports of those whose judgment, whose discrimination and integrity, are not always to be depended on ”

It would be foreign to our purpose to animadvert upon the dangerous example held forth by the Commissioner of a royal dock-yard, in deserting the place appointed for the exercise of national and public worship; we shall only generally remark, that where the bonds of ecclesiastical authority are once loosened, the civil power will not long maintain its influence. We should be willing to hope that the charge is groundless, did not the whole tenour of Mr. Scott’s discourse convince us of his strict regard to truth. We can only say, that we congratulate those of his congregation, who still adhere to their religious duties, upon the sound and Christian principles of their Chaplain. Such Sermons as the present are likely to have their full weight upon all rational minds, and, we trust, will be effectual, in guarding the minds of the youths educated in the Royal Naval College, against the delusive and unchristian principles of puritanism and enthusiasm.

ART. 8. *Sermon preached at the Anniversary Meeting of the Sons of the Clergy. By the Hon. and Rev. Henry Ryder, D.D. Dean of Wells.* 4to. Rivingtons. 1814.

We have ever been accustomed to consider a Sermon for this excellent Charity with all the respect due to the Anniversary of so venerable an Institution; we have always been willing to consider, that any deficiency either in the matter or in the language of the Sermon was more than compensated by the importance of the occasion which produced it. But when we discover that the Sermon of the Very Rev. Dean is but a preamble and puff direct upon the Curate’s bill, which in a very long and a very unnecessary note is forced upon the attention of the public, we are bound to consider it upon its own merits, and no longer under the protection of the Charity which it professes to support and defend.

The Sermon itself might with equal propriety be delivered by a Methodist preacher to the brethren of the Tabernacle in support of the claims of the family of some deceased fanatic, as by a Dignitary and Dean of the Church of England, in support of the widows

widows and children of her deceased ministers. The learned preacher laments the contracted income of the ministers of the Gospel, and proposes the Curates act as the grand remedy for all the poverty of our Church; whereas we believe it to be a fact, that full one half of those ministers whose destitute families claim the assistance of this Charity, were during their lives poor incumbents, not poor Curates. That the texture of this Sermon is of a very ordinary nature will appear from the following extract, which is selected from the peroration, in which the Dean seems to have expended all his eloquence.

“ According to the express assertion of St. Paul, our Lord ordained, that they, who preached the Gospel, should live of the Gospel. To this maintenance then the fathers of these children, ministers of the Gospel, had an undoubted right; but how insufficiently their right was regarded, how scantily their scriptural dues were discharged, and their necessities supplied, the petitions before you are a standing evidence. Pour then your compensation, however tardy, for neglect of the parents upon the heads of the children, and let them learn thus, by experience, that the ministry of the Gospel is prized, and its ministers loved, even for their works sake.

“ It might not be out of season to point out how much the distress, which you are called upon to relieve, must have been aggravated by the contrast of former comforts, such as they might have been; their fathers station placed them among the superior orders of society; their fathers death reduces them to the lowest. It might not be out of season to present to your view her, who was once a wife, the helpmate of her husband's labours, the Dorcas of the village, contributing by her own hands to supply the temporal wants of his flock, the Eunice, breeding up the youth in the nurture and admonition of the Lord, and fitting them to profit by his higher range of ministerial instructions. It might not be out of season to present her, who was once such a wife, now a widow, mourning over him, that is not, but more ready to mourn over those, that yet are, but must be exposed to bodily and spiritual death, to want and ignorance, if destitute of your timely and christian liberality.” P. xxi.

ART. 9. *An easy and practical Explanation of the Church Catechism.* By the Rev. H. Marriott, Rector of Claxerton. 8vo. 42 pp. Taylor and Hessey. 1814.

Various expositions of the Church Catechism exist, and many of very great merit. Among those of the most general notoriety is that of Lewis, which, though frequently adopted in parish schools, still appears to us to be above the comprehension and attainments of children, particularly of those of an early age. The Catechism broke into short Questions, is unquestionably the first book to be put into the hands of the younger classes, but after
this

this we know of none that have sufficient excellence to claim an exclusive preference. The explanation before us appears to be short, simple, and intelligible; the doctrines inculcated are of the purest nature, and the form is particularly adapted to children of every description. A short specimen will convince the reader of the justice of our opinion.

“ Q. Why do you say that you will do and believe these things “ by God’s help?”

“ A. Because we are, by nature, so weak and sinful, that unless God gives us the help of his Grace and Holy Spirit, we can neither do nor think any thing that is good.

“ Q. Which part of the above answer is the thanksgiving?

“ A. “ And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour.”

“ What do you mean by “ this state of salvation?”

“ A. That state of grace and favour with Almighty God which gains for us his mercy and pardon in this world, and everlasting happiness in the next.

“ Q. To whom do you owe these great blessings?

“ A. To our Lord and Saviour Jesus Christ.

“ Q. When were you called to this state of salvation?

“ A. When I was baptized.

“ Q. What is necessary on your part to make your salvation sure?

“ A. Faith in Christ, a firm belief that it is only through his merits and sufferings that we can be saved; to this faith I must add repentance of all past sins, and obedience to God’s most holy laws

“ Q. What part of the above answer contains a prayer?

“ A. “ And I pray unto God to give me his grace, that I may continue in the same unto my life’s end.”

“ Q. What do you understand by the words “ that I may continue in the same?”

“ A. That I may have God’s grace to improve myself in all Christian holiness every day I live.

“ Q. What are you taught by the whole of this answer?

“ A. That every time I say my Catechism I make a solemn promise, in the presence of Almighty God, that I will at all times endeavour, through his grace, to lead a good and holy life. And I hence see, moreover, what great wickedness I am guilty of every time I wilfully commit sin, or do not perform any of my known duties.” P. 5.

The honest simplicity of genuine Christianity is displayed in this exposition in a still clearer point of view, when contrasted with the equivocal mysticism, and the concealed fanaticism inculcated in the following publication. We feel ourselves justified in recommending this little tract to general notice, as a useful accompaniment to the Church Catechism in the various schools now established upon the plan of Dr. Bell, to whom it is dedicated.

ART. 10. *A Series of Dialogues on several important Religious Subjects. By the Rev. J. Buckworth, A.M. Vicar of Dewsbury, Yorkshire. Sherwood and Co. 1814.*

We have carefully read these Dialogues, and feel no hesitation in declaring our opinion, that they are written with a view to propagate the principles of fanaticism. Were however the enquiry made, to what doctrine, which they openly inculcate, our objection may lie, we should fairly answer, to none. But we know the conclusions to which they tend, and the subtilty of that party, whose influence they are designed to propagate. In all mysticism, there are various stages and degrees; we have no objection to travel with the author of these Dialogues as far as he immediately proceeds, but we protest against pursuing the path which he has marked out. The ten commandments are indeed introduced, and the several duties which they enjoin, explained in a method sufficiently extensive. But they are explained only to show the impossibility of a perfect performance of their precepts. There is no direction to pray to God for his heavenly grace to enable us to perform them in a better and a more acceptable manner, but to trust entirely to the merits of Christ for their salvation, the degree of our obedience signifying nothing. The natural conclusion deducible from which doctrine is, that as the degree of obedience signifies nothing, it cannot signify how small it is, or whether indeed it exists at all. Mr. Buckworth will probably deny the inference, but if he grants the premises, the conclusion must follow. The following extract will show the tendency of his opinions and directions upon this subject.

“ Now, William, let me ask you a question: What do you think you must do to be saved ?

“ *Will.* I hardly know what answer to give, Sir, for fear I should say wrong; but if I repent and be diligent in all religious duties, and lead a new life by keeping God’s commandments, I hope he will save me for the sake of Christ.

“ *Min.* You certainly cannot be saved without repenting, and a diligent observance of all religious duties; but, by your manner of expressing yourself, you seem to suppose that God will save you through the merits of Christ, because you attend to those duties; and this is making your own doings the *cause* of God applying the merits of the Saviour to you; which is neither more nor less than trusting to your own duties for obtaining the salvation which Christ has purchased. Now what does all this amount to, but looking on your poor *imperfect* services, (for *imperfect* you must confess them to be in the sight of that God who sees every working of the heart,) as the *cause* of the Almighty pardoning all your past sins, and receiving you into his favour? And what an absurdity is this!”
P. 26.

That we are *imperfect* in all our services, we with Mr. Buckworth acknowledge; and we believe, as much as he does, (which
he

he will strenuously deny) that by Christ alone is our salvation purchased. Christ has paid the debt (to use his own metaphor) which even the best of us are continually incurring, by his all powerful and all-atoning sacrifice. But if to the acceptance of this free gift Christ has affixed certain *terms*, (and it is no less a free gift because terms are annexed to its acceptance), these terms ought to be insisted upon, not as the command of man, but of Christ. How those, who arrogate to themselves the exclusive name of Gospel preachers, can knowingly omit, in their instructions to the poor and ignorant, these considerations, exceeds our comprehension. We all know the powerful threat of our Lord against those "who shall break one of these least commandments, and shall teach men so;" scarcely an inferior animadversion can be passed upon those, who, to strengthen and support the cause of fanaticism, shall teach men so to despise not only the least, but also the greater commandments, as to render obedience and disobedience the same thing in the end. If self-righteousness is the consciousness of having, to the best of our own imperfect power, and under the assistance of grace from above, kept the commandments which Christ has declared necessary to our reception of his pardon and salvation, if this be self-righteousness, as is the cant term of the fanatics, "may we die the death of the self-righteous, and may our last end be like his."

The only chapter in the book from whence dangerous conclusions may not be drawn, is the last, where the divinity of our Saviour is defended in a clear and popular manner from the attacks of Socinianism and Infidelity.

POETRY.

ART. 11. *Sir Hornbook; or Childe Launcelot's Expedition. A Grammatico-Allegorical Ballad.* 1s. 6d. Sharpe and Hailes. 1814.

We are by no means disposed to countenance the modern fashion of teaching the rudiments of science by the aid of games and play-things, or of smuggling knowledge into the minds of children under the guise of story and sing-song. Yet we see no reason why our little boys and girls, who, by the regular progress of labour and lessons, have already made themselves acquainted with the parts of speech and such branches of learning in their plain prose-garb, may not have the advantage and the gratification of renewing their acquaintance with their old friends in the more captivating dress of a tale in verse. The chief objection is, that in this age of poetry, as it is deemed, under the name of verse, much trash of all kinds is daily soliciting admission into our nurseries as well as into our drawing-rooms. We are very glad, therefore, that in turning over a collection of children's books,

we

we have had the good fortune to meet with one which we can safely recommend to our readers as an unexceptionable present for their young favourites and élèves. "Sir Hornbook" is, in fact, a very clever little ballad, such as Papas and Mamas, after first reading it over for their children's sakes to see that all is safe, will be disposed to take it up again for their own amusement, and to laugh heartily over its mock-heroic contents; whilst the juvenile circle up stairs may gaze upon its cuts and learn by heart its lines, without danger of vitiating their taste with vulgarity, or of forming their ideas of poetry upon sheer doggrel. In short, except Mrs. Dorset's happy little poem "the Peacock at Home," we recollect nothing of the kind so well imagined or so well executed as this bagatelle. Nay, we go further, and in the teeth of even more critical and learned readers, we pronounce, *ex cathedrâ*, that of all the grammatical treatises with which we are acquainted, from the *Τεχνή γραμματικῆς* of Dionysius the Thracian, the *Minerva* of Sanctius, and the *Ἐπεὶ Περὶ ὁρίωντα* of Horne Tooke, down to Mr. Jones's Greek and Latin Grammars upon Philosophical Principles! we have found none superior to "Sir Hornbook" in amusement, and but few, we verily believe, in utility. We know not who is the author of this ingenious trifle, and we certainly do not mean to insinuate that it is either Lord Byron or Walter Scott, when we remark, that as in the title there is an evident allusion to the Childe Harold of the former, so there is a pleasant enough imitation of the latter in the conduct of the subject and versification.

Childe Launcelot, setting out on his expedition to the Muses' Bower, arrives at Sir Hornbook's gate, and blows the horn that hangs there.—Thereat

"The inner portals opened wide,
And forward strode the chief,
Arrayed in paper helmets pride,
And arms of golden leaf."

On "the Childe's" soliciting his aid,

" 'If Emulation sent thee here,'
Sir Hornbook quick replied,
'My merry men all shall soon appear,
'To aid thy cause with shield and spear,
'And I will head thy bold career,
'And prove thy faithful guide.' "

These merry men are thus described:

"Full six and twenty men were they,
In line of battle spread;
The first that came was mighty A,
The last was little z."

With

With the aid of Sir Hornbook and these his Merry-men, Childe Launcelot proceeds and conquers successively Sir Article and his brother: the stout knight Sir Substantive with Adjective, his lady bright, and his Lieutenant Pronoun; the old Sir Verb, and his General Infinitive and Imperative, who commands his squadron, with all the host of auxiliaries, derivatives, and adjuncts; in short, he masters all the parts of speech, one after another, in the form of knights, till he arrives where

“ Sir Syntax dwelt in thick fir grove,
 All strewn with scraps of flowers,
 Which he had plucked to please his love
 Among the Muses Bowers.
 His Love was gentle Prosody,
 More fair than morning beam,
 Who lived beneath a flowering tree,
 Beside a falling stream.
 And these two claimed, with high pretence,
 The whole Parnassian ground,
 Albeit some little difference
 Between their taste was found;
 Sir Syntax he was all for sense,
 And Prosody for sound.”

But it is time to relieve our graver readers from our extracts and commendations of this Nursery Epic, and to express our wish, that half the Epics, which have been lately written, could boast the same spirit and ingenuity in their composition.

ART. 11. *Ode to Napoleon Buonaparte.* 8vo. Murray. 1814.

At poets, as well as at “lover’s perjuries, they say Jove laughs.” Not three months since, Lord Byron took a pompous and pathetic farewell of the public for some years. Genius, however, like his Lordship’s, cannot be confined within the narrow space of his own soul, nor bottled within the contracted limits of a single brain. Let some bright opportunity but draw the cork, and out flies his Lordship’s best Parnassian spruce, and all the bookseller’s windows are covered with the froth. The sudden burst of the first stanza inclines us to preserve our metaphor, and to enjoy its fresh drawn foam.

“ ’Tis done—but yesterday a king!
 And arm’d with kings to strive—
 And now thou art a nameless thing
 So abject—yet alive!
 Is this the man of thousand thrones,
 Who strew’d our earth with hostile bones,
 And can he thus survive?”

Since he, miscall'd the Morning Star,
Nor man nor fiend hath fall'n so far."

The bathos in the sixth line is a master-piece of art, and can only be equalled by the unintelligible ambiguity of the last couplet. But let us proceed; the "profound" thickens.

" Ill-minded man! why scourge thy kind
Who bow'd so low the knee?
By gazing on thyself grown blind,
Thou taught'st the rest to see."

When Buonaparte is forgotten, some unfortunate Etonian will apply the first couplet to the Orbilius of the day. But it would exceed the ingenuity of man, woman, or child, to apply the second to any sense or meaning whatsoever. We must refer it, as a desperate case, to Mr. Adams, the celebrated oculist; who, by his art, may extract the cataract of nonsense, which thoroughly obscures our vision.

" Nor till thy fall could mortals guess
Ambition's less than littleness."

Of the powers of poetical amplification, we have heard much; but till this moment, we never witnessed so happy an instance of diminution. These lines deserve a fate beyond a *jeu d'esprit*; they should be engraved in Lilliputian characters on the statue of the "Mighty Thumb." Let us, however, pursue our journey through the more than Serbonian bog of this celebrated Ode, in which we foresee that whole armies of future commentators will be lost.

" That spell upon the minds of men
Breaks never to unite again,
That led them to adore
Those Pagod things of sabre-sway,
With fronts of brass, and feet of clay."

We are persuaded that his Lordship could not have written the second of these lines, had he ever experienced the wonderful effects of Vancouver's cement, or iron glue; which unites spells and tea-cups with equal ease and security. In the last line, we think that we recognize a far-fetched allusion to the image described in Daniel's prophecy, the application of which, by the way, his Lordship has, as usual, entirely mistaken. But what can possibly be meant by "those Pagod things of sabre sway," would defy even the comprehension of a Dutch commentator. We doubt not, however, from the run of the line, that it is intended for something very sublime; we therefore tremblingly acquiesce in the most respectful ignorance.

Of those passages which display any real brilliancy of thought, or power of language in this Ode, it is difficult to speak, as they
are

are so intertwined with nonsense, that they would but wound the hand which endeavours to select and display them. The two following stanzas (with the exception of the five last lines, which are, as is customary, utterly unintelligible) may be fairly said to be the best in the whole poem.

“ Thine evil deeds are writ in gore;
 Nor written thus in vain—
 Thy triumphs tell of fame no more,
 Or deepen every stain—
 If thou hadst died as honour dies,
 Some new Napoleon might arise,
 To shame the world again—
 But who would soar the solar height;
 To set in such a starless night?
 “ Weigh’d in the balance, hero dust
 Is vile as vulgar clay;
 Thy scales, Mortality! are just
 To all that pass away;
 But yet methought the living great
 Some higher sparks should animate,
 To dazzle and dismay;
 Nor deem’d Contempt could thus make mirth
 Of these, the conquerors of the earth.”

It would have been much more to the credit of Lord Byron, had he preserved his oath, and sported no more on the manor of Parnassus, till he had recruited his exhausted strength, and enlarged his stock of poetical ideas. We know not whether he may consider himself as still innocent of the breach of his promise, as he has not formally affixed his name to the publication, although it is openly avowed to proceed from his pen. We do not understand these flirts of literary coquetry.

A very apt and striking passage from Gibbon’s History, is prefixed to the poem, with which we could have wished the publication to have concluded; we should then have had to regret neither the loss of our own time, nor the exposure of his Lordship’s weakness.

“ The Emperor Nepos was acknowledged by the *Senate*, by the *Italians*, and by the Provincials of *Gaul*; his moral virtues, and military talents, were loudly celebrated; and those who derived any private benefit from his government, announced in prophetic strains the restoration of public felicity.

* * * * *

By this shameful abdication, he protracted his life a few years, in a very ambiguous state, between an Emperor and an Exile, till _____”

Gibbon’s Decline and Fall, vol. vi. p. 230.

ART. 13. *Buonaparte, a Poem.* 1s. 6d. 76 pp. Murray. 1814.

Of this production we can speak in much more unequivocal terms. It is evidently the work of no mean hand. The author, whoever he may be, appears to be gifted with a strong and powerful imagination, but evidently corrected by a study of the best models. We should be led to think from a general view of the whole, that its author was not in the habit of writing verse in any great proportion; nor would this supposition arise from any harshness in the construction of the verse, or any prosaic form of the thoughts; but from the absence of that vapid facility which characterizes too many of the poets of the present day. There is a chastened fervour both in the ideas and thoughts, that would incline us to hope, that its author might be tempted by the vigour of his mind to wander again in the field of poetry; provided he can be spared from the prosecution of objects more important both to himself and to his country. Mr. Canning himself has condescended to relax the labours of political exertion in occasional dalliance with the Muse; the "Battles of Ulm and Trafalgar," are a lasting monument of his love. We should hope that the author of this short poem might again indulge himself, after the example of that statesman, in a second flight; which will, we trust, be as daring and successful as the present. The following lines deserve our highest commendation, they shew the fancy and elasticity of a vigorous mind.

"The veriest wretch, by chance compassion fed,—
No mud-built roof to shade his weary head,—
Shall pass thee by with look of conscious pride,
And laugh to scorn th' unsceptred Homicide.
Another race, ere long, shall vainly seek
In thy wan beamless eye, and faded cheek,
One trace of him, whose fiery spirit pour'd
From realm to realm the deluge of the sword.

"Or should thy misery find some secret cave,
Shrouded in rocks, and circled by the wave,
Where never footstep mark'd the savage shore,
Hush'd as the grave—when tempests cease to roar;
The curse of Cain shall haunt that gloomy cell,
And wrack thy heart with pangs unknown to Hell.
Oh, to thy shuddering sight shall Memory rear
The blood-stain'd vision of thy dread career;
And as the years in mock procession pass,
A dismal pageant! o'er the crowded glass,
Point to that hour, when yet in youth's fair morn,
Here man and thou to quenchless hate were sworn,
The thrones of Europe bow'd before thy fame,
And France receiv'd thee with a saviour's name."—P. 10.

ART. 14. *The Feast of the Poets, with Notes, and other Pieces in Verse. By the Editor of the Examiner.* 8vo. 157 pp. Cawthorn. 1814.

This is a short poem of about five hundred lines, overlaid with notes to the amount of a hundred pages. It is, as its name applies, a sort of satire upon the poets of the day. In the poetry there is an affectation of the easy and the familiar style, in which the author has experienced a total failure. A low and vulgar flippancy cannot, except by the readers of the *Examiner*, be taken for wit. The following is the account of W. Scott's reception by Apollo.

"Next came Walter Scott with a fine weighty face,
For as soon as his visage was seen in the place,
The diners and barmaids all crowded to know him,
And thank him with smiles for that sweet pretty poem!
However, he scarcely had got through the door,
When he look'd adoration, and bow'd to the floor,
For his host was a God,—what a very great thing!
And what was still greater in *his* eyes,—a king!
Apollo smil'd shrewdly, and bade him sit down
With 'Well, Mr. Scott, you have manag'd the town;
Now pray, copy less,—have a little temerity,—
——Try if you can't also manage posterity.
——All you add now only lessens your credit;
And how could you think too of taking to edite?
A great deal's endur'd, where there's measure and rhyme;
But prose such as your's is a pure waste of time,—
A singer of ballads unstrung by a cough,
Who fairly talks on, till his hearers walks off.
Be original, man; study more, scribble less;
Nor mistake present favour for lasting success;
And remember, if laurels are what you would find,
The crown of all triumph is freedom of mind." P. 8.

If by "freedom of mind" Mr. Hunt means "confinement of body," as we perceive that the dedication of his book is dated from the Surrey Jail; we must confess, that in our opinion, "the crown of all triumph" is not an imprisonment for a seditious libel in the prison of Horsemonger Lane. It is not with the poetry, but with the loyalty of W. Scott, that Mr. Hunt seems most inclined to quarrel.

Of the vulgarity of Mr. Hunt's attempts to be witty, the reader may judge from the following lines, where bad taste and bad English contend for the victory.

"He spoke with a warmth, but his accent was bland,
And the poet bow'd down with a blush to his hand,
When all on a sudden, there rose on the stairs
A noise as of persons with singular airs;

You'd

You'd have thought 'twas the Bishops or Judges a coming,
 Or whole court of Aldermen hawing and humming,
 Or Abbot, at least, with his ushers before,
 But 'twas only Bob Southey and two or three more." P. 11.

Of the notes we cannot speak in much higher terms; we doubt not but that they would turn into admiral essays for the Examiner, duly emblazoned in capitals, *CRITIQUE ON LORD BYRON'S NEW POEM,* for the edification of the Sunday beaux. Mr. Hunt has had so much success lately in the *sedition line*, that we are really sorry to see him mispend his talents as a critic. We clearly discern the *political* (we entreat our readers pardon for the degradation of the word) bearing of Mr. Hunt's mind in the appreciation of the modern poets. Mr. Moore is deified as a preacher of morality, and lord Byron is plentifully bespattered with awkward attempts at flattery and compliment. In the mean time Southey and Gifford are dismissed with scorn. As a specimen of Mr. Hunt's unsuccessful attempts to defend in prose both the morality and poetry of Mr. Moore, we shall extract the following passage from his cumbersome and uninteresting notes.

"Certainly the pernicious tendency of Mr. Moore's former productions is not to be questioned:—it was only to be equalled perhaps by the good that might result from a change in his way of thinking, and from the pains he would take, when so altered, to transfer the attractiveness of his style to the cause of virtue. But there always appeared to me, in the midst of that taste of his, a cordial and redeeming something,—a leaning after the better affections,—which shewed a conscious necessity of correcting it. Part with it altogether he need not as a writer, and could not as a poet; but to correct and unite it with nobler sympathies was his business as a true lover both of the sex and of his country. It would have been inconsistent in a politician so spirited, and a patriot so warm as Mr. Moore, to assist in rendering us slaves in private, while he would have us all freemen in public.

"The real admirers therefore of this poet were rejoiced to see in his latter publication, the *Irish Melodies*, how greatly he had improved his morality, and not only so, but how much the graces of his fancy had gained instead of lost by the improvement. In the sprightly and idiomatic flow of his songs he had already overtaken Prior, and on the ground of sentiment had left him behind; but the union of strong fancy and feeling discoverable in his later productions, and the unexpected appearance of a taste for the dignified and contemplative, so distinct from the town associations that crowded about one's ordinary idea of him, were promises of a still greater reputation, and will enable him, it is trusted, to reach posterity under an exemplary as well as graceful aspect."

P. 73.

If the reader can extract any meaning from this ill digested jargon of critical phraseology, we shall congratulate him more upon

upon his powers of discernment, than we can Mr. Hunt on his clearness of conception, or perspicuity of expression.

DRAMATIC.

ART. 15. *Debtor and Creditor. A Comedy, in five Acts, as performed at the Theatre Royal, Covent-Garden. By J. Kenney, Esq. 8vo. 3s. Miller. 1814.*

We have here the usual bill of fare for a modern Comedy, and the usual assortment of characters ready cooked to the taste of the audience. A virtuous rakehell, a philanthropic misanthropist, and a gentleman-like blackguard. Paradox is the very soul of dullness, whether in morals or in characters: we are heartily tired of the junction of these ill-concocted contrarieties. The only character of any novelty is a Yorkshire boxer, brought up to town by a dashing Baronet of the *vermin* school, who proves himself possessed of infinitely more principle and sense than his master.

“ *Eth.* And, who are you, Sir?

“ *Samp.* Who be I! Come, that be capital!—Why, ben’t I Sampson Miller? Didn’t I bang the Darby Cooper at York races for bad behaviour to my father; and didn’t Sir Harry Slang bring me up to town to fight Larry Whack, the Irish ruffian, and clap me here i’t’h’ mean time to make myself agreeable? and ben’t I a doing so at this present writing?

“ *Eth.* Yes; and a pretty method you have chosen!

“ *Samp.* Why, as to that, I ha’ gotten my style as well as Larry Whack and the rest on ’em; and let me catch any chap at such foul play as tricking a poor lass of her honesty,—let him be what they call amateur or practitioner,—he’ll find me an ugly customer, I promise him!

“ *Eth.* Incomparable insolence!

“ *Samp.* No, Sir; it be no but my fashion, that be all: and as you sporting lads be so fond of nick names, mayhap you may call me the Yorkshire rum one.” P. 43.

With the exception of this character, this Comedy is infinitely too dull even to be cut open in the closet; but we doubt not that the incomparable acting of Liston, Emery, and Mrs. Jordan supplied with their own native humour the lamentable deficiency in the author’s wit.

ART. 16. *King Edward III. An Historical Drama. 8vo. 58 pp. 3s. Colburn. 1814.*

The subject of this play is well worthy, particularly at this period, of being woven into a drama. The author appears to have studied Shakespeare’s historical plays very closely, and to have copied their style with much care; nor do we think that, generally speaking,

speaking, he has failed in his imitation. He has also followed, with much judgment, the steps of his great master, in adapting the original speeches of the characters, as recorded in the *Chronicles of Froissard* and *Barnes*, to the characters in the play. We cannot, however, approve of the introduction of *Mildes* and *Ashindon*, two astrologers of Oxford, in the garden of *Merton*. We are perfectly aware, how much the dicta of astrologers were listened to in those days; but the scene to which we allude, though evidently intended by the author as serious, has in these days a ludicrous effect: we almost wish that he had represented the character in a comic dress, as an historical play always needs a few light scenes to relieve the mind from the continued bustle and blaze of victory. *Shakespeare* would probably have followed this idea; as it was much the fashion in his days to ridicule the followers of the occult sciences, as we know from the *Alchemist* of *Ben Jonson*.

In the scene where the origin of the order of the garter is introduced, the author has shown much judgment in making it short, and has shown that he is perfectly master of all the spirit which true delicacy inspires.

“SCENE IV. *The State Apartments.—The Court assembled.—*
Music, &c. &c.

“KING EDWARD, SALISBURY, WARWICK, SIR WALTER MAUNY,
LADY SALISBURY, &c.

“*K. Edw.* Ah beauteous Salisbury, give me thy hand,
No sinful thought disturbs my chasten’d breast,
But as a pilgrim to *St. Mary* kneel,
My pure devotion bending seeks to learn
If yet thy penitent may hope for pardon.

“*Lady Salis.* Arise, my Lord; see how your gentlemen
Smile as they look at us.

“*K. Edw.* Let them. What’s this? (*he lifts her garter.*)
You look as if you all had pleasant fancies.—(*to the Lords.*)
O shame! Shame to the man who evil thinks.
Fair Salisbury, blush not at this accident;
I’ll make this cause of their injurious thoughts
So richly honour’d as the meed of worth,
That the blest relics of the church shall be
Sooner contemn’d than the all-sacred garter:
Kings, Emperors, the primest of the great
Shall kneel in reverence as they put it on;
And England, to the latest of her fame,
Think the best recompence she can bestow
On highest valour and victorious blood,
The adorn’d memorial of a virtuous dame.

“But the feast waits for us—lady, your hand. [*Exeunt.*”

MISCELLANEOUS.

ART. 17. *The Rights of Literature.* By John Britton, F.S.A.
77 pp. 3s. Longman. 1814.

This pamphlet is written upon a subject of much importance to the literary world. It respects the statute of Queen Anne, which gives to authors and publishers the strongest remedy against all piracies and fraudulent attempts upon literary property, but at the same time requires that nine copies of every new work which claims its protection, should be delivered to the Stationers' Hall. These nine copies are to be thus distributed; to the British Museum, to the public libraries of Oxford and Cambridge, to the libraries of the four Scotch Universities, to the library of Sion College, and to the library of the Faculty of Advocates in Edinburgh, one to each respectively. In consequence of a late decision in the Court of King's Bench, and the activity of the University of Cambridge in asserting, but not yet enforcing, their rights; the matter is to be brought before Parliament.

This tax upon literary property seems to fall peculiarly heavy upon books of prints, &c.; in Mr. Britton therefore it finds a warm opponent, as most of the publications which he has presented to the world are of this nature. Though we do not entirely concur with him in all his views upon this subject, we are of opinion, that of all authors and publishers he has the most legitimate ground for complaint. Nine copies of any one of his very valuable and beautiful publications does appear to be a tax, which is both impolitic and oppressive. But to continue the application of the Act to his own case, we conceive that nine copies of the pamphlet before us would not be either an unjust or an oppressive demand for its security against piracy and fraud. We shall, however, present the sum total of all Mr. Britton's arguments, in the following extract.

"Will this tax be oppressive? In answering this question affirmatively, I have the concurring sentiments of all the publishers; nor do I think it difficult to shew, that, as they speak from experience, they speak correctly. On all books that have an immediate sale, the eleven copies become a certain loss, equal to their selling price; where the sale is slow, but eventually complete, it is the same, but there is no case where the loss will not be considerably more than the cost of paper, ink, &c. To say, that "if all the copies of an edition are sold besides these, the author will receive a *sufficient remuneration* for his labor," evinces an ungenerous, and, I believe, incorrect estimation of the literary character. It is synonymous with saying, *the price of his book is so much above the expences incurred in the publication, that a subtraction of a material part of the receipts will not prevent his receiving a sufficient remuneration.*

"The same writer observes, "if they are not sold, the donation

tion will then cost him nothing." By a custom among "the trade," and not generally known, this alternative is prevented. There are *trade-sales*, where all the copies remaining in the publisher's hands are disposed of to individuals of the profession, for one-half or one-third of the selling prices (depending often on the number of copies offered for sale,) but almost always for more than the prime cost. Suppose, then, out of an edition of 500 copies, 200 remain in the warehouse unsold: now, if eleven were delivered at the first publication of the work, is it not clear, that in making up the accounts at a trade-sale of these 200, they must be charged with the original or trade sale price of the eleven? Most assuredly; and to say, therefore, the "donation will cost nothing," is to speak in contradiction to facts. Frequently, also, when a book has had none, or a very dull sale for several years, some particular event or circumstance transpires to give it an immediate sale; as books on Egypt were in no demand till the invasion of that country by the French occasioned a sudden and extensive request for them.

"It is also advanced, that "the expense (of giving eleven copies) seems altogether *insignificant, and would hardly be felt.*"

"In a statement made by Longman and Co. it would have been 5600*l.* for the last three years, averaging 1800*l.* per annum.

"Of White, Cochrane, and Co. it would be 5289*l.* for the last twelve years; and this upon the "folios and quartos" alone, without including octavos and smaller books, or those in the publication of which they had only shares.

"Cadell and Davies, for the last four years, 1362*l.* of the small paper copies alone; and on the books now announced by them, the tax would amount to 1000*l.*"

We are of opinion that much might be done in the way of amendment to this Act; we approve of its principle, but acknowledge its oppressive tendency in certain cases. We should be happy to see the number of copies reduced to five instead of nine, as we see no reason why five copies should go to Scotland, while four only remain in England. We would see but two sent to Scotland, one to each of our Universities, and one to the British Museum. We would require only good common paper instead of the best, as required by the Act. We would also affix certain limitations with respect to the magnitude of the publication, and in case of any long and valuable work, require only the privilege of purchasing it at a cheaper rate. We doubt not but that the wisdom of Parliament, and the spirit of conciliation which really appears, notwithstanding all their activity to exist at Cambridge, will make such provisions as shall both preserve so valuable a right, and satisfy the interests both of booksellers and authors.

In one point Mr. Britton is notoriously misinformed. He affirms "that the *sizars* of Cambridge and the *servitors* of Oxford are not allowed to frequent and make use of the books in the public libraries; that they are only accessible to the *privileged few*: the greater part of

of whom are enabled to purchase books." Now as far as the University of Cambridge is concerned, the assertion itself is clearly of an unfair and invidious tendency. At that University, indeed, *no one* of any rank whatsoever, whether nobleman, commoner, a sizar under the degree of Master of Arts is allowed either to read or to borrow books in his own name from the University library. Here the first nobleman and the lowest sizar are upon equal footing: but by an order from any Master of Arts, the lowest sizar may procure books for a stated period to the amount of ten volumes, or if this is not enough for his purpose, he may go to another M. A. and receive an order for ten more; ten volumes at a time being the limited number which an A. M. can in his own name take out from the library. The highest nobleman has no other privilege. And by the known liberality both of the University collectively and of all the Masters of Arts individually, we believe that no sizar was ever refused a just and reasonable request for any books whatsoever. Thus much for Mr. Britton's statement respecting Cambridge. We doubt not but that his assertions respecting Oxford are equally correct.

Subjoined to this pamphlet is an accurate list of all the publications which have appeared on both sides of this important subject: on which we shall hereafter give our observations more at large.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Sermons. By the Rev. Archdeacon Alison, I.L.B. Prebendary of Sarum, Rector of Raddington, Vicar of High Ercall, in the County of Salop, and Senior Minister of the Episcopal Chapel, Edinburgh. 8vo. 12s.

The Claims of Dr. Priestley in the Controversy with Bishop Horsley, restated and vindicated, in Reply to the Animadversions of the Rev. Heneage Horsley, Prebendary of St. Asaph, annexed to the late Re-publication of his Father's Tracts. By Thomas Belsham. 8vo.

The Influence of Bible Societies on the Temporal Necessities of the Poor. By the Rev. Thomas Chalmers. Kilmory. 1s.

Rural Discourses. By William Chynton of Saffron Walden. Octavo. 10s. 6d.

Church of England Missions. By J. W. Cunningham, M.A. Vicar of Harrow on the Hill. 2s.

Benhadad and Bonaparte delineated, in two Sermons, preached in the Episcopal Chapel, Stirling. By the Right Rev. George Gleig, L.L.D. F.R.S.E. 2s.

A General Introduction to the Study of the Hebrew Scriptures: with a Critical History of the Greek and Latin Versions of the Samaritan Pentateuch, and of the Chabbee Paraphrases. By the Rev. George Hamilton, Rector of Killermogh. 7s. 6d.

LAW.

Plain Directions to every Class of Persons, for making Returns under the Property Tax Acts. By G. P. Andrewes, Attorney at Law. Bristol. 3s. 6d.

A correct

A correct Statement of all the Cases of Clergymen who are sued for Penalties under the Act of 43 George III. Chap. 84. By W. Wright, Esq. late Secretary to the Bishops of London, Norwich, Ely, and Oxford. 3s.

The Argument and Judgment in the Court of Exchequer, in the Cause, Davison v. the Attorney General, on the important Question, "Whether Exceptions may be taken to the Answer of the Attorney General." 8vo. 4s.

MEDICAL.

An Essay on the Prevention and Cure of Insanity: with Observations on the Rules for the Detection of Pretenders to Madness. By George Nesse Hill, Medical Surgeon, and Surgeon to the Benevolent Institution for the Delivery of Poor married Women, at Chester. 8vo. 12s.

Results of Experience in the Treatment of Defective Utterance, from Deficiencies in the Roof of the Mouth, and other Imperfections and Mal-conformations of the Organs of Speech, &c. By John Thelwall, Esq. 8vo. 5s.

ANTIQUITIES—HISTORY.

Illustrations of Northern Antiquities, from the earlier Teutonic and Scandinavian Romances: being an Abstract of the Book of Heroes, and Nibelungen Lay: with Translations of Metrical Tales, from the old German, Danish, Swedish, and Icelandic Languages, with Notes and Dissertations. 4to. 3l. 3s.

The Chronicles of Scotland by Robert Lindsay, of Pitseottie, published from several old Manuscripts. 2 vols. 8vo. 1l. 1s.

Travels to the Source of the Missouri River, and across the American Continent to the Pacific Ocean. Performed by Order of the Government of the United States, in the Years 1804, 1805, and 1806. By Captains Lewis and Clarke. 4to. 2l. 12s. 6d.

The Value and Utility of the Freedom of the Hanse Towns. By I. L. Von Hess. Translated from the German MS. by B. Crusen. 8vo. 6s.

Proofs of the Mis-statement of Facts contained in an Attack upon the Fidelity and Veracity of the Author of a Tour to the Grande Chartreuse et Aler, which is inserted in the Christian Observer for Jan. 1814. Illustrated by various Extracts from the Port Royalists. 8vo. 2s. 6d.

Journals of the Sieges undertaken by the Allies in Spain, in the Years 1811 and 1812: with Notes. By Brevet Lieut. Colonel John T. Jones, of the Corps of Royal Engineers. 8vo. 18s.

A History of the University and Colleges of Cambridge: including Notices relating to the Founders and eminent Men. By G. Dyer, A.B. formerly of Emmanuel College, Cambridge. 2 vols. 2l. 2s.

Tracts, Historical and Statistical, on India, with Journals of several Tours through various Parts of the Peninsula: also an Account of Sumatra, in a Series of Letters. By Benjamin Heyne, M.D. F.R.S. Member of the Asiatic Society at Calcutta, &c. 4to.

A Narrative of the Battle of Hanau, and other Events connected with the Retreat of the French Army from Leipsic to the Rhine; forming a Continuation of the Battles of Leipsic. By an Eye-witness. 4s. 6d.

A Literary History of the Middle Ages: comprehending an Account of the State of Learning, from the Close of the Reign of Augustus, to its Revival in the Fifteenth Century. By the Rev. Joseph Berrington. 4to. 2l. 2s.

BIOGRAPHY.

The Biographical Dictionary, Vol. XV. Edited by Alexander Chalmers, F.S.A. 8vo. 12s.

Klopstock and his Friends: a Series of Familiar Letters, written between the Years 1750 and 1803. Translated from the German, with a Biographical Introduction.

duction, by Miss Benger, and forming a Sequel to the Life of Klopstock published by Miss Smith, and edited by Miss Bowdler. 8vo. 10s. 6d.

Letters on the Writings and Character of Rousseau. By Madame de Staël. 8vo. 5s.

NATURAL HISTORY.

An Account of the Basalts of Saxony, with Observations on the Origin of Basalts in general. By J. F. Dauboisson, Member of the National Institute, and one of the principal Engineers to the Board of Mines in France: Translated, with Notes, by P. Neill. F.R.S.E. &c. 8vo. 9s.

Werner's Nomenclature of Colours, with Additions, so as to render it highly Useful to the Arts and Sciences, particularly Zoology, Botany, Chemistry, Mineralogy, and Morbid Anatomy: annexed to which are Examples, selected from well-known Objects in the Animal, Vegetable, and Mineral Kingdom. By Patrick Syme, Flower Painter, Edinburgh, and Painter to the Wernerian and Caledonian Horticultural Societies. 8vo. 14s.

EDUCATION—SCHOOL BOOKS.

Proceedings of the Glasgow Lancasterian Schools Society, at a Meeting held Jan. 31, 1814: with Illustrations and Remarks. By Joseph Fox. 8vo. 3s.

Prosodia Græca, sive Metrorum Græcorum, per regulas et exempla Expositio; in usum studiosæ Juventutis, &c. By George Dunbar, F.R.S.E. Professor of Greek in the University of Edinburgh. 8vo. 5s.

The Expeditious Arithmetician: or Preceptor's Arithmetical Class Book. By B. Danby, and J. Leng, Hull. 12mo. 7s.

POLITICS.

Of Bonaparte and the Bourbons, and the Necessity of rallying round our legitimate Princes for the Safety of France and that of Europe. By F. A. de Chateaubriand. 4s.

A Letter Missive from Sir Philip Francis, K.B. to Earl Grey. 1s. 6d.

An Answer to the Speeches of Mr. Abbot, Sir John Nichol, Mr. Banks, &c. &c. on the Catholic Question. By George Ensor, Esq. 3s.

The Blockade of Norway justified, and the Character and Honour of Bernadotte vindicated. By John Courtenay, Esq.

Political Portraits in this new Era, with explanatory Notes, &c. By William Playfair. 2 vols. 1l. 4s.

The Right and Practice of Impressment, as concerning Great Britain and America, considered. 3s.

CORN LAWS.

A Letter on the Corn Laws. By the Earl of Lauderdale. 8vo. 3s.

The Speech of the Hon. Baron Hepburn, of Smeaton, on the Subject of the Corn Laws: delivered in a numerous and respectable Meeting of the County of East Lothian, held at Haddington, March 3, 1814. 8vo. 2s.

Observations on the Effect of the Corn Laws, and of a Rise or Fall in the Price of Corn on the Agricultural and general Wealth of the Country. By the Rev. T. R. Malthus, Professor of Political Economy at the East India College, Hertfordshire. 2s.

Observations on an intended Proposition to the Legislature, in regard to a new Arrangement, as to limiting the Price of Corn. By Thomas Strickland, A.M. 8vo. 1s. 6d.

Thoughts on the Question of an Alteration in the Corn Laws. 1s.

The Speech of the Right Hon. George Rose, in the House of Commons, May 5, on the Subject of the Corn Laws. 2s. 6d.

Debates

EAST INDIA COMPANY.

Debates at the East India House, in a general Court of Proprietors, held on Wednesday, March 23, 1814, for the Purpose of considering Propositions by Mr. R. Jackson, and to Discuss a Motion of Mr. Hume's. By the Editor of the former Debates. 8vo. 3s.

A Summary View of what has passed relative to the Debts of the Nabobs of Arcot, since the Agreement between the East India Company and the Creditors in 1805. By the Relatives of Sir George Barlow. 2s. 6d.

POETRY.

Ode on the Deliverance of Europe. By J. H. Merivall, Esq. 1s. 6d.

The Commemoration of Reynolds, in two Parts, with Notes and other Poems; By Martin Archer Shee, Esq. R.A. 8vo. 6s.

Moonsbine: consisting of Remarks in Verse, on various Subjects, and on Part of England and Wales. 2 vols. 8vo. 1l. 1s.

The Regent and the King: or, a Trip from Hartwell to Dover. By Peter Pindar, Esq. 8vo. 2s.

Bonaparte. 1s. 6d.

A Song of Triumph. By William Sotheby, Esq. 4to. 2s. 6d.

Individuality: or the Causes of Reciprocal Misapprehension, a Poem in six Books: Illustrated by Notes. By Martha Ann Sellon. 8vo. 12s.

St. Elian's, or the Cursing Well, in 5 Cantos. By Charlotte Wardle. 8vo. 6s.

The Christian Conqueror: or Moscow burnt, and Paris saved. 8vo. 1s. 6d.

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Lavinia; or the Bard of Irwell's Lament; an Elegiac Poem. foolscap 8vo. 2s.

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Intrigue, an Interlude, in one Act, as performed at the Theatre Royal, Drury Lane. By John Poole, Esq. 1s. 6d.

The Woodman's Hut, a new Melo-Dramatic Romance, as performed at Drury Lane. 2s.

Debtor and Creditor, a Comedy in Five Acts. By James Kenney, Esq. 3s.

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Mornton. By Margaret Cullen, Author of Home. 3 vols. 12mo. 18s.

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MISCELLANIES.

Waters' Calculator or the Baltic and American Merchant's, Ship-owner, and Captain's Assistant: containing Tables of Standard Deals for all the Ports of Russia, Prussia, Sweden, Norway and America. Also Tables of Dantzic Deals, and of Oak Plank, reduced into Loads, Feet and Inches, with other useful Tables, &c. Third Edition corrected and considerably enlarged. By T. Schofield. 4s. 6d.

Instructions to Young Sportsmen, with Directions for the Choice, Care, and Management of Guns: Hints for the Preservation of Game, &c. 8vo. 5s.

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The Duties, Advantages, Pleasures and Sorrows of the Marriage State. By John Ovington. 3s.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

Commentaries on the Laws of Moses, including a Dissertation on the Ancient History of Horses, and Horse-breeding in Palestine, Egypt, Arabia, &c. from Biblical Documents, and an Essay on the Nature and End of Punishments. By the late Sir John David Michaelis. Translated from the German, by the Rev. Dr. Alexander Smith, Minister of Chapel Garioch, of Aberdeenshire, in four large Volumes octavo.

An Account of a Mission to Abyssinia, and Travels in the interior of that Country, executed by Order of Government, in the Years 1809 and 1810. By Henry Salt, Esq. F.R.S., &c. The Work will be elegantly printed in 4to. on Royal Paper, and illustrated with various Maps and twenty four Engravings and Etchings, by Heath, from Drawings taken on the Spot, by the Author.

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The Confessions of Sir Thomas Longueville, by R. R. Gillies, Esq

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Roderick, the last of the Goths, a Poem, by R. Southey, Esq.

The Papers communicated to the Philosophical Transactions, by the late John Smeaton, F.R.S. in a quarto Volume, to correspond with his Reports.

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A Voyage to the Isle of Elba, from the French of De Bernaud.

The second and concluding Volume of Mr. Lyon's *History of Dover*.

A Treatise on the Population, Wealth, Power, and Resources of the British Empire, by Mr. Colquhoun, in one quarto volume.

Mr. Stevenson, of Norwich, is preparing for the Press a *Supplement to Bentham's History and Antiquities of Ely Cathedral.*

THE
BRITISH CRITIC,

FOR JUNE, 1814.

ART. I. *Beauties of Emanuel Swedenborg. Translated from the French, by R. Socius, A.C.W. &c. 8vo. 326 pp. 10s.6d. Hughes, Tottenham-court-road. 1813.*

TO trace the aberrations of the human mind from the paths of sound reason, is at all times a painful and distressing task, but if by pursuing the progress and developing the origin of such intellectual maladies, the soul can be placed on its guard against the first attack of these contagious distempers, we shall have no reason to regret the expenditure of our time, or the direction of our labour. It often happens that a mind well disciplined in other points, in one direction alone abandons the guidance of reason, and submits itself to the empire of a wild and tyrannizing imagination. As long as the conduct of the individual in the common affairs of life remains unaffected by its influence, as long as no confusion is betrayed in his thoughts nor violence in his actions, the distemper neither is nor ought to be considered as absolute insanity, nor is the sufferer treated as a man unfit to partake in the society of his fellow-creatures. An ardent and excursive mind, careless of all that passes around it and wrapped in its own speculations, expatiates freely in the regions of fancy; it raises a new creation within itself and riots in the delights of its own inventive faculties. The images which fancy has raised by a sort of indulgence in this intellectual passion begin to acquire a semblance of reality; the illusion is too warm, and the gratification is too keen to be controuled by the freezing dictates of reason and truth; the dream is soon confirmed, shadows assume the qualities of substance, and fiction passes into actual existence. To those who are unacquainted with the powers of fancy over the soul, this relation of the various stages of the distemper may appear as absurd as the very malady which it describes; they who have known and felt its influence, will acknowledge the justice of the description. In the very few instances where the distemper has reached its height, it may generally be supposed to be neither danger-

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ous to the individual, nor contagious to those around him. Few men in these times are enabled to indulge themselves in the silence and solitude where the malady is first engendered, and fewer still have powers of mind sufficient to strengthen and support its influence: its contagion therefore is little to be dreaded. Besides, the fancy of each individual takes its own range, and will not endure a servile obedience to the empire of another. Should a philosophic recluse, like the astronomer in *Rasselas*, arrogate to himself the regulation of the weather, and the distribution of the seasons, he would with difficulty persuade the possessor even of the most excursive fancy to participate in his privilege, or to share his command. Few will ever imagine that they have the power of transmuting metals, or of inventing perpetual motion, and fewer still will be induced to credit the discovery. Nor indeed does there appear in the annals of human absurdity to have existed among such victims of a distempered imagination, much desire to impart their privileges or their pleasures to others. The same solitude appears to be essential both to their creation and to their enjoyment.

One species alone of this modified insanity appears to be pregnant with the most dangerous consequences to the world around: where religion is the object of a wild and arbitrary imagination, its chimeras are never confined to itself alone. Conscious that what concerns itself must concern also the remainder of mankind, it is ever anxious to disseminate its errors, and to propagate its contagion. And here also a desire of communication exists not only in the ardour of the preacher, but in the fancy of the hearer. There is a natural tendency among those whose enthusiasm in the holy cause outsteps the limits of their sober reason, not only to hear but to credit the visionary missions of others. What is preached with earnestness of belief, and defended with the ardour of self-conviction will ever find among those of a warm and vivid imagination, a favourable and attentive hearing. If to the power of fancy be added vigour of expression, and if both are recommended by a sober and a moral life, it is really difficult to say what delusions may not be propagated, and what absurdities may not be tolerated.

These observations have been suggested by a review of the volume before us, which we consider a no less interesting than a dangerous publication. Of all the visionaries who have appeared within the last century, we consider Emanuel Swedenborg as one of the most extraordinary. Whether we consider the originality of his thoughts, the attraction of his doctrine, or the circumstances of his life; there is much which will engage the attention, while it will shock the credulity of every rational and sober Christian. The absurdities which are here detailed under the denomination

denomination of " Beauties," are written in too pure and chaste a style to become the objects of ridicule, and the arrangement is too systematic to be exploded by derision. These are not the unconnected ravings either of a furious and profane fanatic, but a regular and methodical summary of faith upon every point which can enter into the creed of a Christian in the Swedenborgian school. It is remarkable indeed with what combination and order the absurdest system of belief ever framed by fancy is inculcated, and in what sobriety of language the wildest fables of enthusiasm are clothed and recommended.

The history of its founder is very peculiar, and though in many circumstances it closely resembles the account which we have received of other fanatics, yet there are certain points in which Swedenborg seems distinguished from the ordinary race of impostors and enthusiasts. He was born at Upsal, or, according to others, at Stockholm, in Sweden, on the 29th of January, 1688. His father was Bishop of Skara, or, according to some accounts, of West Gothland. He was held in high estimation by Charles XII. and the favour and regard bestowed by this illustrious monarch upon the father was continued to the son: When Swedenborg had attained the age of twenty years, he published a collection of Latin verses, under the title of *Lusus Heliconius, sive Carmina Miscellanea*. Soon after this time he commenced his travels, first into England, and afterwards into Holland, France, and Germany. Upon his return to his native country, he was appointed Assessor of the Metallic College by Charles XII. who seems to have been fully sensible of his value. He devoted his time and attention entirely to the subject of natural philosophy, and about the year 1716, he began to publish the result of his labours in mathematical and physical science. The principal works of Swedenborg upon this subject are *Dædalus Hyperboreus*, or *Essays and Remarks on Mathematics and Natural Philosophy*, published in 1716. *Introduction to Algebra*, which he whimsically denominated *The Art of the Rules*, dated 1717. *A Method to fix the Value of Money, and to determine the Swedish Measures*, 1719. *On the Position and Motion of the Planets*. — *The Height of the Tides*, 1719. *A new Method of finding the Longitude, as well upon Sea as upon Land, by Means of the Moon*, 1721. He also wrote a treatise upon the construction of docks, so as to render them more commodious for the reception of shipping, and various other philosophical treatises. In the year 1733 he finished his grand work, "*Opera Philosophica et Mineralia*," which was printed under his own direction the year following, partly at Dresden and partly at Leipsic. During his travels, he had collected the materials for this celebrated treatise, which evinces the most accurate observation, and the most

powerful judgment. In the year 1719, he was created a noble by Ulrica Eleonora, the successor of his royal patron, and of course took his seat among the senators of the Equestrian order in the triennial assemblies of the States. His skill in natural philosophy was not only theoretical, but in the highest degree practical, as will appear from the following anecdote, with which it may not be uninteresting to the reader to be acquainted. In the year 1718, he attended his royal patron to the siege of Frederickshall, to which place Charles found an insurmountable difficulty in dispatching his heavy artillery, from the badness of the roads, which were rendered utterly impassable by a more than ordinary depth of snow. At this critical conjuncture, Swedenborg contrived with consummate skill to cut through the vast mountains which separate Sweden from Norway, and to form a canal which connected the two countries. This canal extended for two miles and a half, and upon it were sent two galleys, five large boats, and a sloop loaded with the ordnance which was so essential to the success of the siege. In the subsequent part of his life he received the most flattering testimonies of the high estimation in which his merits were held by the philosophical societies abroad, particularly those of St. Petersburg and Leipsic.

That such a mind as this should fall a victim to visionary enthusiasm, is a circumstance of the utmost astonishment and awe; it shews in how small a degree the highest degrees of human wisdom can avail in preserving the most regular and disciplined mind from the delusions of mysticism and enthusiasm, unless it be under the protection of a higher power. In the year 1740, he appears to have quitted all his scientific pursuits, and to have first set his imagination upon the wing. His intellectual distemper was five years before it reached its height, for it was not till 1745 that he conceived himself favoured by a vision from the Almighty. In a letter which he wrote to M. Robsam, he gives the following account of his first illumination.

“ ‘ I dined, very late, at my inn in London, and was eating very heartily; when, towards the end of my repast, I perceived a kind of mist diffuse itself before my eyes, and that the floor of the apartment was covered with hideous reptiles. They disappeared; the darkness was dissipated, and I saw, clearly, in the midst of a bright light, a man seated in the corner of the room, who said to me, with a terrible voice, *eat not so much*. At these words my sight failed me; it afterwards gradually returned, and I found myself alone. On the following night, the same man, surrounded by a radiance of light, again appeared to me, and said, *I am God the Lord, the Creator and Redeemer; I have chosen thee to unfold to mankind the interior and spiritual sense of the sacred writings: I will dictate to thee what thou art to write*. This time I was not terrified; and the light although

although extremely vivid, made no painful impression upon my eyes. The Redeemer was clothed in purple, and the vision continued a quarter of an hour. On this very night the eyes of my interior man were opened, and enabled me to see into heaven, into the world of spirits, and into hell, where I discovered several persons of my acquaintance, some of whom had been dead for a long time and others who had died but lately.' " P. ix.

From this period till his death he began to publish and print the various *arcana*, which in his reveries he supposed had been revealed to him. He dedicated his whole life to the propagation of his persuasions, and perpetually left his native country to visit foreign cities, particularly London and Amsterdam. It appears that, particularly on his travels, he was inaccessible to most, even of his admirers; although his temper appears to have been no wise affected by melancholy or spleen. He died at London on the 29th of March, 1772, and after lying in state, his remains were deposited in a vault at the Swedish Church near Ratcliffe Highway.

Of the sincerity of his belief in the actual existence of his visions, and the reality of his mission, he speaks in the following terms.

" 'In my explications of the Apocalypse, I had set down nothing at all of my own, I have written only what hath been dictated to me, by Christ himself, who, by his angel, had before said to John,' 'thou shalt not seal the words of this prophecy.' Rev. xxii. 10, 'signifying, thereby, that the explication of the Apocalypse was reserved for a future age. The greater part of those who may read my works, especially those which contain the description of heaven, will believe that it is the offspring of my imagination; but I do most solemnly, and sincerely affirm, that all the facts therein related passed under my own eyes; that I was not then in a state of sleep, but as completely awake as ever I was in the whole course of my life. Christ himself appeared to me, and gave me a mission and orders to instruct mankind, relative to his new church, which John has spoken of, in the Apocalypse, under the name of the *new Jerusalem*. He likewise opened the interior of my mind, and placed me in such a state that, during the last five and twenty years, I have been in the spiritual world with the angels, and upon earth with men. The apostles, after the resurrection of Christ, Paul, Ezekiel, Daniel, Zachariah, Elias, and many others, the servants of God, have seen the things of the spiritual world, because the eyes of their mind were opened. Is it so astonishing then that it has pleased God, in these days, to confer the same grace upon a man, that he may be enabled to instruct his fellow-creatures upon the re-establishment of his church? In describing the wonders in, and beneath the heavens, I have done no more than what God has ordered me to do. He has made me a witness of the last judgment,

ment, which took place in the world of spirits, in the year 1757; and I render a sure testimony to men, in order that they may understand the true interior sense of the holy scripture. I have seen heaven and the angels; the spiritual man sees the spiritual man, much better than the earthly man sees his fellow mortal.' " P. x.

We observed that this volume contains not a series of incoherent opinions, but a summary of belief reduced into the most perfect order, and digested under its several heads. It is divided into thirty-two chapters, and contains all the doctrines upon which any disciple could expect information. Each of these contains an exposition of the doctrine in question, to which in most cases is subjoined a vision, in which he relates the various circumstances which have been revealed to him upon the point in question. Respecting the Deity, the notions of Swedenborg are very peculiar; he supposes that angels see him under the human form, and that men upon earth represent him, and conceives that the expression of Scripture *Let us make man in our own image*, is to be taken in its literal signification. On the subject, however, of materialism, he speaks with much good sense, and with all the knowledge of the subject which a true philosopher could acquire. He considers that matter, though proceeding from God, possesses in reality no divine quality, or in other words, that it is incapable of thought, reflection, or any other of those higher qualities, of which spirit alone can partake. The Eternity of God is not described amiss in the following passage.

"He who has said, '*I am he that is,*' knows no succession of time; his power and his works, and all which now does, or ever can exist in the divine order, is always in his presence, and no idea can be formed of the creation of the universe, but by the abstraction of space and time. This being done, the greatest and the least portion of space will be found to have no difference; and the idea formed of the creation of the universe, will be like unto that formed of the creation of each being in particular." P. 41.

"It cannot be said that the universe was created in any particular portions of space or time; the holy scripture tells us so, in conformity only to our earthly perceptions. We ought to say that the creation was the work of the eternal and of infinity, not from all eternity, considered as an eternity of time, which is inconceivable without a beginning, since time exists in eternity, and eternity is God, who alone is without beginning, and who has created that which we call time. We ought also to believe, that the world was created, not by infinity in space; but by infinity without space, for no other infinity exists. We shall thus have a just idea of the creation, and get rid of the absurd opinion that nature, or matter, is eternal; and shall also discover that God exists, not *by* himself, which would assign to him a principle, but that he exists *in* himself." P. 42.

Allowing

Allowing for some slight inaccuracies in language, arising both from the difficulty of the subject, and the errors of translation, his ideas upon this subject appear to be both scriptural and just. Subjoined to this article upon the creation of the world, is a vision, which, notwithstanding the strangeness of some of the opinions which it expresses, is not devoid of ingenuity.

“ VISION.

“ As I lay meditating, one morning, having suddenly awakened, I saw, through my window, a flash of lightning, which was followed by a clap of thunder; and a heavenly voice said that, near me, there was a dispute concerning God, and nature. Some satanic demons * were saying amongst themselves: ‘ Why cannot we converse with the angels! We would demonstrate to them that what they call God, is no other than nature; God is only a word, unless, by it, nature be understood.’

“ These satanics *, having eagerly desired it, were made to ascend from the mire of the darkness of hell, into the world of spirits, situated in the midst between heaven and hell. Two angels descended from heaven, to maintain this controversy, and I was present. ‘ How simple you are,’ said one of the infernal spirits to them, ‘ with your belief in God! What is this God of yours which no one has either seen or comprehended? It is only the vulgar, who believe that which they do not comprehend; nature is every thing. Can the eye see, the nose smell, the tongue and palate taste, the ear hear, or the hands or body feel aught else besides nature? We live by, we respire by nature; our heads and yours are in nature, and, consequently, all our thoughts.’—‘ You reason thus,’ replied the angels, ‘ because you are merely sensual, and that the habit of evil and error, which holds you immersed in matter, has closed in you the superior qualities of the spiritual man, which might be opened to receive the celestial light. Know that there is God a creator; he resides in the spiritual world, which is the first emanation from him: the heat of this sun is the divine love, and its light the divine wisdom. There are two worlds correspondent to each other; the spiritual world in which are angels and spirits, and the natural world in which are men. The spiritual sun, which gives life, and which by its heat and light, corresponds to the will and understanding of man, generates the sun of nature, an ocean of fire and light, which animates and reproduces terrestrial things, and which, in itself, is, nevertheless, nothing more than inanimate matter, seeing that it receives its power from the spiritual sun. The exterior, or natural man has a body, a receptacle of life; a body united to life, and to spirit, by means of the heart and the lungs; by the heart, correspondent to which is the will, or love, or spiritual charity; by the lungs, to which corresponds the understanding, wisdom, or the spiritual light, which

“ * In the original *des satans*.”

proceeds, as doth the spiritual heart, from the celestial sun, the which is from God. Every object of the three kingdoms of nature are thus produced by means of the natural sun, which is itself derived from the spiritual sun, the first emanation from God. The objects of the spiritual world are substantial and spiritual; the objects of the natural world, the images of the other, are material and natural; the nature you speak of, which is inanimate, is itself created; it cannot therefore create, or supply the place of God.' ” P. 42.

In his opinions respecting the nature of our Lord, he seems to have followed the heresy of the Anthropomorphites, and not to have believed with the Churches both of England and of Rome, that he was “ perfect God and perfect man, of a reasonable soul and human flesh subsisting.”

“ The Lord the Redeemer is not the Son of *Mary*, but the Son of God, as we have before shewn; and when he glorified his humanity, he divested himself of all that he had received from his mother, preserving only that which he had received from his Father. The opinion, that the Saviour is the son of *Mary*, is the source of modern judaism, of arianism, socinianism, and, in fine, of deism and naturalism. Jesus Christ himself declares he is not the son of *Mary*, for when they said to him: ‘ *Thy mother and thy brethren stand without, desiring to see thee,*’ he answered: ‘ *My mother and my brethren are these which hear the word of God, and do it.*’ Luke viii. 20, 21. He says, elsewhere, to *Mary*, ‘ *Woman, what have I to do with thee?*’

“ It may be said that the Lord was the Son of *Mary*, but it cannot be said that he is still so, seeing that, by the act of redemption, he divested himself of the humanity received from his mother, that he might invest himself with the divinity of his Father: whence it is, that the humanity of the Lord is divine, and that in him God is man, and man God.” P. 113.

On the subject of the Redemption in general, he has adopted strange and visionary opinions. He declares that the death of Jesus Christ upon the cross was not the redemption, but the union of his humanity with the divinity of his Father; that at the same time this Redemption was the defeat of hell, and the restoration of order in Heaven; and that without these two purposes, which the Lord accomplished upon earth, there could have been no salvation for the world.

His opinion of the nature and properties of the Holy Ghost, and of his enlightening and sanctifying power, are very just; but conclude, as might have been expected, in a declaration of his belief in those visions in the Spirit, to which, as he asserts, he was for twenty-six years admitted. In discussing the doctrine of the Trinity, he leans strongly towards Sabellianism, and condemns the

the expression of Athanasius "three persons," as tending to produce the opposite extreme of Tritheism. He conceives that the Father, the Son, and the Holy Ghost, are the three essential qualities of one only God, and that these three essences make only one. Swedenborg has upon this subject fallen into the common error of attempting to explain, what to our partial vision must ever remain inexplicable; and with this design, he quarrels with the terms of those who have preceded him, without substituting any words less objectionable in their stead. In one opinion on this awful and mysterious subject, he is somewhat singular, that before the creation and before time existed, there was no Trinity, but that it first existed at the incarnation of our Saviour.

Regeneration is a point upon which we expected many more absurdities in this volume than we have found. There is a vein of good sense which runs through all the mysticism with which it abounds. Perhaps a more curious specimen of the alternations of sobriety and enthusiasm cannot be found, than in the following extract.

"Man cannot be regenerated, but by succession. In the natural growth of animals and vegetables, may be seen the image of the spiritual growth. The first process of the new birth is called reformation, which operates in the understanding; the second is regeneration which operates in the will, in order to pass thence to the understanding; and it is then only that man is truly regenerated, when his true spiritual faculties are so: when the pure heart has reformed the enlightened mind; when the good has produced the true. There is, otherwise, no regeneration. Man may elevate his understanding even to the light of heaven, and yet be in the evil of hell. He then resembles an eagle soaring in the heights of the air, and afterwards precipitating himself upon the earth, when he sees chickens and lambs which he can carry off and devour.

"The interior man must first be reformed, and then the exterior. The interior is nothing but the will; the exterior the actions and speech. The will which is from the spiritual kingdom, is, before regeneration, separated from the actions and speech, which are from the natural world. Regeneration re-unites them, and identifies the interior with the exterior.

"The unregenerated man is like to him, who, in the dark, sees fantastic forms, and takes them for real beings. The unregenerated man is asleep; the regenerated man awake: whence, the natural life is, in scripture, called *sleep*, and the spiritual life, *the morning*, or *the state of being awake*. The unregenerated man is represented, in the Gospel, by the foolish virgins who had lamps, but no oil; and the regenerated man, by the wise virgins who had oil in their lamps.

"The regenerated man has a new will, and a new understanding, because his interior has passed, from the society of infernal spirits, into the society of the angels of heaven. He is not an angel like unto them; but as he is become spiritually natural, he has
communication

communication with them, and corresponds to the three heavens by the three degrees of his interior, and of his exterior. These three degrees being open by regeneration, and in the divine order, the first degree, which is that of love, corresponds to the supreme heaven; the second degree, which is that of wisdom, corresponds to the intermediate heaven; and the third, or the use of love and wisdom, to the third heaven. It is the same with the degrees of the exterior regenerated man; the head corresponds to the first heaven; the body to the second, and the feet to the third.

“In proportion as regeneration operates, sins are remitted. The evils of man, which correspond to the same evils in hell, are displaced by good, corresponding to that of heaven. Man, thus regenerated and absolved, is turned with his face towards the Lord; but unregenerated his back is towards heaven. Hence, when hell is viewed from heaven, the infernal spirits, although really walking upright upon their feet, seen to walk with their heads downwards, after the manner of our antipodes.

“Regeneration rises only from the good use we make of our liberty. We must co-operate with the Lord, who regenerates us according to the light of our understanding; according to our propensities, good or evil, received from nature, or our forefathers; according to our state and fortune, and the life we have led until the moment that the divine influence has been received by us. The Lord proportions his means to our wants; but these means, are, always, charity and faith, and divine love and divine wisdom in the will and understanding, two faculties which co-operate with the Lord, and with which the body also co-operates, in the following manner:—the heart, corresponding to the will, acts; its arteries, and their tunics co-operate with it, whence the circulation proceeds. The lungs, corresponding to the understanding, receives the air; the sides co-operate with them, which causes all the membranes of the body to respire, producing elasticity, and the reciprocal action of the meninges of the brain, of the peritonium, diaphragm, and of all which envelopes or forms the viscera. It is the same with the fibres, nerves, muscles, and cartilages, which are all active and passive; and also with the fibres, membranes and muscles which constitute the organs of sense, upon which the senses act, and which, in return, act upon the senses. It is in this manner that the regenerated man co-operates with the Lord and concurs with the good flowing from him.” P. 174.

The latter part of this paragraph will be found to be a confused attempt to describe the mutual action of the soul and body upon each other, an operation, of which natural and moral philosophy must unite in confessing their utter ignorance, nor does Swedenborg appear, notwithstanding all his internal illuminations, to be enabled to throw any light upon this dark and unfathomable subject. In his considerations upon free will, he appears to be more than usually rational. He very justly observes, that the very per-

mission and existence of evil, is a proof of liberty; that without supposing us to be free agents, the Church and the Holy Scripture would be useless, and man himself a mere machine and a moral nonentity. We do not remember to have seen before an argument in favour of our free will drawn from the remorse which we suffer from our commission of evil, or from our neglect to do good, which he very ingeniously and justly observes to be a strong proof of our liberty.

Upon the subject of faith and works, Swedenborg appears to have formed much juster conceptions than the fanatics of modern days. He supposes man, in his moral nature, to be composed of three principles, and to be endued with three powers, the power of understanding, of will, and of action, and unless these three are united, he asserts that no good can arise.

“Charity and faith are in good works; charity is the *willing well*, or benevolence; good works are the *doing well*, or the beneficence, which is after the form of willing well; and this doing well has a determinate cause in the understanding to which light and wisdom correspond, which cause is faith. Without works, faith and charity are chimeras, creatures of the imagination, because man, composed of three degrees, is, the whole of him entirely, in every thing that he does, otherwise he could do nothing good. If his last degree, which is the natural or the act, be not in him according to his religion, his religion is not what he says it is; if his natural works be not according to the two superior spiritual degrees, he is not a spiritual and interior man; he is merely natural and exterior, not having the good and the true in his will and understanding, neither has he charity and faith which flows from them. He is not in the church, nor has he any religion.

“Charity alone cannot produce good works, much less can faith alone. To do good, charity and faith are both necessary. *‘He who doeth the truth cometh into the light, and he manifesteth that his works are wrought in God.’* John iii. 21.” P. 144.

A very neat illustration of the necessary union between faith and works, is given by Swedenborg, though it is modestly attributed to an angel.

“As I was going out of the garden, my guide, the angelic spirit, said, ‘I will shew you clearly what faith and charity are, and also their union and separation. In the place of faith and charity, substitute heat and light, and it will be evident; for faith, in its essence, is truth, which is from wisdom; and charity, in its essence, is the affections, which are from love: Now the truth from wisdom is, in heaven, light; and the affections from love are, in heaven, heat. The light and heat in which the angels are, you know; they will shew you what faith and charity are; what faith is, separated from charity, and what, united to it. The latter is
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the warm light of spring, which causes fertility; the former is the cold light of winter, which causes barrenness.' " P. 130.

In the chapter upon charity; love is divided into three branches, the love of heaven, the love of the world, and the love of self. Under the first is included the love of our neighbour. Upon this head the following beautiful passage occurs, which is not to be exceeded by any in the volume. The observations upon charity which follow, are too just and practical to be omitted.

" Man in a collective sense, composing a society, more or less extensive, is also our neighbour, and we ought to love him; but, more especially, we ought to love, as being our neighbour, the country which like an affectionate mother, brings us up, nourishes and protects us. The church is our neighbour, in preference even to our country, for he who watches over the welfare of the church, regards the welfare of the souls, and of the eternal life of those who compose his country; and if he does it through love, he loves his neighbour in a superior degree. But, above all, the whole kingdom of the Saviour is our neighbour, which we must love in the most exalted degree.

" Charity and good works are two distinct things, like willing well, and doing well; like as the will, also is distinct from the action, and the speech from thinking.

" Charity consists in acquitting ourselves with rectitude and fidelity in our callings, whatever they may be, and in fulfilling with exactness, our duty in every station of life.

" There are duties, as well as benefits belonging to charity. The benefits of charity consist in giving to the poor, but with discernment, according to their conduct, or the good which is in them. The duties of charity are the payment of taxes, debts, rents, and of the hire of the labourer; to render what is due to parents, to husband, or wife, to children, brother and sisters, domestics, benefactors, and to friends and enemies.

" A communion of meals, and the establishment of societies, with a view of expanding the heart, and of conversing upon spiritual and decent subjects, are also charity.

" A moral life, become spiritual, is charity. But, in the exercise of it, there must be no assumption and merit from good works; we must believe that all good comes from the Lord, and must, constantly, in our actions, have him for the object." P. 150.

So far the reason of Swedenborg, notwithstanding it is perpetually clouded with spirituality and mysticism, appears still to have been predominant; but when the subject of Heaven is brought under discussion, he abandons entirely its guidance, and rushes, with neither star nor compass to direct his course, into the dark and fathomless ocean of visionary absurdity. It is impossible to read without some degree of astonishment and awe, the

the delirious dreams of this distempered enthusiast; those glories which dazzled, by their ineffable splendour, the mortal vision of the great Apostle, which defied the power even of his inspired tongue to reveal, are described by Swedenborg with all the coolness and precision, which a traveller might employ in relating the features of a newly discovered country, and the manners of its inhabitants. In defiance not only of the letter but of the spirit of Scripture, we have a long chapter on marriages in Heaven, and on the state of conjugal love. He informs us that in Heaven there are males and females, and that there is an union of these in spirit and in soul, which constitutes a celestial marriage. He informs us, that though the bodies of the saints in Heaven are of a spiritual substance, they are nevertheless real and tangible; that they are furnished with five senses, as upon earth, but that each of these senses is infinitely more perfect than our own. He is of opinion that all the reasonable gratifications which men enjoy upon earth, are also to be found in Heaven, but in a far superior and more exquisite degree, and attended with no alloy of deprivation or pain. It is really painful to follow these rash and daring flights of a strong but a darkened imagination; it would almost appear that his unhallowed attempts to penetrate into those glories which are in mercy denied to the vision of our weak and frail understanding, had been punished with a judicial blindness, leaving to mankind an awful example of the judgment of the Almighty upon human folly and presumption. This strange and unnatural jumble of spiritual and carnal notions, which constitutes his description of the state of future bliss, is somewhat relieved by his description of the wisdom of angels, which is a strain of a higher mood; and if we can for a moment overlook its temerity, will impress us with the idea of grandeur and sublimity.

“ It is difficult to comprehend what the wisdom of the angels of heaven is; it is so much above human wisdom, and transcendent to such a degree, that men, not being able to conceive it, are induced to believe it is nothing. It cannot be explained but by unknown effects, which not being, at first, themselves understood, are, in the understanding, like so many shadows, and leave the cause of them always in obscurity. Nevertheless, all these things are such as may be known, and, by being known, may be comprehended, provided the mind be occupied in them with pleasure. This pleasure carries its light with it, seeing it is derived from love; and the celestial light, which is intelligence, illumines those who love the mysteries of divine wisdom.

“ The wisdom of angels may be conceived, when it is known that they are in the celestial light, which is, in its essence, the divine truth. This light enlightens their interior sight, which belongs to the mind, and their exterior sight, which resides in the eyes.

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The angels are also in the celestial heat, which, in its essence, is the divine goodness, and which inspires the affection, or the desire, of knowledge. An angel is wise in so eminent a degree, and to such an extent, that he may be called wisdom itself. All his thoughts and affections flow and model themselves upon the celestial form, which is the form of divine wisdom; and his interior, which is the receptacle of this wisdom, is also in the celestial form.

“The stupendous wisdom of angels bursts forth in their words, which flow immediately, and spontaneously, from the thoughts and affections. Their language is the exterior form of the thoughts and affections, because nothing hinders them from receiving all the divine influence; nothing external, nothing foreign, enters, by their thoughts, into their discourse, as it happens among men.”
P. 244.

“What the wisdom of angels is cannot be perfectly explained, but a general idea of it may be acquired. The angels express in one word, what men could not express in a thousand; one word only of the language of angels contains a thousand things which human language cannot express at all. These are the mysteries of the divine wisdom, which are intimately joined together, and to which human wisdom cannot attain. The angels give full force to the word, by the tone, which comprizes the affections of all things, each according to its order. They express in a few words the contents of a volume; and give to every word a sound, or inflexion of voice, which elevates the interior wisdom signified by it.”
P. 247.

It is plain that Scripture, interpreted according to the laws of sound and sober reason, must in one moment dissipate and destroy this air-built fabric of the imagination: of this Swedenborg appears to have been in some measure aware, and therefore proposes an opinion, which is much more dangerous than all the absurdities which we have presented to our readers, inasmuch as it is the parent of them all, the Hydra from whence all these and innumerable other heads of heresy and false doctrine proceed; we mean, the double sense of Scripture. According to Swedenborg, there is a literal, and there is a spiritual sense in the word of God, which he asserts, is hidden in every term and passage throughout the sacred volume. This internal sense of the word contains, as he supposes, an infinite number of secret meanings, and mysteries: names, customs, and even numbers signify spiritual and important things. To support this doctrine, he adduces certain passages in Scripture, such as *the white horse, the rider with many diadems, and the inscription upon his thigh*, from the Revelation; and because these are declared by the Evangelist to be allegorical, he asserts that in every other passage in Scripture is allegorical also: the palpable absurdity of which argument it will be wholly unnecessary to refute.

Having

Having thus given the reader a summary of the principal doctrines which Swedenborg professes to inculcate, a very important question remains for our decision, whether the author himself was a lunatic or an impostor, and whether he actually believed the opinions which he promulgated, or framed this system of faith from the materials which his fancy suggested, as he might have composed a romance, knowing that the whole was but the invention of his own unassisted imagination. On which ever side we may be inclined to decide, a very considerable difficulty will arise. It is scarcely credible, that a man of the strictest morality and christian principle, should for no other purpose but that of gratifying his vanity or his ambition, promulgate a system which he knew to be replete with lies and absurdities. His whole life, character and conduct, unite in rescuing him from such a charge. On the other hand, it must appear equally strange, that a madman should compose and combine so regular and connected a series of propositions, most of them the result of much thought, and many of them adorned with a considerable admixture of truth. There appears even in his highest flights a coolness and deliberation, which might be supposed but ill to accord with the vehemence of enthusiasm, and the vagaries of a distempered imagination. In answer to this objection, we must recur to the observations with which we commenced our review of the volume before us, and must state our belief in the gradual but stupendous progress of this mental malady. It appears that Swedenborg had dedicated the early part of his life to the studies of natural philosophy; and the various works which he successively published, shew that he had formed a deep and extensive acquaintance with all its different branches. The abstraction of thought which these studies both produce and require, when added to a vivid and powerful imagination, is the very parent of mysticism and spirituality. In following the series of his works, it is curious to observe the progress of his mind from physics to metaphysics, and from metaphysics to religious enthusiasm. The last work but one which he published previous to his fancied illumination, was "A speculative philosophical Essay upon Infinity, the final Cause of the Creation, and the Mechanism of the Operation of Soul and Body." If a warm imagination be once let loose upon such subjects, with no object around it to draw off its attention, nor any friend to guide its researches, can we wonder at the creation of the strangest hypotheses, or the birth of the strangest delusions. If to all this we add a feeling naturally acute upon the subject of religion, and awfully sensible of its tremendous importance, we can no longer hesitate to acknowledge in the moral frame of Swedenborg, a full and sufficient cause of all the mysticism with which

he

he was infected. We have already traced the progress of the malady, and would we view the effect of the disease in all its violence, we shall see them accomplished in the volume before us. If to this we add that tremendous and sweeping persuasion that he was gifted with the power of developing a hidden meaning in every passage in Scripture, we shall have little reason to doubt but that he believed the system which he framed to be true, and that in the delirium of his disordered fancy, he supposed himself to have had communication with God. The absurdities to which this last idea of the developement of a double meaning will reconcile the mind, is hardly to be believed by any, but by those who have witnessed its effects. We ourselves have seen a quarto volume printed (but not published, as we believe) by a gentleman who was once in Parliament, and a scholar of no mean abilities and attainments, to prove that in every classical author, and particularly in Homer, there was not only a double but a treble meaning: one of these occult meanings we remember in Homer to have been the perpetual allusion to the tea of the Chinese, and their use of the Ginseng root as a specific for the plague, which he asserted to have been allegorized under the name of Apollo.

Taking all these points into consideration, we cannot in justice pronounce Swedenborg to have been an hypocrite or an impostor, but the victim rather of a visional fancy and a disturbed and disordered imagination; which operated, as it often does, in a sufficient degree to produce that melancholy monument of religious delusion, the volume before us, yet not to such an extent as to derange the remainder of his intellect, or to render him unfit for the intercourse of society, and the common purposes of life.

It is a curious circumstance, to observe the caution which Swedenborg himself offers against the delusions of evil spirits, and how fearful he is that men should mistake the suggestions of *dæmons* for the conversation of angels, which he supposes to be granted only to a chosen few. Vide, P. 88.

It is to be remembered that this volume is only a selection from the works of Swedenborg, which are very voluminous, and are writted in the Latin language; the subjects are tolerably well arranged, and it presents, upon the whole, a very fair manual of the doctrines and belief of this celebrated mystic.

ART. II. *Prælectiones Academicæ Oxonii habitæ ab Edwardo Copleston, S.T.B. Collegii Orielensis Socio et Poeticæ publico Prælectore, nunc Ecclesiæ Cathedralis Londinensis Præbendario.* 8vo. Oxon. 1813.

MUCH ridicule has been thrown on the business of poetical criticism through an unfounded notion, that it is nothing else but an attempt to fix by a certain standard things whose beauty consists in variableness as well as variety, and to teach man a lesson, which he will never consent to learn of another; namely, when he ought to be pleased. It can hardly be denied, we think, that the great canonists of this art in its early days assumed a tone rather too dogmatical and legislative. And many a crier in the court of Parnassus, just able to repeat their formulæ by heart, has thrust himself into the judgment seat, to the great damage of sound doctrine and orthodox feeling.

Like other bigots, these fanatical worshippers did much to depreciate their own idol. Criticism suffered as much as poetry by their foolish attempt to trace a hard unvarying outline round forms, which would not be lovely, if they did not waver with every breath of heaven. From an important sister of the family of mind, a trusty and most useful handmaid, if not a worthy coadjutor, of moral philosophy, she was degraded into a cold unmeaning formalist, or at best but an orderly and faithful transcriber.

But, we are glad and proud to write it, our national poetry, which never wore the shackles of French taste with a good grace, has in the course of the last fifty years been gradually disencumbering herself of them. And the book now before us exhibits a gratifying and inspiriting proof that criticism has shared in the benefit of emancipation. Never have we read a work more full of moral and literary candour. Where we most differ from the author, he almost constrains us to assent for the mere pleasure of agreeing with him. *Malumus cum Socrate errare, quam cum aliis verum dicere.*

It does not appear to have been sufficiently considered, that the argumentum a priori is not good in criticism. Her business is to enunciate rather than demonstrate: her axioms are drawn from the feelings, not the reason. For her best and most useful scope is not the improvement of the poetical art, but of the science of human nature. The facts are on record in every man's heart: they are not to be proved, but to be stated and accounted for. But we avail ourselves of a more eloquent and convincing exposition of this matter.

“Hoc ipse mecum semper statueram, ut qui de re poeticâ præcepta traderet decerptis modo locis ex poetis illustrioribus quæ aut sublimia, aut venusta, aut aliquam ob causam admirandâ viderentur, neque ex ipsâ mentis humanæ naturâ depromet argumenta et subtiles illas cogitationum nostrarum atque affectuum rationes investigaret, is profectò frigidam aliquam contexeret cantilenam, vix pueris nedum vobis audiendam.” P. 3.

We should point it out as one of the peculiar merits of this author, that he has never lost sight of this: that he is never dogmatical in his appeals to authority and established practice: that he is not ashamed of avowing a feeling, without assigning a direct argument for it. Yet we are inclined to imagine that his attention to this golden rule has led to what we cannot but regret as the chief disappointment we have experienced in reading his book. What we mean will best appear from a slight sketch of his general system.

Declaring first, that his object is not limited to any set of writings, but is as extensive as poetry itself, he proceeds, excusing himself by the way for giving no logical definition of it, to point out what he conceives to be a mistake in Lowth's opinion respecting its final cause. Lowth defines the poet's object in two words, *Prodesse Delectando*: our author in one, *Delectare*. So far we should not have dissented from him, especially when we find him qualifying his proposition as follows.

“Neque enim jam voluptatem aliquam ex Epicuri hortis petimus, quæ meo sensu percipitur, sed longè aliam ac prestantiorem, quâ scilicet recreatur animus, cum aliquid præclarum aut magnificentum aut venustum intuemur, quæ nascitur ex ipsâ pulchre effigie contemplandâ.” P. 16.

After this, it is impossible that he should be misrepresented as saying that every thing, which being written in verse gives pleasure, is poetry. His rule must clearly be understood in a practical sense: he who gives most pleasure, supposing the source of that pleasure poetical, is the best poet.

There is, therefore some pleasure or set of pleasures peculiar to poetry: where, what, and whence is it? We doubt whether there are two thinking men in the world who would answer this question alike. And it is probably this consideration, which has led our liberal minded critic to pass without any further description of it immediately to the consideration of the instruments by which it is produced; or rather, he seems to regard it as a collection of various pleasures, differing in kind and degree from each other, and having no common quality except that they arise from the study of the same kind of writings. These he proceeds to divide into those of the matter, and

and those of the style; of the former he again specifies four distinct sources, imitation, the affections, imagination, and acquired taste (*judicium*). These form the cardinal points of his critical chart: but only the three first regions of the *materia poetica* are laid down in this volume. The office to which the world is indebted for it being tenable only for a term of years, was resigned by Mr. C. before the completion of his plan; but we hope that he will yet complete it. It were unfair to all future aspirants in poetry to leave one of its best manuals a blank.

Probably this is not the only imperfection necessarily attendant on the circumstances of this publication. A public lecture is not the fittest form for discriminating feelings nicely, or investigating them profoundly. Besides, a dead language is almost a gag to the tongue in delivering ideas so abstract and so delicately distinguished.

A feeling of these difficulties has, we suspect, deterred our author in many cases from going deeply into the principles of phenomena, which he has stated accurately and impressively. In that part of his subject to which we have just referred, it might be expected more particularly to operate. For if there be any one term which comprises in itself all the peculiar pleasures of poetry (we speak our feelings, let our readers compare them with their own) it is association. Now the Latin language presents no term correspondent to this, and the mental process itself seems to have been so little considered by their critics, that to have expounded a theory, of which it formed a chief element, in Latin, it would have been necessary to new-mould their whole philosophical vocabulary. Nevertheless, we find it so well explained in one of its applications in this very work (p. 411), that however insurmountable the difficulty might have been to others, we are convinced that Mr. C. if he had undertaken it, would have succeeded. But forasmuch as he, leaning rather to the opinion which assorting together under the name of poetry five or six distinct pleasures, has chosen to omit it, we shall be excused for stating, in default of his weightier authority, what has seemed to us most probable in this matter.

Every man probably first thinks of poetry as of something synonymous with verse. But no man of taste could long content himself with this idea. With a very little practice, the graces of the form are distinguished from those of the drapery, and every one frames his own model of poetry, as he does that of material beauty. The efficient causes, therefore, both of beauty and poetry, vary as the various associations of individuals: but it does not follow that there is no uniformity in this

variety, that the result reached, or supposed to be reached by these infinitely changing means may not be one and the same. And if there be any who find themselves able to refer all their pleasures of taste more or less remotely to one set of associations, to them those associations are a satisfactory test whether a sentiment or expression be poetry or no.

Now as far as an induction very limited in duration and extent will justify us, we should venture, in spite of our author's censure on those who restrict the pleasures of poetry to one source to avow ourselves of this number. And we should ground our opinion on a thought beautifully expressed in the last page of this work.

“Haud scio an sanctor quædam inter has artes et veram virtutem necessitudo intercedat, ut quod in illis rectum sit et decorum etiam summi illius boni quodammodo particeps fiat.”

“That strain I heard was of a higher mood.”

It is to the awakening of some moral or religious feeling, not by direct instruction (that is the office of morality or theology) but by way of association, that we would refer all poetical pleasure. If the thought has never struck our readers, we would only request of them not to throw it by untried, as strained or visionary, but to wait till they have applied it to what passage soever they have been wont to delight in most. Such an examination will at once shew whether our conjecture is at all borne out by fact.

It would require a volume to unfold the principle, and the experience of a life to prove it. We would only for the present obviate two objections, which will, it is likely, immediately suggest themselves to at least one half of the thinkers on the subject. The first is, that we are extending the empire of poetry too far, inasmuch as moral and religious associations are produced not only by writing, but by statues, pictures, melodies, even by numberless objects of common life. We readily grant, that they are; nor have we the least objection to apply the term poetry to every such case. Nay, we have no doubt, that the observation, if proved in detail, would confirm our position, by shewing that no subjects of the arts, or of common life, are fit for poetry, which do not immediately or circuitously produce some such effect. If all this be allowed, we see nothing absurd in calling the same result by the same name, whatever be the sensible instrument whereby it is produced. Be it addressed to the eye, ear, or mind only; be it a song of Handel, a painting of Reynolds, or a verse of Shakespeare; if it “transport our minds beyond this ignorant present,” if it fill us with
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the consciousness of immortality, or the pride of knowing right from wrong, it is to us, to all intents and purposes, poetry. Nor is it any thing uncommon in language to apply the term to these arts. We hear of the poetry of sculpture, the poetry of painting: and we have been led to our present conjecture partly by an attempt to find out what it was in each case whereby they were imagined to partake of their sister's nature.

On the other hand it may seem that we are excluding by this definition many writings, which the world has agreed to wrap in laurel as genuine scrolls from Apollo. If a poet must be religious, it will be asked, what becomes of Lucretius, what of Anacreon, what of one of our most popular living bards? The answer is ready: we do not ask that he should profess religion or morality, but only that he should use ideas and language calculated to raise religious and moral associations. It is very evident that he may do this unconsciously even while he is preaching atheism or misanthropy, and that the images thus introduced into the mind may be so fascinating as completely to withdraw its gaze from the monstrous forms which lurk behind them. Is it the cheerless self-dependance, the supercilious irreligion of Epicurus, or his own zeal for truth and thirst for lovely scenery, that sets Lucretius on high among poets? Is it for his joyless libertinism, his selfishness in love, his scepticism in loyalty and religion that our ladies admire Childe Harolde? or is not all this felt even by his warmest idolizers as so much taken from his poetical merits, be they what they may?

We should hardly have ventured on these remarks had we conceived them to be utterly at variance with the doctrine of the work which gave occasion to them. It would indeed have been a strong presumption against any theoretical opinion, to have found it inconsistent with a code of practical rules wherein almost every enactment, enforced by the aptest and most convincing examples, finds an instinctive assent before prejudice has time to lift her voice against it. But either we are strangely self-deluded, or it so happens that each of the three sources of poetical pleasure as here laid open by our author is fed from that higher fountain to which we have endeavoured to trace them. To make out this point, we will try to give a general outline of his method in each, especially pointing out those parts of it wherein some such principle seems to be implied.

And first in treating of imitation, Mr. C. is especially careful to warn us that he does not mean that meagre and babyish amusement of finding out the originals of such and such portraits, to which on the authority of one great name* the origin of

* See Aristotla. Rhet. b. i,

poetry has been sometimes ascribed. At least this we collect from his often declaring, that to make poetry it is not sufficient that the objects be well imitated unless they have something pleasing or affecting in themselves. We delight also in the indignant tone which he assumes (p. 32), in rejecting their fancy who would turn this divine art into a babbling mimic, a mere echoer of sounds with or without meaning. These exploded, there remain two sorts of imitation instrumental to Poetry: indirect, by which the style and structure takes the colour of the subject: and direct, whereby the forms of all absent things are embodied and made present to the mind's eye. The former our author promises to consider, where it more properly occurs, in treating of style. The other is divided according to its subjects into three species, respectively employed on external objects, characters and passions, actions and events; which latter falling under the province of judgment is left for discussion to a future part of the work. Under the first head we are led to cite the contrast between descriptive poetry and painting, partly as a specimen of distinct and compact writing such as few attain even in their mother tongue, partly, because it tends to illustrate the principles just now set forth.

“ *Profecto artes hæc duæ, de quibus loquimur, in plurimis certè similes ac cognatæ, in nonnullis dispari omnino sunt natura, et disciplina indigent penitus diversa. Neque enim ut Pictoris ita Poetæ sunt partes singula aperte distinguere, membra formæque explere, et justa mole ac mensura referre. Non patitur hanc operosam solitudinem ipsa poescos natura; neque omnia isto modo elaborari aut oportet aut decet. Quin diversum quodammodo ad finem alter ab altero spectare, certè diversam ingredi videntur viam. Nempe illi, quam maxime ad fidem naturæ expressâ re, mentem imitatione delectare propositum est. Hic rem eo usque depingit, dum eam jam imperfectam arripiat mens, et suis ex copiis quod desit suppleat. Hic admoto quasi pabulo acuit provocatque animum, Ille saturatum dimittit. Tum, quod maximum est, etsi Pictori suâ semper qualiscunque laus constabit, qui ad veritatem etiam in re vulgari ac vilissima appropinquaverit, Poetam contra nihil fere nisi quod suâ sponte aliquid feret gratiæ aut venustatis imitari decebit: et sæpissime fit, ut quod laudis studio ac curæ debeatur, id omne ingenio sit detrahendum. Quibus causis permotus magnopere eos mirari soleo qui in voluptatis illius naturam diligentius inquirentes, quæ ex imitatione percipitur, præcipuam ejus partem ponunt in similitudine verum intuenda.*”
P. 41, 42.

From this and from many other passages we gather it as our author's decided opinion, that the chief part of the pleasure derived through imitation arises from some beauty in the objects imitated. What remains, if there be any, must of course arise
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from the perfectness of the imitation itself. Now, both these, as far as they are poetical, we cannot help considering as pleasures of the imagination, since they seem to depend on the degree in which the mind is enabled to realize within itself something unreal. We say, as far as they are poetical, since to us it is a characteristic of poetry, as distinguished from those arts which address themselves to the senses, that we are never merely passive in receiving pleasure from it; that there must be some elasticity in the reader's mind, else it will not vibrate to the touch of the artist. To the want or the neglect whereof we are fain to ascribe it, that any are found, who have no farther notion of poetry than it is something in verse, thereby degrading it to the level of a country dance, or a merry peal of bells, in the list of human enjoyments.

Now if poetical pleasure, through whatever instrument derived, imply some working of the mind within itself, we do not see how the mere perception of external resemblance can ever constitute, as in portrait painting, the test of excellence in the art. Here is no subject of pride, no impulse toward improvement, whereof the mind can be conscious. It does not act; it only feels that it is acted on. We conclude, therefore, that wherever from the beauty of the thing imitated, or the skill of the imitator the mind is excited to fill up the picture for itself, there is pleasure indeed, and poetical pleasure, not however produced by the perception of likeness, but by the workings of the imagination. How it, in common with the other pleasures of the imagination, may be grounded on the higher associations, we shall presently attempt to shew. In other cases of exact description we are pleased with the success of the artist, and perhaps the truth of his representations; just as we are with a Dutch landscape, or an exact historical narration; but because the heart and the fancy are asleep the while, we cannot consent to call this poetry.

Our author appears to have had this feeling more present to him in writing on the imitation of external objects, than on that of human characters and passions. Perhaps it was because the poetical and historical pleasures in the latter are more blended than in the other. He has himself observed (see p. 120, and elsewhere) that sympathy is in most cases inseparable from a correct delineation of men's habits and feelings. We would add, that the subject of the moral picture, apart from the workmanship, can hardly fail to arouse the imagination, and the creative energy, above described is forthwith set in motion. At least, we are certain that the passages, which he has transcribed in his 8th and 9th Lectures, in order to prove that part of the pleasure of poetry is owing to the recognition of likeness, were

to us so many evidences to the contrary. As an instance: the first that occurs is Menedemas relating his feelings when his son had left him.

“ Ubi comperi ex iis, qui ei fuere conscii,
Domum revêtor mæstus atque animo fera
Perturbato, atque incerto præ ægritudine.
Adsido: accurrunt servi: soccos detrahunt;
Video alios festinare, lectos sternere,
Cænam apparare; pro se quisque sedulo
Faciebant, quo illam mihi lenirent miseriam.

Ter. Heauton, I. i. 69.”

It is not surely because this is like the life merely, but from our sympathy for the father's distress and the affectionate assiduity of his servants; that it delights us. Whereas, in the following verses from Lucretius, though nothing can be more precise than the description, we cannot feel any poetry.

“ Denique ubi in medio nobis equus acer obhæsit
Flumine; et in rapidas amnis despeximus undas;
Stantis equi corpus transversum ferre videtur
Vis, et in adversum flumen contrudere raptim:
Et, quocunque oculos trajecimus, omnia ferri
Et fluere adsimili nobis ratione videntur.

Luc. 4. 422.”

If this be poetry, any man may be a poet, who will take the trouble of putting a few pages of Newton's Opticks, into blank verse.

Throughout Mr. C's remarks on the particular objects, modes, excellencies and defects of imitation, we found ourselves interested and instructed. Many things which we had seen before, are there put in a new light; many which we had often felt, but know not how to express or account for, are feelingly and convincingly stated. But what, here and every where else, we regard as the prime virtue of this writer's manner is his surpassing distinctness both in word and thought. He lays the right emphasis on every thing.

In the second and third parts of the work, which treat of the affections and of imagination, our gratification was still more unmixed, for we found less that seemed inconsistent with our own poetical creed. According to that creed, sympathy and phantasy, the one chiefly employed on moral, the other on religious associations, divide between them the regions of verse: the one warning against selfishness, the other against despondency; the one staying our steps in the course, the other pointing to the goal; the one telling us of our duty here, the other of our reward hereafter. One half of this doctrine, we apprehend,

hend, will readily be granted us: it has been for these 2000 years, an axiom in criticism, that to purify the affections by terror and pity is a final cause of tragedy, and we are not aware of any reason why it should not be extended to all poetry. But that part of our proposition which concerns imagination may not perhaps be so clearly understood or so easily allowed.

All the pleasures of poetry, as the term is commonly apprehended, imply the embodying something visionary, the presenting something absent, the bettering something imperfect: their very being lies in the consciousness of some such operation. Now what (excepting in a mind thoroughly diseased and depraved, wherein imagination and reason too are slaves of the body) what can tend more strongly to make man feel his own dignity; to disencumber him of earthly affections, and lift him nearer what he once was, and what he may be again, than the exercise and invigoration of a power so totally independant of material things, so much at variance with the senses as this is? If then all the honest pleasures of the imagination have this high kindred, and if we may boldly exclude as unpoetical such as are corrupt and sensual, what hinders but that the poetry of the imagination, as well as that of the heart, be owned to have its beginning and end in religious and moral associations?

We must now recur, but briefly, to that part of Mr. C's. work which treats of the passions. He takes the natural division of the subject into the persons, events, and sentiments, best fitted to excite them; everywhere selecting the commonest faults, and the rarest excellencies, and thus making his work really useful to writers as well as readers. We pass over some very sensible lectures on the production of pity, and hasten to one, which we regard as inferior to none, on the use of madness in exciting sympathy. It is there maintained, in opposition to a common opinion, that this, apart from all other calamities, is not an object of pity. We were startled at first by this doctrine, but on an attentive examination of his argument, and consequent reference to the most remarkable instances of poetic madness wherewith we are acquainted, we were thoroughly converted to it. We are unwilling to injure this admirable essay by mutilated extracts, or a meagre analysis, but we recommend it as a perfect model of critical discrimination and illustration by example.

Mr. C. has written *con amore* on the use of sentiments. Referring their poetical merit to the sympathy which they excite, he has laid it down as a general rule that they should not be uttered as lessons of reason, but as bursts of feeling.

“ Quod enim via et ratione docebitur, id jam non poema erit sed præceptoris formula. Sed sicuti in vitâ melius exemplis juventutem institui aiunt quam præceptis, ita in carminibus quæcunque

que ad mores et mentem moderandam pertinent, minima de industria dici videantur, sed sponte nasci, et pro re nata efferri: quæ cum gratiam quandam et nitorem fabulæ præbeant, tum et ipsis quoque ex fabula vim novam et pondus comparabunt."

In other words, the poet wanders out of his province if he attempt to teach except by association. He must be content with sign and gesture: the divine and moralist alone speak the language of instruction.

Sentiments may be divided into two classes, according to the nature of the affections which they excite. Some are pleasing in that they revive in us certain just, and natural feelings too long benumbed or lulled by worldly pursuits: such are those which set forth the shortness of life, the instability of fortune, the delights of domestic life.

" Dictum enimvero est sententias hæc non minis præ novitate auditores tenere, quoniam, modo attentius quis inquirat, sæpe eandem rem sibi in mentem venisse fatebitur. Attamen ea est rerum humanarum ratio, ut raro in has cogitationes se convertat animus. Alia nobis inter agendum, alia nihil agentibus placent. Aliter negotiis impliciti et studio ardentes, aliter otio diffuentes et curis vacui judicamus. Quod profecto ni ita esset, vix ad vitæ munera exsequenda suppeterent animi atque vires. Hinc autem fit, ut quoties fabula bene morata aut poetarum sententiis revocamur ad hæc quietæ mentis judicia, falsa quodammodo pro veris mutare, certe ab opinione sordida ac vulgari ad meliorem frugem reversi esse videmur."

We doubt whether Mr. C. has not erred in ascribing so much of the pleasure derived from these sentiments to the love of truth. It is most certain that they would not please if they were untrue, for then they would not be found as they are in every man's bosom: yet we are disposed to think that it is not the reason discerning them to be true, but the fancy recognizing them as connected with interesting remembrances and expectations, which makes us linger about them with so much delight.

Other sentiments there are which address themselves immediately to our love of virtue, glory, or immortality. These receive great additional effect when they are enforced by the character of the speaker, and tend in their turn to illustrate it; and this is sometimes done by making them deviate from the common track of that character: " Si quando virum strenuum et bellicosum contingat leniter loqui, iracundum temperate, mollem atque imbellem animose." P. 324. Of this kind are several touching traits in Shakespeare's Queen Catherine.

Between the second and third parts we find a Lecture on Epitaphs, which we recommend to be got by heart by all writers

in marble, who look for excellence as well as durability. Our author makes a threefold division of them, according as they are meant to tell us something of the deceased, to express the feelings of the survivors, or to deliver some moral or religious sentiment. He rightly condemns their custom, who write a long list of actions and honours on a tomb: perhaps however the rule may be qualified in some measure for national monuments. Great caution, we apprehend, should be used in applying his direction that epitaphs should be somewhat pointed and epigrammatic. We have heard people talk of the sting of an epitaph: to our minds, every thing but simplicity and unadorned seriousness is as much out of place on a tomb as in a prayer.

In reading the Lectures on Imagination we were more than ever disposed to repine that the author's professorship should so soon have come to an end. His hand was restrained to a few touches, but of those every one is bold and masterly: we allude particularly to the Lecture on Mythology, whom we are delighted to find so ably advocated, after her unjust proscription by Johnson, and to that on the use of antiquity and prophecy. In very truth, the touch of poetry never thrills so deeply as when she purges our eyes to behold the infancy or old age of mankind, what our fathers were and what our children will be. These, the highest pleasures of hope and memory, are common to all human nature: others there are arising out of the destinies of nations and of individuals, and as various as they. Arguing with reference to these last, some have supposed the poetry of the Imagination altogether unsusceptible of law or order; to whom our author excellently answers, that although the fancy link objects rather from their accidents, than from their substance, and although in each man's reveries their connection be almost evanescent, yet whosoever would interest others must avail himself of some more general association. He may talk as he will to himself, but he must talk grammar in company. This is evinced by an examination of those "loose pearls," the Persian and Arabic love-songs, of which Sir William Jones has given specimens.

The concluding Lecture offers some detached observations on style, and unfolds the law of analogy in metaphor and simile.

We feel less regret for the omission of that part of the work, which should have treated of judgment, because, as our readers may have already seen, we are not disposed to consider any thing which addresses itself, as this mostly does, to the understanding only, as properly belonging to poetry. That it is a high and dignified pleasure, we readily acknowledge, but we see
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not how it differs from what we feel on making out the proportions of an historical or moral work. Yet it is on one side strongly bound to poetry. Constantly reaching after perfect order, it stirs the moral sense with the desire and the fancy with the image of perfect virtue.

We cannot close this book, by far the most distinct and the richest in matter of any which it has fallen to our lot to read on the subject, without repeating our earnest wish that it may be completed and modernized. For we are convinced, that it would be of great and universal benefit in more ways than one. Criticism, besides her office of developing the general laws of the human mind, is capable of teaching us a valuable lesson on the connection of the intellectual and moral faculties. Mr. C's book is a sufficient proof of this. Let every one study it, who can be delighted with contemplating the steady and fearless march of a spirit unwearied in looking for Truth, prompt in discovering, and frank in imparting it; full of indulgence for all that is pardonable in error, full of honest and holy indignation against all that is debasing, immoral, or irreligious.

ART. III. *The Law of Libel: in which is contained, a general History of this Law in the Ancient Codes, and of its Introduction and successive Alterations, in the Law of England. Comprehending a Digest of all the leading Cases upon Libels, from the earliest to the present Time. By Francis Ludlow Holt, Esq. of the Middle Temple, Barrister at Law. 8vo. pp. 311. Reed. 1812.*

A Treatise on the Offence of Libel: with a Disquisition on the Right, Benefit, and proper Boundaries of Political Discussion. By John George, of the Middle Temple, Special Pleader. 8vo. pp. 361. Taylor and Hessey. 1812.

A Treatise on the Law of Slander, Scandalum Magnatum, and False Rumours; &c. &c. By Thomas Starkie, Esq. of Lincoln's Inn, Barrister at Law. 8vo. pp. 688. Clarke and Sons. 1813.

MILTON in his speech for the liberty of unlicensed printing has this remarkable passage :

“ It is of greatest concernment in the Church and commonwealth to have a vigilant eye how books demean themselves as well as men, and thereafter to confine, imprison, and do sharpest justice on them as malefactors; for books are not absolutely dead things, but

but do contain a progeny of life in them to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragon's teeth; and being sown up and down, may chance to spring up armed men. And yet on the other hand, unless wariness be used, as good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were in the eye."

This living efficacy of books, this mighty power of the press, both for good and evil, is in no country more sensibly felt, under no constitution of Government more continually exerted, than in England. In a country, where every man fancies himself a politician, and where the great body of the people have the most ample means of obtaining information upon the scenes which are acting before them from the publications daily issuing from the press; mens' minds and opinions must obviously be in a great measure influenced and directed by those who will be at the pains to give them this information. It is therefore, most important to the peace and well-being of society, that this office should be discharged by persons who are upright in their motives, enlightened in their views, and impartial in their judgments. But as experience teaches us, that the press has in all ages teemed with writers of a very different description, and it is to be feared it will always continue to do so; some salutary authority, in whatever hands it may be thought proper to place it, must evidently be exerted to restrain the malice, and to punish the aggressions of the designing and malevolent: some antidote must be prepared against the venom of those literary reptiles, who hide themselves in their dens from the eye of day, and in the darkness of night crawl about seeking to instil the poison from their fangs into the noblest and best blood of the country. The difficulty of exercising this restraint, of applying this antidote, so as neither to check free and fair discussion on the one hand, nor to suffer licentiousness and disaffection to wanton uncontrouled on the other, is acknowledged by all: and much has been said and written on both sides of the question, some contending that the licentiousness of the press requires to be corrected with a strong hand, others that its liberty is in danger of being destroyed; nay, the very existence of that liberty has been asserted or denied; as the books published with impunity have appeared to the different speakers and writers to contain in themselves the elements either of order or disorder.

The three books before us have been written with very different views, and treat the subject of libel each in a very different
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manner. We shall make some few remarks upon each separately, and afterwards proceed to consider the Law of Libel, as it now is, giving such extracts from them, as will best serve to elucidate that law, and to explain the principles upon which it is founded.

Mr. Holt's book is written with great care and research, and arranged with much method and perspicuity: we think it cannot fail of being highly useful and instructive both to the lawyer and the private gentleman: it leans rather to authorities than principles, although the author by quoting the authorities themselves has generally endeavoured to exhibit the principles on which they are grounded, and has sometimes discussed those principles himself. "The objects of this book are," as we are told in the preface.

"To point out the conformity of the law of libel with the common law of the land: to show that this law has very few peculiarities, and that these peculiarities are rather necessary properties of the nature of the subject, than arbitrary deviations from the general principles of the law."

In order to do this, Mr. Holt has traced with great diligence the doctrine of libel from the earliest times, and has combated with the most eminent success the notion that this doctrine originated in the court of Star-Chamber; clearly shewing that it existed long before in our common law courts, and that its root is in fact to be found in the celebrated "*four Constitutions of Constantine de famosis Libellis.*" We have only to regret that this gentleman has not more fully entered into and considered the popular objections to the law of libel; for which, from what he *has* written upon the subject, we believe him to be so well qualified: that he has said little in this book respecting the propriety of not admitting truth to be pleaded as a justification in an indictment for libel; still less respecting the necessary severity of the punishment; and nothing at all respecting the question of submitting the quantum of punishment to the decision of the jury: three points, which are completely *questiones vexatæ* in the present times, and which have their strenuous advocates both within and without the walls of Westminster Hall.

Highly as we think of this writer, we cannot forbear noticing in his book one of the most singular instances of law-pedantry we remember to have ever met with. In a note in the second page is the following passage:

"There are many titles in the civil law, asserting rights and principles from which our more correct notions of duty avert. The four following are the principal: 1st. The *Patria potestas*, so much the

the characteristic of the Romans as to constitute one of their distinguishing epithets as a people ;

“ Dum domus Æneæ Capitoli immobile saxum,
Accolet, imperiumque pater Romanus habebit.

Æn. 9. 449.

“ It is unnecessary to enumerate cases in which this *family* dominion passed into such tyranny, that the Emperors found it necessary, gradually and indirectly to abolish it.”

It is really curious to observe, how a sensible, well informed man can so carry his professional habits of thinking into every thing he reads, as to make Virgil himself wind up his most admired and most beautiful Episode with a passage, worthy only of a special pleader's clerk. Mr. Holt is a very good lawyer, but we sincerely hope he will never be a commentator on the classics.

We beg to recommend to our readers the perusal of the Introduction to Mr. Starkie's book: in it they will find the subject matter distinctly stated, the arguments against subjecting the press to any previous restraint of a licenser judiciously compressed, and the benefits of free discussion luminously displayed. More than two thirds of the book are taken up in treating of the law of libel in civil actions, and the mode of proceedings in the courts: the other third is occupied with the criminal law, in which the author after detailing with as much accuracy as the subject will admit of, what is, and what is not indictable, and the different methods of bringing the offender to justice, sums up with his usual ability in a concluding chapter the provisions which the wisdom of our laws has made for preventing the mischievous effects of libel, and shows them to be such as may well consist with the true liberty of the subject, and as are essential to the peace and harmony of society.

But of the three publications before us, that of Mr. George is by far the most argumentative, and enters most fully into the doctrine of libel, and the reason upon which it rests. This work indeed, can hardly be called a *legal* treatise: to our simple apprehension it is entirely a political dissertation: the major part of the book is in fact comprised in a sort of episodical “ disquisition on the right, benefit, and proper boundaries of political discussion,” a subject of the highest possible concernment to every man amongst us, which is well worthy to employ the pen of the most able and constitutional lawyer, and for the judicious treatment of which such a one would be justly entitled to the warmest thanks of the community. For to mark out and define the boundaries between that honest and candid animadversion upon public

public men and measures, which has so direct and beneficial tendency to prevent the growth of corruption, and that bitter and virulent invective, which, whether originating in the mistaken zeal of fancied reformers, or in the despair of wretches to whom the prospect of anarchy alone holds out any hopes, has an equal operation in lowering the general respect for the institutions of our country through its ministers, requires no mean powers of discrimination: and he who should well execute this task would merit the praise of having done more for the general quiet, than the prosecutor to conviction of an hundred libellers.

How far Mr. George may have any reasonable claim to this praise, we shall now proceed to examine, and this we shall be obliged to do at greater length and more expence of paper than we have bestowed upon either of his companions, both because his book takes so much wider a range, and, because we shall not have so many opportunities of quoting from him afterwards, when we come to consider the law of libel, as it at present exists.

Mr. George in the title-page styles himself a *Special Pleader*; modest enough! This branch of the profession, it is well known, is conversant rather in words and phrases, than in the sense intended to be conveyed by them, or the reasons of their particular use; it is guided in short wholly by precedent, and he is indeed, a bold man, who ventures to draw a declaration on a plea in words at all differing from the technical form commonly in use. We would not be understood to say that a prescribed form of words is not in many cases and in particular parts of the science of pleading highly advantageous and almost necessary: but we must confess that we have often lamented the verbiage and tautology, the distinctions without differences, the prolixity and involution, which generally disgrace these master pieces of logical precision, where it is thought as essential to the success of the suit that the subject matter should be wrapped up in a dozen counts, as it is to that of the play, that the grave-digger in Hamlet should be inclosed in as many waistcoats. But this by the way: to return to our author.

We were led to expect from this title-page much laboured research in discovering the proper forms of proceedings in libel, and the exact places at which *innuendos* and *to wits* should be introduced: we supposed that we should find the ground work composed of matters culled from ancient records and the dicta of learned judges. But no! Mr. George is a special pleader of a different cast, who disdaining to be guided by the wisdom of the most eminent men in the profession of the law in times past and present, has altogether scorned authorities and has undertaken to lay down from the resources of his own fertile mind the
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abstract principles on which the law of libel ought to rest, and the proper boundaries of free discussion; at the time showing that all which has hitherto been written and maintained on these subjects is radically wrong. This gentleman evidently belongs to the modern school of *liberality*, the danger of whose generalising spirit we cannot now stop to point out, and one of whose *liberal* tenets is, the predicating dishonesty of every man in power. For ourselves we confess that we have a foolish partiality for the old doctrine, that every man shall be presumed upright till the contrary is proved against him, and that, not by the publications of individuals, but by the laws of his country. We are therefore always suspicious, when we find those who are in authority treated with general contempt in any book, that the author has, to say the least of it, taken up his opinions without sufficient information and deliberation. As to the work before us, we have perused it with great attention, and have found in it many sound principles, which we regret to see mixed with and overwhelmed by a load of unintelligible jargon, and of puerile and pompous minuteness. We will venture to say, that if the argument were to be stripped of long and laboured attempts to prove self-evident propositions which no man in his senses ever doubted, of idle disquisitions respecting laws in general, and of the author's reasons for always beginning *ab ovo*, in short of all which is not conducive to the main point, this volume of 361 octavo pages would be reduced to the compass of a small pamphlet. In fact it appears to be nothing more than this: that every man should be allowed to publish whatever he thinks proper, provided it be not injurious to the deserved good fame of individuals, nor to the harmony and comfort of the community: that our laws do not accurately define what shall be considered as injurious in either of these ways, which is left to the judge and the jury to decide: that in forming this decision, neither by the directions of the judge, nor the consideration of the jury, is due weight given to the motives of the defendant: and therefore that the liberty of the press is incomplete. This we conceive to be a fair statement of Mr. George's argument. The two first propositions are admitted on all hands, the two last we shall consider hereafter.

But before we proceed to the second part of our subject we must say a few words respecting the style of this treatise. We enter then our formal protest against the magisterial and commanding air with which the author's opinions are ushered into notice: we were well nigh overawed by its imposing effect, and could scarcely summon up courage to examine the merits of the work. The modest *δοκεῖ δέ μοι* of Demosthenes, it seems was ill suited to this aspiring genius, who has therefore adopted the

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higher phraseology of δέδοται, and has ever in his mouth, "I must therefore *deliver it as my opinion*." Now, independently of the bad taste of such oracular deliveries, which may be well enough at the bottom of a case sent by an attorney for advice, we consider them as unfair upon the public, who are apt to be frightened into acquiescence with opinions advanced with so much confidence: it is like a beggar knocking a man down, and then asking him for charity. There is, throughout this book, an ostentatious attempt at close and logical reasoning, which often leads the author into obscurity, not from the badness of the weapons he uses, but from his unskillfulness in handling them. We shall make this more plain by an extract.

After objecting to the common notion, that libel is a public offence because it has a tendency to cause a breach of the peace, as not being sufficiently comprehensive, nor applicable to all cases of libel; Mr. George goes on to say, that the supporters of this accident (namely a tendency to a breach of the peace) as essential to libel, have involved themselves in many contradictions.

Then follows a notable argumentum ex absurdo:

"Libel is allowed on all hands not to be of itself a breach of the peace, only to have a tendency to cause a breach of the peace. Yet to say that an act against morality is a breach of the peace, is to say that publishing an obscene book (which is an act against morality) is a breach of the peace; and this would be to make libel itself a breach of the peace. For if an act without force provided it be against "good order and government" be a breach of the peace, and an act against morality be an act against good order and government, as is above put, and the publishing an obscene book, or, to use another word, an immoral book, be, as it certainly is, an act against morality, and the publishing of such a book, as being an act against morality is punishable as libel, it is plain that libel itself is a breach of the peace: whereas it is clearly held that libel is not a breach of the peace, but that it only has a tendency to a breach of peace."

He should have added, *which is absurd, Q. E. D.* We need make no comment on this passage: we suspect the following syllogism is intended:

Every act against morality is a breach of the peace, but obscene libel is an act against morality, therefore obscene libel is a breach of the peace.

In the following extract Mr. George seems to have formed a strange notion of metaphysics:

"If then a man who thrusts an obscene book into the hands of any individual of real moral principle, must be taken to mean that such books are agreeable to his taste, and so to libel him in his
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moral character ; so he who sends forth an obscene book to the public at large, must be taken to mean that such books are suited to the taste of the public, and thus to libel it in its moral character. But if my reader should think that this conclusion does not rest on any safe foundation in nature, but that it is of the description, which is commonly meant, when a proposition is objected to as being "too metaphysical;" I must repeat that I do not see how an obscene book can be called a libel, consistently with the notion of a libel, as it is to be collected from all other adjudged cases."

We can assure Mr. George that not only will his conclusion be acquitted of being *too* metaphysical, but that it would puzzle Dugald Stewart himself to discover wherein it is *metaphysical* at all. We will take the liberty of suggesting an alteration ; for "metaphysical" read "recondite," or rather "*far-fetched*:" and of subjoining from Locke one of the causes of confusion of ideas, which is :

"When men will not forbear to use the ordinary words of their language, till they have learned their precise signification, but change the idea they make this or that term stand for, almost as often as they use it."

We will give one more extract, which will be sufficient to show to what puerile absurdities it is possible to descend in attempting gravely and seriously to illustrate' the nature of libel.

"It is not every thing which is worthy of being held an object of libel in law. For instance, I think no person should be indictable as having libelled a pincushion or a lap-dog ; even though he should have published a writing describing the pincushion as totally unfit for its office and incessantly occasioning the loss of pins ; or have so represented the lap-dog for a filthy, ugly, and surly animal, that his mistress may, in consequence, have been induced to destroy him ; or perhaps, to commit a breach of the peace on the publisher of the writing in vindication of the cleanliness, beauty and good temper of her dog."

We recollect that Daniel De Foe's ears suffered for his ironical defence of the ministry of his time, which from its exquisite refinement was conceived to be a violent attack on them : perhaps this passage may be intended for the same species of wit, but we are sure that it is not mistaken for earnest for the same reason.

But it is time that we should come to a consideration of the law of libel, as it now is in this country, a consideration which is, it must be universally allowed, of the highest possible consequence, and which involves in it the discussion of some of our most valuable privileges as freemen, and as Englishmen.

We have before observed, that from experience we are con-

vinced of the necessity, that some salutary authority should be exerted over books, in order to protect the characters of individuals and the quiet of the community; lest in the absence of proper legal preventives against scandalous and malicious attacks, private persons as well as those in power should be induced to revenge themselves upon those who had injured them by violent and arbitrary measures, destructive alike of individual security, and of general liberty and peace. It is not to be denied that the exertion of this authority may occasionally be attended with evil, but we consider that this evil bears no proportion whatever to those, which must inevitably result from the absence of such authority. It is indeed of a nature which is common to all restructive and penal laws, and consists chiefly in the uncertainty of the application in the law: since it may and sometimes does happen that a most wicked and malicious libeller passes unnoticed and unpunished, whilst one who has offended more from culpable negligence, and hasty misapprehension, than from premeditated design, from sins of omission rather than commission, is visited with the severe inflictions of justice. This however, rarely happens, and when it does, the punishment is regulated by the degree of delinquency: nor does the injustice in this case consist in the punishment of the lesser offender, who only meets with the merited reward of his actions, but in the impunity of the greater: here the hand of justice has been too remiss, not too severe. Since therefore, such an authority is indispensably necessary, and yet in itself an apparent evil, it is desirable that the evil should be as little felt as possible, in order to which two things are requisite: first, that this authority should be lodged with those, who are likely to use it impartially; and secondly, that it should be called into action on proper occasions only. In every state the press is in one of three conditions. It is wholly in the hands of the Executive Government, all individuals being forbidden to print themselves: or it is under the controul of a licenser, who gives his *imprimatur* to books to be printed by private persons; or it is open and unrestrained. The transition from one to the other of these conditions takes place naturally in the gradual progress and improvement of society. In the first stage, in which every person is obliged to bring the writing which contains his opinions to the Government, as he would his bullion to the Mint, in order to have it shapen in that frame, and impressed with that image which alone can give it currency, it is obvious that nothing like improvement in the political state of a country can be expected; since every thing which should cast the slightest reflection upon the measures of Government would be instantly cancelled and destroyed. If nothing may be published but what civil authority shall have previously

viously approved, power must always be the standard of truth. From a thralldom nearly of this nature the French have by the blessing of Providence just been delivered: our own country has never known it.

In the second stage something is gained, inasmuch as the licenser, although he will suppress all works of a bold and free character on political subjects, will yet permit many to be published which the Government would hardly have issued from their own press. This expedient however, of subjecting the press to the controul of a licenser, comes of a very bad stock; it owes its origin to the Inquisition, and we fully agree with Mr. Starkie in the following opinion.

“ A measure scarcely plausible even in its exterior, and replete with mischief and absurdity. The advantages to the community would be infinite, could any organ of communication be discovered, which would faithfully transmit to the public every sentence capable of improving and delighting, but repress every gross and pernicious sentiment. The difficulty consists in discovering such a literary allentick. In whom are united the talents requisite for the task? Does the possessor of them super-add an integrity and impartiality liable to no influence, prejudice, or bias? Who is competent to judge of such high qualifications? Where shall the power of appointment reside?”

It is evident that the power of appointment must reside with the Government, and that therefore all works will be subjected to the caprice of men feelingly alive to every the least appearance of opposition to their measures. Milton well observes;

“ This is the greatest discouragement and affront that can be offered to learning and learned men. What advantage is it to be a man, over it is to be a boy at school, if we have only escaped the ferula, to come under the fescue of an imprimatur? If serious and elaborate writings, as if they were no more than the theme of a grammar-lad under his pedagogue, must not be uttered without the cursory eyes of a temporizing and extemporizing licenser. He who is not trusted with his own actions, his drift not being known to be evil, and standing to the hazard of law and penalty, has no great argument to think himself reputed in the commonwealth wherein he was born for other than a fool or a foreigner.”

It is now upwards of a century since the press of this country was finally rescued from the hands of a licenser. We have therefore arrived at the third stage, beyond which no progress can be made consistently with the happiness of individuals and of the community. It is to this third stage alone that our former observations are applicable; but as there is still a wide difference between an open, and a free press, the one consisting in an exemption from the controul of a licenser, and all *previous* restraints from

from the mere anticipation and surmise of abuse; the other, in the not being subject to heavier penalties for abuses proved to have been committed, than are absolutely necessary for the restraining such abuses in future: it remains to be shewn that the law of England lays the press under such restrictions only as are indispensably requisite, in order to prove its liberty and freedom. Of the benefits of a free press we cannot give our full conviction better than in the words of Mr. Holt.

“ Our Constitution, as it at present exists, in a Church reformed from the errors of superstition, and in a system of liberty, equally remote from feudal anarchy, and monarchical despotism, is almost entirely, under Providence, the fruit of a free press. It was this which awakened the minds of men from that apathy in which ignorance of their rights and of the duties of their rulers left them. It was by these means, that moral and religious knowledge, the foundation of all liberty, was refracted, multiplied, and circulated; and instead of existing in masses, and in the single points of schools and universities was rendered the common atmosphere in which we all live and breathe. It was from the press that originated what is in fact the main distinction of the ancient and modern world, public opinion.”

In this country then every one is at liberty to publish whatever he thinks fit, without being obliged to ask the consent of any man or body of men, without fear that his book can be suppressed by any order of the Executive Government, or his person brought into jeopardy otherwise than by the laws of the land. To those laws indeed, and to the authorities by them constituted, he is responsible for the innocence and integrity of his publication; and if it be of mischievous tendency by them is he punished. His liberty therefore consists, as we said before, in this: first, that this authority is lodged with those, who are likely to use it impartially: and secondly, that it is called into action on proper occasions only. As to the first point: with whom can such authority be more properly lodged, than with a jury of twelve men indifferently chosen? What tribunal can be found more likely to put a favourable construction upon a man's writings, than a body of his equals? In questions of life and death, no objection is made to such a tribunal. But it seems the judge delivers his opinion upon the tendency of the publication, and influences the minds of the jury; and this is *unconstitutional!!* As if forsooth the judge did not do so in all other cases, in felonies, in misdemeanours of all sorts; and as if juries, who since the passing of the Libel Act, 32 Geo. 3. cap. 60, are judges as well of the law as of the fact, did not often differ from the judge in their opinion respecting the tendency of a writing. Before that statute indeed, whilst
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the publishing was considered as the only question for the jury to decide, there was much plausibility in some of the objections made to the law of libel: and we do not hesitate to say, that in our opinion this last act is the corner stone upon which the whole building of the liberty of the press rests. It is to no purpose to urge the uncertainty of such a tribunal, or to adduce an instance in which one *acquitted* the original publisher of a libel, for which another jury found the republisher *guilty*: unless those who make use of this argument will engage to frame a law, which shall comprehend every possible case of libel and slander, and draw the line strictly between that which shall be punishable and that which shall not. But as long as the features of men's minds shall be as various as those of their bodies, so long will the same motives operate in different ways upon different persons, and there will be the same difficulty which there now is in collecting those motives from their words and actions. Every publication therefore must still be judged of by itself: and to whom can its interpretation be more safely confided, than to a jury, assisted indeed, but not controuled by a judge, himself independent both of the prosecutor and the defendant? We will here present our readers with the concluding passage in Mr. Starkie's book, which we think sets this matter in a very clear point of view.

“ No declaimer was ever silly enough to contend that all publications, however malicious, or however mischievous, ought to pass unrestrained; but allowing restraint to be necessary where the intention is malicious and tendency mischievous, how can the existence of these be best ascertained? It is plain that mere tendency is too subtle in its nature to be defined by human laws: it depends upon circumstances infinitely combined and perpetually fluctuating, admitting no other means of ascertainment, than the application of a strong judgment to the subject matter, its context, and those extrinsic circumstances which are capable of illustrating its meaning: the intention too must be collected from the publication itself, and the accompanying facts: to refer therefore the alleged libel and its circumstances to the joint consideration of the court and a jury, by which means the latter are put in possession of the legal opinion and experience of the former, and are thereby assisted in forming a correct judgment upon the defendant's intention, appears to be the happiest expedient which ingenuity could suggest for at once arriving at the truth, and securing the rights and liberties of the subject.”

The punishment of this offence, as that of other misdemeanours, is fine and imprisonment at the discretion of the court, after a full consideration of all the circumstances tending either to extenuate or aggravate the guilt of the offender. And it should be observed, that the defendant is brought up for judgment

judgment in a term subsequent to the trial ; at which time many matters may be shown, by affidavits, in mitigation of punishment, which could have had no effect as evidence in bar of the indictment, but to which the court always give full weight in passing sentence. The Legislature has wisely considered ; we say *wisely*, ridiculous as it may appear to the *liberal and enlightened*, that a bench of Judges, accustomed to weigh men's motives, and to balance the evidence of character against the particular facts of a case, would be more likely calmly and dispassionately to appreciate the *degree* of guilt attached to a *declared* libel, than the jury who had tried the cause, and who, from the immediate impression made on them by the disclosure of all the circumstances attending the publication of the libel, would produce, be induced to award a more vindictive punishment. For the jury being only called together for the purpose of trying that particular cause, would be obliged to pass sentence immediately after the verdict, whereas the court have much time to deliberate. Every jury too, being composed of different persons, the punishment which any one should have inflicted, would be no guide to a future one, and the penalties of this offence would be most uncertain and irregular ; whereas by giving this discretionary power to the court, which is a fixed and permanent body, the legislature has rendered the punishment constant and defined, and every man knows what risk he is incurring when he publishes a libel.

The length of imprisonment to which libellers have been sometimes sentenced, is at the present day loudly exclaimed against, principally we believe by those, who though they wrap up their libels in eastern tales and *characters*, and use abundance of metaphor and allegory, are yet not a little afraid of seeing the inside of a prison themselves. And they think they have an irresistible argument, because manslaughter, which they say differs from murder only by a shade, is by the law of England punishable only with one year's imprisonment, whilst libel is frequently visited with two ; conveniently putting out of their consideration the malice and deliberation always accompanying, and indeed constituting the offence of libel, and the total absence of these attributes in that of manslaughter, by which it is clearly and manifestly distinguished from murder. If indeed it could be proved, that a few months, or even weeks' imprisonment would be sufficient to make men *careful* of the reputation of others, as it is found to make them of their lives, then would the present penalties inflicted upon libel be unreasonable and oppressive : but the contrary is notoriously the case, for even these penalties, which, instead of weeks, sometimes condemn a man to imprisonment for two years, are not sufficient

to prevent the frequent recurrence of this offence. Few indeed, after having once suffered from their malice or imprudence, again venture into the same dangerous track, but others are every day seen to tempt the unknown sea. Now as the object of the law is, rather to deter many from the commission of crime by the example of one, than that one from future crimes by the recollection of his own punishment, it is evident that this object cannot be attained, unless such a degree of severity be used, as shall be a cause of dread to those who are yet on the outside of the prison walls. Whilst therefore libellers exist in great numbers, let no man say that the offence is too severely visited.

We come now to the second point: namely, that this authority should be called into action on proper occasions only. And here we will say a few words respecting the increased number of prosecutions for libels on the government in modern times, of which so much complaint has been lately made. We will venture to attribute this to the increased number of malevolent publications. Notwithstanding the contemptuous sneers of some of our contemporaries, and the industry with which they have raked together the scurrility of former times in order to show that violent libels passed with impunity in the days of our fore-fathers. In doing which, by the way, they have applied the term *libel* most unjustly to many passages: for who can point out an instance in these times of a prosecution for such libels as are supposed to be contained in Johnson's "London?" No man most assuredly. The modern libeller deals not in general invective against misrule and corruption, nor does he seize on a flagrant instance of abuse, and pursue the offender till he has brought him to the tribunal of justice. On the contrary, he presupposes corrupt motives, and evil designs in all public men, he twists and turns all their actions in his political skew, so as to make them suit his opinion of the actors, and to give an air of plausibility to the whole, he hunts out, and forces into notice, with delighted malice, every the least of their private vices. But even if it were thought advisable in the days of Dryden and Pope to suffer many libels to pass unnoticed, we see not how any argument can thence be drawn to prove, that it is equally advisable at present. No man we suppose will deny that the French revolution, and the events of the last twenty years consequent upon it, have given a decided turn to the mind of the public: to many this turn may have appeared salutary; to us the direction which the opinions of the vulgar took from French philosophy, appears to have run counter to good order and government, and under the specious name of *liberality* to have pointed towards anarchy and confusion: at all events,

events, intemperate harangue, and uninformed, but confident assertion, have usurped the place of calm discussion and philosophical speculation in politics, and have produced from the press publications calculated to irritate and inflame, but not to instruct and amend, because founded on errors both in principles and in facts always hastily and often mischievously adopted. We may therefore fairly account for the difference between past and present times in this respect, by observing the passions to which libel is *now* addressed to be more malignant, the poison instilled by it to be more deadly, and the public mind to be more susceptible of dangerous influence than in the days of Dryden and Pope. Upon this point Mr. Holt well observes,

“ The offence of libel is proportionately more criminal as it presumes to reach persons to whom special veneration is due. The diminution of their credit is a public mischief, and the state itself suffers in their becoming the objects of scorn; not only themselves are vilified and degraded, but the great affairs which they conduct are obstructed, and the justice they administer is thereby disparaged. Invective and the assignment of bad motives can evidently answer no good purpose. No man assuredly can justify such contumely even towards a private individual, and society at least should have dignity enough to communicate something of its sacredness to its officers.

The remedies for the offence of libel are three. First, indictment; secondly, information; thirdly, action on the case. Indictment is the common remedy for every crime, in which, as is well known, the defendant has two chances, the one before the grand jury, which finds or rejects the bill against him; the other before the petty jury which tries him. This mode of remedy is the object of panegyric on all hands.

Information is of two sorts: first, an information filed by the King's coroner by leave first obtained in open court; secondly, an information filed by the King's attorney general *ex officio*. We will give an account of the first by an extract from Mr. Holt.

“ An information is a kind of prerogative remedy employed by the courts for advancing and facilitating justice. It is of eminent use in this way in many probable circumstances of counties agitated by elections, party and family feuds, &c. in which, from the general contagion of passions and feelings of this kind, it might be difficult to procure the due presentment of a grand jury. An information, moreover, in many of the minor misdemeanours, is a more prompt and easy remedy than indictment. It saves the delay, the trouble, and inconvenience of calling a grand jury together at unseasonable times; and as the question is only whether their

their be grounds for putting the party upon trial, there is evidently no confusion of the characters of judge and jury.

“ If there be any value, as there undoubtedly is, in the double chance, as it is popularly termed, which the defendant has in his two juries, it is difficult to understand how his first chance is impaired by being transferred into the breast of the court. In the first place, it is the character of the court both to understand the rules of evidence better, and more jealously and suspiciously to admit it; and secondly, it is the practice of a grand jury to hear evidence only on one side, whilst the court never grants an information without giving the party against whom it is prayed an opportunity of answering it, and in many cases of dismissing a conditional rule with costs.

There is still another advantage which informations have above presentments by grand juries, in the publicity of the application, and of the grounds upon which they are demanded, opposed, and then granted or rejected.”

But the information by the attorney general *ex officio*, is the grand stumbling-block of modern declaimers: it is this, which being applied to the overflowings of seditious gall, and the resentments of disorderly and petulant spirits, in proportion as it has contributed to the quiet of the country, has been represented as the engine of tyranny and the weapon of oppression. It is said that, whereas in other crimes the offender is looked upon with disgust and horror proportioned to his depravity, in libel on the contrary public opinion always sides with the *accused*, nay, even with the *convicted* libeller, and that no man's character suffers in the estimation of the world by his having been imprisoned for this offence. Now even if this were true, it would, in our judgment, only prove that too *little* severity had been used, and that wicked and unprincipled publications had been permitted to go unpunished to an alarming extent, till the taste of the people had become so vitiated by them as to relish nothing so much as high-seasoned and exaggerated representations of the political obliquity and moral depravity of men in public life. It is however far from being in truth the case: true it is, that many well-disposed men, of ardent minds, and honest indignation against corruption, have pitied those who have been punished for libels on the government, because they have thought that the authors *might possibly* have been actuated by good motives: others, in the extravagance of *liberality*, have wished that the constitution of Theodosius de maledictis in principem, ejusque tempora jactatis, should be imitated.

“ Si quis modestiæ nescius, et pudoris ignarus, improbo, petulantique maledicto, nomina nostra crediderit laccpenda, ac temulentia turbulenus obtreator temporum fuerit, eum pænæ volumus

mus subjugari, neque durum aliquid, neque asperum sustinere : quoniam, si id ex levitate processerit, contemnendum est ; si ex insaniâ, miseratione dignissimum, si ab injuriâ, remittendum.”

Magnanimity this which is highly praiseworthy in an arbitrary prince, who can at any time exert the immediate hand of power, if he finds the evil dangerously increasing ; in a popular government however, time is required to alter the law, and in the interim the mischief reaches its utmost height : but the great body of the well-informed and truly liberal and patriotic feel and know that such punishments are absolutely necessary, and by no means disproportionate to the guilt of the delinquents.

To another objection against this information, we will extract an answer from Mr. Holt.

“ It has been demanded, when the statute of 4 and 5 of William and Mary restricted informations by the coroner on condition of first obtaining leave in open court, why it did not extend the same restrictions to informations by the attorney general *ex officio* ? To this it may be answered, that the main efficacy of the information *ex officio* consisted in the speedy application of the law to any public misdemeanours. It would be contradictory therefore to their nature, to subject them to the delay of an application for the rule *nisi*, and the time which must necessarily elapse before that rule, if obtained, could be made absolute. Add to this, that their ordinary application is to such cases as are manifest offences, and therefore do not admit affidavits of denial, excuse, or extenuation. The king moreover, and the attorney general, his officer, are reputed to be of too high a dignity, and too sound a discretion, to abuse a prerogative granted only for the public peace, and the abuse of which (from the necessary publicity of all subsequent proceedings) must become so manifest, and cannot answer any possible purpose. It would moreover be an inversion of all legal ideas of the king’s excellence, to reduce him to the solicitation of leave from his own court, and to subject him to such a contumacious repetition of the injury, as might be contained in a defensive answer to a rule *nisi*.”

The reader will find all the learning respecting the antiquity and use of these informations in Sir Bartholomew Shower’s celebrated argument in *Rex. v. Berchet et al.* M. T. 1. W. and M. which is much too long for our insertion.

As to the prosecutor therefore, we think there is little danger of this authority being called into action on improper occasions. But it is contended that no publication should be punishable as a libel, the matters contained in which are true. And so is the law with respect to civil actions brought by individuals for injuries suffered by them in their credit and good name ; for if in fact the matters laid to their charge be true, their reputation cannot

cannot be injured, being already destroyed by their own acts: the very *gist* of their action is gone. It is otherwise in a criminal prosecution: here the object is not to make compensation to an injured individual, but by an example of justice upon a disturber of the public peace to deter others from the like offence: it is obvious, that the truth of a libel will in no degree lessen its tendency to a breach of the peace, the malice of the accuser may be equally apparent in either case, and the intention with which the matter is published, not the innocence or guilt of the accused, is the fair criterion by which to estimate the crime. It is the duty of every man, who is possessed of the evidence of any criminal act, for the good of society, to prosecute the guilty person to conviction: for he is thereby benefiting the community at large in the detection and punishment of an unworthy member; if he does not think his proofs strong enough to convict the offender, let him be silent, and not by libellous insinuations tarnish the reputation of another in a way, which will be useless as an example, and will justly subject him to the imputation of seeking to gratify private and malignant feelings. As however men may publish of others what they firmly believe to be true, but cannot exactly prove, with upright motives of indignation against vice, the law has wisely provided that, although the truth of the matters cannot be pleaded in bar as a justification of a libel, it may yet be shown in mitigation of punishment.

We will extract an argument from Mr. Mr. Holt's book respecting the liability of master-printers and publishers for the acts of their servants, and then conclude our remarks upon this important subject.

"It has been objected to the doctrine stated in these cases, that the rendering one person criminally responsible for the act of another, as in that of master and servant is in contradiction to the ordinary notions of criminal law; that the master indeed should always be responsible *civiliter* for the act of his servant but that the *crime* of the servant should be solely imputable to himself. It is stated that this anomaly is peculiar to the libeller: that the master of a stage coach is not answerable *criminally* for the negligence of the driver, nor a tradesman for the forgery of his clerk.

"Before we proceed to answer this objection, it is necessary to clear it of a sophism which pervades it throughout, and which *popularly* gives it its plausibility. The notions of legal and moral crimes are here confounded, and taken as the same thing: whereas legal criminality is merely legal responsibility, and may have a place where there is no moral criminality whatever. Thus in the case of a nuisance committed by servants. The law and fact proceed here upon expediency and ordinary presumptions. It is expedient,

pedient, that the law should always have some substantial object of responsibility; and this subject is naturally the master. It is the general presumption moreover, that such acts of the servant are either done by the express command of the master, or by his passive and culpable negligence. It is admitted, that in libel a civil action may be maintained against the ignorant or passive master: and shall not the public have its remedy? will it be insisted that ignorance and negligence are not public crimes in the master? Where then is the injustice? A druggist whose shopman, *ignorant of the quality of all medicines*, sells poison, is indictable for a *misdemeanour*. In a word; in every trade from which mischief may ensue to the public, there is a public obligation of caution, and most attentive vigilance upon the master, and the breach or absence of such watchfulness, is a crime: the degree of which is legally, and even morally according to its mischief, and therefore as such may be punished as a *misdemeanour*; though certainly not as a capital crime.

Therefore there is no anomaly; the crime of the master is in his vincible ignorance and wilful negligence. The law of libel, as we have above said, has nothing peculiar in it. It is a part of the general criminal law of the country."

We have thus endeavoured to show that the press in this country is as free as it ever can be in any well-regulated community: that it is not subjected to any *previous* restraint whatever: that the punishment of its abuses, being necessarily a matter of discretion, as these vary in every particular instance, is lodged in the most proper and impartial hands: and that it is called for only when the interest of the public, or of individuals absolutely require it. What more can be desired by any sober and well-disposed patriot? Let us not be misrepresented as friends to arbitrary power, and oppressive restrictions: we wish not to put a curb in the mouth of the public, we lament the *necessity* of penal laws, but we firmly believe them to be *necessary*. The liberty of the press is the *palladium* of British freedom, and we trust that future judges and juries will tread in the steps of their predecessors, and in spite of the cavilling of the factious and *liberal* disciples of the revolutionary school, will continue, as did the great man on whom Mr. Holt bestows the following well-deserved panegyric, to prevent this our boasted privilege from being converted into a cloke of maliciousness.

" Lord Kenyon, a man rigid only on the side of virtue, and who revered no authority equal to that of the laws, supported the interests of public and private quiet by his decisions from the bench, and opposed, as far as in him lay, the progress of the contagion of the times into the feelings and practice of courts and juries.

juries. With a just contempt of that popular but dangerous praise, of keeping pace with the liberality of the times, he inflexibly applied the law of the land to all the encroachments of public writers, and would not admit the imposing name of the liberty of the press to sanctify its licentiousness and protect its abuses."

ART. IV. *Memoirs of Algernon Sydney, by George Wilson Meadley. With an Appendix.* 8vo. 400 pp. 12s. Cradock and Joy. 1813.

LITTLE is known of Algernon Sydney, but that he was a stern republican, an active promoter of the great rebellion, and at last a victim to the vengeance or the apprehensions, which the restless inquietude of his spirit, and his persevering hostility to the whole system of government after the restoration, had awakened in the breasts of Charles the Second and his admirers. His personal history has been hitherto involved in great obscurity; as might indeed be expected; for though his present biographer assures us, that "his name has been long distinguished in the annals of his country, and his conduct held out to ingenuous youth as an example of pure and disinterested patriotism." We believe that he owes that portion of reputation, which has been bestowed upon him, rather to the injustice of his condemnation, than to the brilliancy of his actions: and if the violence of the times had not afforded an opportunity of holding him up to a party as a martyr to their political creed, little, we think, would have been found, either in his life or conduct, to rescue him from the infamy which has deservedly rested upon the memory of that band of regicides, whose principles he maintained, and whose crimes he defended. As then his death alone redeemed his name and character from oblivion, so have the arbitrary proceedings which occasioned, and the circumstances which attended it, been alone thought worthy of narration. This was the only event in his history which could be useful to a party, and this is nearly all which has been preserved. Of the rest, the details, however meagre, have hitherto been found sufficient: and that, which his fellow-labourers in the republican vineyard did not think worth recording at the time, and which the rest of the world were not anxious to know, cannot now be recovered even by the enquiries of his most zealous admirers.

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We were therefore not surprized to find the volume before us by no means calculated to satisfy the expectations, which the preface is intended to raise.

We are there told, that, "the interesting correspondence included in Collins's Collection of the Sydney Letters and Memorials, and other documents of a similar description, which have been for years before the public, furnish materials for a much more finished work," than his *Memoirs of the Sydneys* can be stiled: that, "still enough remains to reward the search of the diligent enquirer; as, except in a few leading transactions, his sentiments and conduct have been hitherto imperfectly developed:" that, "the present writer has spared no pains in his enquiries after new and important facts;" and that, "notwithstanding many disappointments, he trusts that some curious and interesting information will be found to have rewarded his search."

But though we are favoured with rather an ostentatious display of research among documents still remaining at Penshurst, or in the public offices; and of gratitude to the noblemen and gentlemen who assisted his labours; we believe it will be found that Mr. Meadley's volume does not add a single fact of the least value to those already before the public. The truth seems to be what we have before hinted; that Sydney was not a man of sufficient weight and consequence in the times he lived in, to attract, in any great degree, the notice of cotemporary writers.

His trial and execution, as they afforded a fair opportunity of affixing a stigma upon the Stuart family, and of interesting the public mind in favour of whig doctrines, were enlarged upon at that time. For the same reasons they have been occasionally brought forward ever since: and as he has been very undeservedly represented as the champion of the constitution, and a martyr to English liberty; by degrees a lustre has been shed around his name, which, while he lived never attended him; and an interest has been excited in his favour among a certain class, which those who lived with him, and knew his real character, never anticipated; and therefore neglected to provide future writers with a means of gratifying.

As, however, Mr. Meadley has endeavoured to arouse the attention of the public, by pursuing a more enlarged view of Sydney's life and character than has been hitherto produced; a view which may "remove the prejudices of the ignorant, and strengthen the attachment of more generous minds;" (Preface) it is our duty to examine how far this promise has been kept, by following him through the account he has given

of

of his hero. As we proceed, we shall take the liberty of remarking cursorily upon the sentiments and reflections of the author himself; for to these his volume owes no inconsiderable portion of its bulk; and we shrewdly suspect that, but for a wish to inculcate them in an attractive form, it never would have been compiled.

Algernon Sydney, the second son of Robert Earl of Leicester, was born in 1622. His father was able and learned; but as Clarendon informs us,

“He was rather a speculative than a practical man, and expected a greater certitude in the consultation of business, than the business of this world is capable of; which temper proved very inconvenient to him through the course of life” On this account probably it was, that “he lay under many reproaches and jealousies which he deserved not: for he was a man of honour and fidelity to the King, and his greatest misfortunes proceeded from the staggering and irresolution of his nature.” *Hist. of Rebellion.*

By contrasting this account of the Earl of Leicester given by the contemporary historian, with the following fanciful character drawn by Mr. Meadley, we shall afford our readers an opportunity of forming an opinion of the accuracy of his statements, and the confidence which may be reposed in his judgment.

“Intimately acquainted with the best writers of antiquity, and the details of history; he had extended his political enquiries to every subject in which the interest of nations was involved. The facility and elegance with which he spoke the Italian, French, and Spanish languages, qualified him still further for public business; whilst his penetration, his judgment, and his knowledge of mankind, enable him at all times to excell in the management of state affairs.” P. 3.

But though Mr. Meadley is unable to appreciate the public character of Lord Leicester, he has borne just testimony to his parental affection, and unremitting attention to the education of his children. Happy would it have been for those children, if they had either profited by his instruction, or followed his example.

In the year 1636, Lord Leicester was appointed ambassador extraordinary to the Court of France; and Algernon Sydney, who was then in his fourteenth year, accompanied him to Paris. For this reason, his biographer thinks, “he may fairly be said to have acquired his early bias to political enquiries, during the administration of a Richelieu, and within the precincts of the Court of France.” P. 6.

A conclusion this, which the premises will scarcely warrant. It is not very likely, that a lively boy of Sydney's age would pay much attention to politics; still less so, that a stern and rigid republican should have laid the foundation of his political opinions, under the auspices of the arbitrary and domineering Richelieu. As no authority is produced by the author for his opinion, we must be allowed to impute his discovery to the same process, which transmuted the amiable, studious, and indecisive Leicester into a judicious, penetrating, and able statesman.

From Paris, Algernon Sydney was sent into Italy; and we hear little more of him for several years, than that his father, having in vain attempted to procure him a commission in the army of the United States, on being appointed to the government of Ireland, sent him into that kingdom, with his elder brother Lord Lisle, as a captain in his own regiment of horse.

The necessity of that caution, which we have recommended to the readers of this volume, will appear more evident the farther we proceed in the history of this eventful period.

“The new Parliament,” says Mr. Meadley, “which the necessities of the king had constrained him reluctantly to assemble, Nov. 3, 1640, was now proceeding in the redress of grievances, and in the prosecution of the chief actors in his previous misgovernment and oppression. And having afterwards procured, May 10, 1641, the royal assent to an act to protect them from an arbitrary dissolution, the two houses endeavoured to obtain still farther security for the public cause; lest the king, whose sincerity they justly doubted, might, on the first favourable opportunity, revoke all his former concessions: convinced that they had done but little in abating the most formidable evils, if they could not prevent their recurrence.” P. 9.

We have here to complain of many grievous aberrations from that excellent rule, which no historian should ever lose sight of; *nequid falsi dicere audeat, nequid veri non audeat*. While very important events are wholly unnoticed, the most illegal and unwarrantable acts of the Long Parliament are glossed over with a specious shew of zeal for liberty, and resistance of oppression; and a slur is thrown upon the conduct and intentions of the king, as unmerited, as is the applause bestowed upon his enemies. It may be said, that Mr. Meadley is not writing the history of the times, and that therefore a detailed account of these momentous transactions ought not to be expected from him. We are ready to allow it; but at the same time we are justified in requiring that, the allusions which he makes to them should be framed in an impartial spirit; that he

he should not shew himself the determined advocate of a party, whose measures it does not suit his plan to detail; and that he should abstain from censuring the behaviour and motives of the king, as he gives his readers no opportunity of investigating the grounds of his opinion.

The whole parliamentary history of the country cannot furnish a period marked by more extraordinary circumstances, than that to which Mr. Meadley has so cursorily alluded. It included the impeachment of Strafford and Laud, and the attainder of the former; the attempts, first to expel the Bishops from Parliament, then to abolish Episcopacy altogether; the appointment of the committee of scandalous ministers, whose cruel and arbitrary proceedings were in the true spirit of republican reform; and lastly the act, which the biographer of Sydney calls a "protection from arbitrary dissolution;" by which the balance of the constitution was completely destroyed, and the legislative branch enabled, by a rapid succession of usurpations, to wrest the whole power of the state from the executive.

We know not which of these proceedings this author thinks were necessary for "the redress of grievances;" for "providing security for the public cause," or for "the abatement of formidable evils:" but we shall take leave to call them a series of oppressive and illegal acts, encroaching far more formidably upon the real liberty and happiness of the subject, than any of those undue exertions of prerogative, which they were professedly intended to restrain. The trial and attainder of Lord Strafford, has of itself stamped indelible infamy upon this assembly; and it might have been expected that the advocate of Sydney would not have overlooked the illegality of a proceeding, which entirely removed those safeguards to the subject, which the law of treason had devised; and smoothed the way for that mockery of justice, by which his hero was himself at last brought to the scaffold.

But we are told (p. 10), that Lord Strafford was "the first victim of popular vengeance in this powerful reaction." Popular vengeance, as it is seldom regulated by the principles of justice, as it is neither scrupulous in the choice of its victims, nor in its mode of attacking them, has been generally deprecated by the good and wise, as a great and dangerous evil. We could have wished to see this instance of its exertion marked by some expression of disapprobation; or at least called by its proper name, that its malignity might be perceived, and detested by others as it ought to be. Lord Strafford was a zealous and faithful servant of the king; his greatest fault perhaps was a harsh and unconciliating manner, which, while it

sharpened the resentment of his opponents, deprived him of the friendship of those, who approved his measures: his attainder was at the best but legalized murder; and the means resorted to, first to influence the two Houses to pass the bill; and then to force from the persecuted Monarch a reluctant assent to the destruction of his tried and approved Minister, were most disgraceful. The facts, if fairly stated, will speak for themselves; but to attribute that deed to a mere ebullition of popular resentment, which was the cool and deliberate contrivance of party malice; to pass it over without a word of censure; and to designate the rebellion, of which it was the forerunner, by so cold and heartless a term as "as a powerful reaction;" savours in truth more of that unfeeling philosophy, which has carried treason and murder triumphantly through the world for five and twenty years; than of the discriminating judgment, the honest love of truth, of loyalty, and of sound principles, which ought to guide his pen, who ventures to describe one of the most interesting periods in the history of his native country.

We cannot follow Mr. Meadley through all his misrepresentations of the conduct of the unfortunate Charles. It seems to be his opinion, that no allowances are to be made for the peculiar difficulties of the king's situation; none for the strict notions of prerogative in which he had been educated; none for the influence of well intentioned, but ill judging counsellors. In all his actions Mr. Meadley discovers jealousy, insincerity, fear, or guilt; while in his hypocritical and unfeeling enemies he perceives nothing but an ardent love of liberty, consummate wisdom, pure patriotism, and unbiassed justice. We have seen him calling the murder of the Earl of Strafford an act of popular vengeance; in the next page we are told, that the king sacrificed him to his own safety; an assertion for which there is not the slightest foundation.

That the conduct of Charles in passing the act of attainder was weak and culpable, we do not intend to deny; though every impartial judge will make large allowances for the very novel and perplexing circumstances in which he was placed. But that considerations of mere personal safety actuated him, there is no evidence to prove; and his after conduct gives us not the least reason for believing, that such motives could have possessed any influence over his mind. Putting this, therefore, entirely out of the question, we would ask Mr. Meadley how, according to his own view of the subject, the king can be said to have *sacrificed* Lord Strafford at all; if we are to understand the term *sacrifice* in its legitimate sense, as the offering of an *innocent victim*. In his opinion, Lord Strafford was a great
public

public delinquent, one of the chief actors in the previous misgovernment and oppression of the king; and his execution was an act of popular vengeance, which, as he mentions it without censure, it is to be presumed he considers to have been just. Admitting then, for the sake of argument, that Lord Strafford was justly condemned, it would have been most unjust in the king to have prevented his execution, merely from motives of private attachment: and instead of being blamed for allowing the law to take its course, his conduct, in stifling his private feelings, in obedience to the call for public justice, ought to have received Mr. Meadley's approbation. On the contrary, he is accused, with as much inconsistency as injustice, of making a mean sacrifice to personal safety; and that, by the writer, who finds nothing to blame in the trial or execution of the victim. Surely, if the sentence of Lord Strafford was just, the king cannot be fairly blamed for giving it effect: but if unjust, then, some portion at least of the odium and censure attached to his death, should be reserved for that assembly, which found him guilty; and for those demagogues, who by the unceasing exertion of unjustifiable influence, at last compelled the unhappy king to become consenting to his execution.

The whole of the paragraph, which commences with this charge against the king, is so striking a specimen of the stile, the temper, and the accuracy of the author, that we shall present it entire to our readers.

“The king, having sacrificed the Earl of Strafford to his own safety, beheld with great jealousy every retrenchment of his prerogative, and every restraint upon his power. He had roused the indignation of the Parliament, by invading its most sacred privileges, in his attack on Lord Kimbolton, and the five members of the House of Commons. By the detention of Lord Leicester from his government, and his extreme reluctance to concur in the defence of Ireland, he had increased the general alarm: and by refusing all accommodation respecting the disposal of the militia, withdrawing himself from the parliament, and attempting to seize the garrison at Hull, after he had sent his queen to purchase arms and ammunition on the continent; and by several corresponding acts of hostility, he evidently drew the sword on the nation, and compelled its legislative guardians to provide the means of public defence.” P. 11.

Did we undertake to specify, and refute at length every misrepresentation in this one passage, we should far exceed the limits by which our review of Mr. Meadley's volume must be bounded; for there is not a sentence in it but requires animadversion; nor an article of accusation brought against the king, which may not be successfully repelled. If he had not regarded

garded the proceedings of this Parliament with jealousy, he must have been blind to the true interests of his subjects, as well as the honour of his crown. For the designs of its leaders were evidently levelled, not only against the abuses of the monarchy, but also against its just and necessary power and prerogatives; and had he assented to them, he would have destroyed the constitution, and left himself nothing but the empty title of king. But though Charles now plainly saw their aim, he was willing to make even greater sacrifices than he ought, for the sake of peace. He would have surrendered every prerogative that could be deemed oppressive to his subjects, rather than appeal to force for the support of his rights: nay, his enemies speedily convinced him, that he had gone farther in concession, than was compatible with the due preservation of the monarchy. Among the real grievances which he consented to remove, may be reckoned the Star Chamber, and High Commission Courts, and the inordinate power of the Council. He also gave his assent to the abolition of the Stannary Courts, and the Councils of the North and of Wales. These were important abridgments of his power: and it must be remembered that, though the authority of these several Courts was often exercised in a very arbitrary manner, and was in fact incompatible with the real liberty of the subject, they formed at that time a part of the undoubted prerogative of the Crown. Besides this, the king granted the judges their patents during good behaviour, which had hitherto run only during pleasure; a most important and salutary alteration, which by increasing the independence of the Courts of Justice, gave the people the best security for the rectitude of their decisions.

All these concessions, far from being obtained with difficulty, were made almost without a struggle; and happy would it have been both for the king, and the nation, had the popular leaders known how to set proper bounds to their demands; or their Monarch professed firmness and authority sufficient to have restrained them, when they would have exceeded; for now all had been gained, which could with propriety be asked or granted: but in an evil hour was the king prevailed upon to pass the act for perpetuating the Parliament, by which he may be said to have signed at once both his own death warrant, and that of the Constitution.

The demand of the five members was undoubtedly imprudent and impolitic; but that it was an "invasion of the most sacred privileges of Parliament," we must be allowed to deny; for a very superficial knowledge of the Constitution would have informed Mr. Meadley, that no privilege of Parliament extends to treason, felony, or breach of the peace. These members
were

were charged with high treason ; and had the king caused them to be arrested by regular process, and then informed the House of the proceeding, the ends of justice would have been fully answered, and his own dignity not compromised. Factious orators might indeed have declaimed against it ; but his friends would then have known how to defend a measure, about which they were silent, only because they disapproved of the mode in which the king had unhappily been advised to pursue it. The reluctance of the king to concur in the defence of Ireland stands upon the same authority with the other charges which this author has industriously accumulated against him ; namely, the assertions of that assembly, who frustrated all his measures for the defence of that kingdom, and were deaf to all his repeated remonstrances upon the subject. From such sources, and from the exaggerated statements of the party-writers of the day, Mr. Meadley has been content to draw his information. But had he consulted other at least equally authentic documents ; had he considered the repeated messages and declarations of the king himself, and decided impartially between the contending statements of the opposite parties, after comparing them both with the facts recorded by contemporary historians ; he would have confessed that, of all the accusations brought against the king this was the most unfounded ; that in fact the very persons who invented it, were themselves the cause of that desertion which they blamed ; purposely withholding all assistance from the loyal Protestants in Ireland, that they might be able to impute their calamities to the misconduct of the monarch. The rest of this paragraph is obnoxious to similar censure. The king's "refusing all accommodation respecting the militia," amounted merely to this ; that he would neither appoint himself, nor consent to let the Parliament appoint to the command of that force, men known to be their decided adherents. Before it is necessary to justify his attempt to seize the garrison of Hull, Mr. Meadley may be called upon to shew, by what authority it was held against him ; and his "sending the queen to purchase arms and ammunition upon the continent," was a necessary measure of self-defence ; which, however, he did not resort to, until the hostile intentions of the Parliament were too evident to be mistaken.

We have thought it sufficient to meet these charges with a general denial of their truth, because the histories of the times, if fairly consulted, will abundantly disprove them. We are not writing an apology for the government of Charles, or a defence of his conduct ; we are only anxious to perform our duty to our readers, by guarding them against the misrepresentations contained in these Memoirs. We have done enough for that purpose,

purpose, when we have denounced the work as a party publication; and therefore no more deserving of implicit credit than the Diurnals, the Declarations of the Commons, or the other writings in their favour, from whence the author principally draws his authorities. The writer, who can affirm, in defiance of the most authentic historical records, that Charles “drew the sword on the nation, and compelled its legislative guardians to provide the means of public defence,” can only be considered as the retailer of old, often refuted, and almost forgotten calumnies; and must be content to be ranked with those fanatical scribblers, whose falsehoods he has not scrupled to revive.

The insinuation that Leicester was detained from his government in Ireland, in order to make “way for competitors more adapted to the service of a despotic and double dealing king” (p. 13) must be left among the numerous objectionable passages, which regard for our readers’ time and patience will not allow us to dwell upon. The fact is much more satisfactorily accounted for by Clarendon (vol. ii. p. 27, *Hist. of Rebellion*): we hasten therefore forwards; remarking merely that the conduct of Lord Leicester at this time was a model for imitation. Labouring under jealousies, which, though undeserved, he could not remove; and which made him therefore incapable of actively serving the king, he retired: he knew the duties of a subject too well to think, that, personal slights or grievances could justify him in opposing lawful authority; and he seems to have held the guilt of those, who raised their rebellious hands against the government, and even the life of their Sovereign, in too much abhorrence, to be capable of becoming a partner in their counsels, or an assistant of their measures. His sons, unfortunately, did not profit by this rare example of disinterested fidelity and loyalty. On their return from Ireland, they took the earliest opportunity of joining the Parliament; and Algernon soon proved the sincerity of his attachment to their cause, by shedding his blood in support of it, at the battle of Marston Moor. Mr. Meadley’s reflections upon this epoch in the life of Sydney are as follows:

“Although the authority of a father might hitherto have naturally have influenced Sydney’s proceedings, yet as he had now arrived at maturity, it became incumbent on him to decide for himself. The suppression of the Irish insurgents, in which alone he had been professionally engaged, was avowedly the common object of both parties. No dereliction of principle, therefore, can be fairly inferred, from his embarking in defence of the Parliament. Affairs had now assumed a serious aspect, and he was of too ardent a temperament to feel indifferent, when the freedom
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of his country was endangered. Whatever might have been his former intentions, he now readily embarked in the public cause, a cause to which he afterwards adhered with the most inflexible consistency." P. 16.

Upon this passage we must observe, that it would have been more to Mr. Meadley's purpose to shew, if he could, the rectitude of Sydney's decision, than his consistency in making, or in adhering to it; for consistency, if by that term we are to understand a steady perseverance in any particular line of conduct, can only be praiseworthy, when that conduct is in itself wise and just. Sydney was the natural born subject of King Charles, and we have yet to learn by what authority, either civil, or religious, he claimed a right to renounce his allegiance, and appear in arms against his Sovereign. We know that Mr. Meadley would plead on his behalf, that he thought the government of the king oppressive and tyrannous. But this was a matter of private opinion only, and by acting upon it he became responsible to the laws of his country for a manifest breach of their injunctions. Had not the violence of his own party impeded the due course of justice, he would have been arraigned as a traitor for such an act: and if he had urged to the Court which tried him his private judgment respecting the misgovernment of the king, the plea would we know have profited him nothing. But allowing for a moment that his opinion was just; still we must ask, what right did that give him to carry arms against his Sovereign? We write to Christians, and they will know upon what authority we say, that he who puts himself in array against lawful government, merely because, in his opinion, that government is oppressive, is a rebel not only against his king, but against his God. "He that resisteth the power," says the Apostle, "resisteth the ordinance of God."

When then Mr. Meadley says, that "no dereliction of principle can be fairly inferred from Sydney's embarking in the cause of the Parliament;" we really have no idea of what he means. If rebellion be not a dereliction of principle, surely there is no such thing as crime. If he who commits an act, for which his life becomes justly forfeited to the laws of his country, may still be held up as a virtuous character, as a man of unimpeachable principles, we have been living in a sad mistake as to the nature of good and evil; and must burn our books, but above all our Catechism and our Bible, and to go school to some modern whig philosopher to learn our duty to God and our neighbour. Do we then assert, that resistance is never justifiable? We have no difficulty in answering the question. We hesitate not to lay down this as a fundamental position

sition, that nothing can ever justify rebellion. But all resistance is not illegal, therefore is not rebellion. That there are methods, by which the executive government of this country may be lawfully checked and restrained if it exceed its just limits, we know, and thankfully acknowledge: and those in whose hands this restraining power is lodged, are bound to use it for the salutary purpose for which it was given. Resistance, so regulated, is certainly lawful; and it is the duty of a true patriot, if his situation in the state empowers him to conduct it, to direct it steadily towards its proper aim, the preservation of those rights and privileges, to which our happy constitution has entitled us. Though this salutary power of restraint was not then so well defined as it is now, still there were methods, even in Sydney's time, by which remedies for all real grievances might have been applied, by a temperate and disinterested Parliament, without proceeding to any of those outrages and crimes, which disgraced the republican leaders. If the members of the long Parliament had been content with limiting the power of the Crown, without annihilating it; had they only employed their power and influence to defend the people against the arbitrary exercise of prerogative, to procure the abolition of offensive Courts, to secure to themselves the power of taxation, to settle the Constitution, in short, as it is now settled, they would have deserved the thanks of their posterity. But, from the first, they shewed a determination to maintain as arbitrary a government as they found; to transfer the obnoxious power from the king to themselves, instead of abolishing it; and the tyranny which they exercised against the persons and estates of their countrymen, was more severe, not only than that of which they complained, (for that indeed was no tyranny, though in many instances it was an undue exertion of power) but than all which had ever been heard of or felt in the kingdom. And if Sydney did not see, that instead of "labouring to uphold the common rights of mankind and the laws of the land against every species of tyranny and corruption;" (p. 28) he was, in fact, lending his aid to the establishment of five hundred tyrants, in the place of one king, he was either blinded by republican enthusiasm, or incapacitated by nature from acting the part of an enlightened statesman.

If, however, consistency in such conduct be in any man's opinion laudable, to the praise of that man Sydney certainly has a claim. He was a thorough republican; and having once embarked in the cause of democracy, he never flinched from it; under all the variations of that motley mockery of government, whether Presbyterians or Independents bore the sway, he was steady to his object; as long as opposition to the king,
and

and the subversion of his authority, was the end and aim of their measures, he was willing to be their instrument. We find him member of parliament for Cardiff in the year 1645, and at the same time bearing a commission in the rebel army, and active in the service. The Presbyterians were now giving way to the Independents, those "liberal enthusiasts," as our author calls them, "respectable at once in character and circumstances," who were to finish the tragedy of rebellion by shedding the blood of their Sovereign. With these, as with their predecessors in power, the Presbyterians, Sydney was closely united: with them, and in support of their measures, he was content to proceed even to the utmost; for he was one of those, "who, true to their avowed principles, still looked forward to the establishment of a free constitution" (that is a republic) "as the end of their labours, and a duty which at once they owed their country and their God." (P. 27). That these were really Sydney's views, there seems little reason to doubt. He probably had convinced himself, that a republic was the form of government best suited to the preservation of civil liberty and public happiness; and he was sincere in his wish to establish it. But though we are fully prepared to give him credit for sincerity and disinterestedness; still these qualities make him neither the real patriot, nor the great example of public virtue, which his biographer would represent him to have been. Even, supposing his theory to have been right, still his favourite form of government could only be established in his own country by means of rebellion and civil war: and what real patriot would involve his country in such calamities, or what good man would employ such means, or implicate himself in such guilt in pursuit of any object? Will it be urged, that Sydney did not think these means guilty? This is scarcely possible: he must have known that rebellion is a crime, that murder is a crime, that all the miseries and mischiefs of a civil war rest upon the heads of those who cause and support it: and if, knowing this, he still thought that the end he proposed, justified the means he used, his morality was as defective as his patriotism.

As we consider this book of much too interesting a nature to be hastily dispatched, and as we conceive the principles which it involves much too dangerous to be passed over in neglect, we shall anticipate, we are assured, the wishes of our readers in presenting them with another article in our ensuing number on this very important subject.

ART. V. *Medical Transactions, published by the College of Physicians in London. Volume the fourth. 1813.*

SOME subjects, which as matters of study are confined to few, and the right understanding of which belongs exclusively to professors, seem nevertheless to attract a general interest and to excite a lively concern in the world at large. By a natural curiosity and a desire of general information, the man of the world is prompted to skim the surface of science, if not to ascertain its principles, and it is by the same motives that he becomes inquisitive into the business of the Physician, and into that of the natural Philosopher. Hence, although scientific discussions like the present are addressed chiefly to the judgment of those, who are conversant with the subject matter, yet we trust our general reader will not be uninterested, and that he will allow to medical literature an equal claim upon our regard with any other branch of philosophy, which does not intimately concern the bulk of mankind.

During many ages the College of Physicians has been wont to enjoy a pre-eminence in literature as well as in medicine, and we cannot help confessing that our desire to make the world acquainted with the present publication, originated in the respect due to the great authority of the body from which it proceeds.

The present volume is the fourth of a series, being a resumption of the "*Medical Transactions*" published by the College, almost 30 * years ago. At this distance of time it is not easy to assign the reason of their discontinuance, or to conjecture what purpose the College had then in view which was unanswered, or what motive there was for the original publication, which could cease to be permanent. The end in view must have been the promotion of medical knowledge, and the criterion by which to judge of its attainment was the measure of reputation which the work acquired. The truth is, that the design was was completely fulfilled, for the *Transactions* of the College obtain a place in every medical library and few physicians have omitted to make themselves masters of their contents.

Dr. Baillie stands first in the order of contributors to this volume. His first paper contains a relation of a case in which nature employed an effort beyond our ordinary experience of her resources, to relieve an important organ from a fatal disease. It is "the case of a boy seven years of age, who had hydroce-

* The 3d volume of the *Medical Transactions* of the College was published in 1785.

phalus, in whom some of the bones of the skull once firmly united, were in the progress of the disease separated to a considerable distance from each other." This is a pathological fact, which the author believes to be exceedingly rare, not having, as it would appear, met with a similar instance in the course of his own experience, or in the books which he has consulted. When hydrocephalus takes place at an early period of life, before the sutures connecting the bones of the cranium have become firmly united, it is well known that the accumulation of water may become very considerable. Under these circumstances, the head being proportionably enlarged and the disease assuming a chronic form, life may be prolonged for months and even for years; there will exist, however an imperfection of the animal functions proportioned to the extent of the disease. But, what is truly surprising, life will still hold out, when the accumulation commencing in the cavities of the brain has so extended their sides, that the interior of the organ is reduced to a mere shell, the cortical and medullary matter being formed into a thin stratum constituting the boundaries of a cavity, which contains the aqueous collection. When hydrocephalus takes place at a more advanced period, life is soon terminated by symptoms resulting from pressure within the brain, the head does not increase in size, and the quantity of fluid which is accumulated is small, in comparison of the enormous collections which take place at earlier periods. This difference in the progress of the disease is to be attributed to the complete union of the sutures connecting the bones of the cranium, which does not allow the enlargement of the head. Some influence perhaps may be assigned to the increased firmness of the cerebral substance.

The subject of the case related by Dr. Baillie, came under his care in May 1804, having such symptoms, as induced the doctor to suspect that water had begun to be effused within the head. The head was then of the common size, the bones were firmly united, and according to the mother's attestation they had closed earlier than usual. It is unnecessary to detail the progress of the disease and the remedies employed. About the end of December the two parietal bones were discovered to be apart from each other. Their separation increased until the death of the child, when the distance to which they had receded was three quarters of an inch. A space too was found at the coronal suture between the frontal and the two parietal bones. The distance of their separation was half an inch, before the boy died. The usual symptoms of hydrocephalus successively appeared during the progress of the case to its fatal termination. On examination of the head nearly a pint of water was found in

the ventricles, with a view to ascertain whether there was any unusual structure, which could account for the peculiarity of the case, Dr. Baillie examined the two parietal bones at the sagittal suture, where the serrated edges appeared to be more simple in their form and fewer in number, than is usual in children of the same age. The same circumstances were observed on examining the frontal and parietal bones at the coronal suture. These peculiarities in the arrangement and form of the processes of union between the bones; appear satisfactorily to account for their subsequent separation. The edges of the frontal and parietal bones were also thinner than usual at the same period of life, an effect without doubt resulting from the continued pressure against the bones, in consequence of the accumulation of water within the ventricles.

The next communication from Dr. Baillie, is a relation of "some uncommon symptoms which occurred in a case of hydrocephalus internus." This is to be considered as another instance added to the many already on record, which exhibit a series of extraordinary phenomena attendant on disorders of the brain, and the nervous system, and the causes of which are alike concealed from the sagacity of the physician during life and from the scrutiny of the anatomist after death. The subject of the present case is a gentleman 56 years of age, who was seized with symptoms of compression upon the brain, on the 9th of February 1805. Two days afterwards the right side of his body became completely paralytic, his mind lost the recollection of the words of his own language, except two or three and these he pronounced with the greatest distinctness, and upon all occasions—"Yes," "No," "Mr. Reed," "Yesterday," were employed either to express joy or sorrow, to explain the circumstances of his disorder, or to give direction for the supply of his wants. Thus the patient while he comprehended what was said or done by others, seemed unconscious that these words were not sufficient to convey his own meaning. About six months before his death, which took place in January 1806, the right foot became contracted involuntarily inwards, and the right hand bent upwards and forwards upon the forearm; the fingers were afterwards soon contracted into the palm of the hand, and the fore arm was bent upon the arm. Pain was attendant upon this state of the upper extremity. His right leg then became bent back upon the thigh and the thigh upwards and forwards upon the trunk. It is unnecessary to enter into any detail of the remedies employed which had not the smallest influence on the disorder. The patient for a few days previous to his death sunk into a state of drowsiness. The examination of the head after death discovered rather more than six ounces of water in the ventricles

ventricles of the brain. The other parts of the organ were in a healthy state, except that the left vertebral artery presented an enlargement and opacity of its coats.

There is yet a third communication from Dr. Baillie, "upon a strong pulsation of the aorta in the epigastric region." This phenomenon has already attracted the notice of several eminent writers on pathological subjects, for it has been described by Morgagni, Corvisart, and Mr. Allen Burns. It has not, however, obtained an explanation so absolutely satisfactory as to render superfluous the observations of Dr. Baillie. After a physician has reached a high station in his profession, he has frequent opportunities of observing rare and extraordinary instances of disease, concerning which perhaps others of his brethren know nothing beyond the experience of a solitary case. Nor is this a circumstance unfavourable to the interests of the medical art. Because from the induction of many particulars one individual is enabled to draw a general conclusion, which might not have been ascertained from the contemplation of solitary instances by different individuals. Thus, upon the subject of epigastric pulsations, Dr. Baillie is enabled to say from a great deal of experience,

"That the increased pulsation of the aorta very rarely depends upon any disease of the aorta itself, or its large branches in that place, and that this occurrence is almost constantly of very little importance. In the whole course of my medical experience, I recollect but one instance in which the pulsation depended upon an aneurismal swelling of the artery."

Dr. Baillie has commonly found that this symptom or complaint is connected, with imperfect digestion and an irritable habit, that it seldom subsides entirely although it varies in degree, that it produces no inconvenience if the patient's mental anxiety can be removed, and that it by no means cuts short the duration of life.

The next contributor to this volume is Dr. Latham. His first paper is entitled "Cases of Tetanus in consequence of wounds; evincing the utility of relaxant medicines, and more especially of the Pulvis Ipecacuanæ compositus in large and repeated doses." In as much as convulsive affections are of that order of diseases, in which physicians have hitherto made the least progress either towards exploring their causes or appropriating their remedies, it is the more incumbent on those, who have had the good fortune to ascertain more concerning their nature than others, or to promote their cure by particular remedies, to let the world know the result of their experience. In the present communication the author has confined

fined himself to a simple detail of the various success which attended the exhibition of certain remedies in six cases of tetanus. On the first case, Dr. Latham was only casually consulted. He gave directions for the treatment, but did not see the patient. A locked jaw had supervened upon the occasion of a bruise near the elbow. The treatment consisted in the exhibition of opium and James's Powder in large and repeated doses, at alternate intervals and the patient in a few weeks recovered. In the second case, James's Powder was given simply in doses of five grains every four hours, and although the termination of this case was unfortunate, yet it presented much that was interesting and instructive. The patient's hand had been bruised dreadfully, and one of his fingers crushed to pieces. A locked jaw with almost universal tetanus succeeded, and the spasmodic paroxysms seemed at each return to threaten the extinction of life. The vehemence, however, of the convulsions was brought so far under controul, as to encourage a hope of recovery. But the publicity of the case became the cause of disappointment, for, in a public hospital like St. Bartholomew's, an extraordinary interest being always excited by uncommon instances of disease, a constant succession of visitors interrupted the progress of the favourable symptoms, the spasms returned and the patient died. In the third case opium and James's Powder were prescribed as before, and the remedy during many days seemed to controul the disease, until, when a confidence of recovery was almost established, "a sudden succession of the most violent spasms seized the patient, and in a few hours unhappily destroyed him." The three remaining cases are given more in detail. The subject of the first, owed his disease to a slight wound on the outer angle occasioned by a fall from a horse. Judging from description we should conceive that in this instance there were not present those extreme symptoms which sometimes mark the disease. The remedy employed was Dover's Powder in the dose of ten grains, varied from every four to every six hours according to circumstances. An immediate effect was produced and the patient recovered. The subject of the next case was, a farrier in whom a wound on the heel which proceeded from the kick of a horse, was followed by tetanus. We here remark one circumstance in the treatment, which, although not decisive, contributes much towards a confirmation of the supposed efficacy of Dover's Powder. The patient was not under the immediate care of Dr. Latham, but under that of another Physician of St. Bartholomew's Hospital, by whom the Dover's Powder was first prescribed, and afterwards discontinued and tincture of opium substituted in its place. During the interval of its discontinuance, however, the disorder gathered

gathered, strength, and at the end of a week assumed a most terrific aspect. In this extremity recourse was again had to the Dover's Powder, and the patient gradually recovered. The sixth, and last case was attended with the extremest horrors of the disease, and was successfully treated on the same plan. Among much matter worthy of observation in this case, there is one circumstance noted by the author, with which we were particularly struck, because herein it bears a remarkable coincidence with what was observed to occur in a case related by the late Dr. Currie of Liverpool. On the 18th day Dr. Latham says,

"He (the patient) appeared to those about him suddenly to be giving way, but on vomiting a little glairy fluid, he found relief, and the alarm of his friends ceased. After this sudden deliquium and sickness, and a further relief obtained by evacuating the bowels his spasms seemed greatly to abate."

"Dr. Currie," says "for a long time life and death seemed to hang on equal scales. On the 15th day of this course he was affected with a slight nausea and vomiting which soon went off, and thenceforward recovery seemed more apparent *."

The stomach, the great centre of sympathy, which in all diseases participates in the sufferings both of the system generally and of its parts, is found in Tetanus to be affected in a peculiar manner. It loses all its ordinary properties and seems insensible to the substances introduced into it, bearing without reluctance or re-action the utmost force of those impressions, which in health it cannot endure in a moderate degree without evident manifestation of distress. Thus, not to look for other examples than those before us, we find that in one case, (that related by Dr. Latham) ten grains of Dover's powder were taken every two hours for a fortnight, and in the other (that by Dr. Currie) such a quantity of port wine, as ordinarily would have been sufficient to defy digestion and overwhelm the senses; yet these during the presence of the tetanic spasms had no influence whatever upon the stomach or nervous system. The stomach, however, gave the first evidence of returning health and in proportion as it resumed its natural sensibilities, there was a gradual progress towards recovery.

In this volume Dr. Currie of St. Thomas's Hospital has related the successful treatment of a case of tetanus by the cold affusion. This communication we esteem valuable, in as much as it contributes an additional fact in recommendation of

* Currie's Medical Reports. Page 148.

a practice, which upon its first adoption gave such promise of success, as seemed to call for a further trial.

Dr. Latham's next communication is entitled "Remarks on Tumors which have occasionally been mistaken for diseases of the Liver." It is fairly stated by the author in the beginning of this paper, that his pathological remarks were not made, because he apprehended that a want of discrimination, in the affections of which he treats, would lead to an erroneous practice, but because he knew the real satisfaction which a right judgment of disease imparts, not less to the physician than to the patient and his friends. Dr. Latham has seen,

"Cases in which all the symptoms of diseased liver have been produced by the pressure of a schirrous pancreas on the biliary ducts, as appeared on examination after death." And has "oftener observed in females the same circumstances occurring from an enlargement of the right ovarium."

First then, the remark is undoubtedly just, that the icteric symptoms usually thought decisive of the presence of diseased liver, are not sufficiently diagnostic. Pain in the region of the organ, and an easy discovery of the organ itself by the touch, joined to icteric signs, fairly mark the nature of the disease. But there are symptoms, in themselves less prominent, which nevertheless fix our decision with considerable certainty upon the liver as the part affected; such as when there has been a gradual failure of appetite and disorder of stomach joined, with a peculiar state of the excretions, while no sense of local pain may have been felt, until the physician has attracted the patient's attention to the liver by pressure upon the right hypochondrium.

Dr. Latham, having found from experience that a diversion of the bile from its proper channel into the circulating mass, is often produced by the pressure of a schirrous pancreas upon the biliary ducts; rejects icteric symptoms as not exclusively belonging to diseased liver. In comparing the diseased liver and diseased pancreas in order to distinguish them by their symptoms, he found that a stomachic affection, such as vomiting and eructations after meals, was common to both, but that the former was marked by a permanent failure of appetite, and that in the latter in spite of the temporary distress of stomach the appetite was uniformly good; and further that, amid many symptoms of diseased liver, if this anomaly were present, viz. that of an occasional and not a permanent interruption to the flow of bile, there was ground for suspicion of diseased pancreas.

In the enlarged ovarium icteric symptoms are often present which, where facility is not afforded for examination, will often lead to a belief of hepatic disorder. These symptoms however, will

will vary; whence arises a presumptive proof at least that the liver is not the permanent seat of disease. The most certain diagnosis, however, is that which is afforded by an examination of the abdomen, for by means of strong pressure, accurate observation will detect the liver descending from above downwards, and the ovarium ascending from below upwards, while a sort of chasin is discoverable in the mid space.

Subjoined to this paper there are some judicious observations on the treatment of abdominal enlargements. It may be useful to practitioners to know that the experience of Dr. Latham leads him to condemn the violent use of mercury in these cases, which has recently been sanctioned by a sort of fashionable empiricism, and to recommend its exhibition in small doses.

The next paper from Dr. Latham, bears this title "Observations on certain symptoms usually, but not always denoting Angina Pectoris." In this communication the term "Angina Pectoris" is evidently extended beyond the limits of its common acceptation, for the author's observations have reference as well to those symptoms, which indicate thoracic disease generally, as to those which particularly mark an organic affection of the heart. Without disparagement, therefore, to the truth of the observations we may be allowed to express a doubt whether they will have the same practical utility, of which they might have been productive, had they been conveyed in language more precise. It is the object, however, of this paper to shew, that the symptoms which are commonly thought to indicate organic and irremediable disease within the chest, do in many cases arise from disorder of the abdominal viscera, and such disorder as it is often within the power of medicine to controul. The seat, whence either from sympathy or from direct impediment to the circulation, these uncertain symptoms most frequently proceed, Dr. Latham suspects to be the liver. Two cases are related in confirmation of this opinion, in which relief was obtained by such treatment as was calculated to act upon that organ. The first of these both in its progress and termination (for the patient when in apparent health suddenly fell down and expired) was such as to deceive the sagacious mind of the late Dr. Pitcairn, and induce him (as the author informs us) to pronounce it to be an instance of disease, either in the heart itself or its larger vessels. On examination, however "there was no disease discoverable throughout the body except an enlargement of the liver, which was thought to be harder than natural." The second case was that of a gentleman, the symptoms of whose disease were such as to induce many physicians who saw him to think that he laboured under organic disease within the chest. The use of mercury, however, not only mitigated

his distress, but obtained for him almost a perfect freedom from complaint. But at a time when he considered himself in complete health, he, like the subject of the former case, suddenly expired.

In the third volume of Dr. Duncan's Medical Commentaries, will be found a communication from the late Dr. Percival of Manchester, of a case which exhibited the symptoms of "Angina Pectoris." After death, however, the heart and its vessels were discovered to be in a sound state, but the liver was full of white tumors, and the stomach schirrous where it came in contact with the liver. On this case Dr. Blackall has commented with considerable judgment in an appendix subjoined to his "Observations on Dropsies." Three instances of disease similar to that, to which Dr. Latham refers, seem to have occurred to Dr. Blackall. Two of the persons died with diseased livers, the third was cured by Calomel. Both Dr. Latham and Dr. Blackall seem to be of opinion, that an adequate use of mercury is essential to the existence of such patients, as labour under this disease.

Dr. Powell has given a paper in which he recommends the internal use of Nitrate of silver in Chorea, a disorder always troublesome and perplexing, and sometimes, fatal. In claiming from medical men a trial of this remedy, Dr. Powell rests its success on no common authority, for in addition to his own experience of many years in a large hospital, he refers to his very respectable colleague Dr. Haworth, for a testimony favourable to the administration of the same remedy in the same disease. The nitrate of silver is first exhibited in small doses, and the progressive increase of quantity is regulated according to the circumstances of the disease, and the disposition of the constitution to bear the remedy. Four cases are given, in the first of which the nitrate of silver was taken in pills "first of half a grain, then of a grain, three, four, and six times a day." In the other three cases the dose was raised by successive gradations up to three and four grains every four hours. Dr. Powell does not mention that any sensible effect attended its exhibition, except in one case, that of a boy fourteen years of age, in whom the dose of four grains every four hours was followed by pain and sickness. Being reduced however to three grains, the remedy was continued without inconvenience to the relief of the disease. The solution is at present employed by our author in preference to the solid form. There is a variety in the sensibility of the stomach to the medicine according as it is exhibited in a concentrated shape or diffused through fluid, which is rather singular. Dr. Powell says,

"I have

“ I have been able in some instances to increase the pills to doses of the large quantity of fifteen grains in each, but I have rarely found stomachs which could bear more than five grains in solution.”

Nitrate of silver then must be considered as a very important addition to our tonic remedies, and although many physicians have cautiously ventured upon its internal use, yet it remained for Dr. Powell to ascertain its dose and to apply it successfully to a particular disease. With respect to Chorea there is probably some variety in the causes from which it originates, and of this Dr. Powell seems sufficiently sensible. Hence we suspect that the cases which Dr. Hamilton treated by the use of Cathartics, would have derived no benefit from nitrate of silver, and vice versa.

“ It (Chorea) like Epilepsy is considerably under the influence of the cause from which it has originated, and this varies in different instances. It may arise from sympathy with various local irritations, especially those of the intestinal canal, or from a peculiar state of the nervous and muscular systems, unconnected, as far as our powers of examination go, with any organic disease of the affected parts. Its symptoms are accurately described by Sydenham, by Dr. Hamilton of Edinburgh, and by many others, who seem to me to generalize their indications respecting the causes of the disease farther than my experience will justify.”

It is Dr. Powell's opinion then that there is not a simplicity of cause in this disease. The following is his experience of Dr. Hamilton's practice ;

“ Dr. Hamilton's opinions are well known and deservedly respected, and his practice consists chiefly in the free exhibition of Cathartics. I mean not to combat the accuracy of his facts, or to doubt the efficacy of his remedies in the cases which he has recorded, but to state that either from accidental occurrence or some peculiarity in the disease, as it occurs in this metropolis, the same practice has not been generally successful ; that patients sometimes get worse under its employment, and still receive most decided advantage from metallic tonics, and especially nitrate of silver.”

We might add that the experience of medical men in London against Dr. Hamilton's practice, extends beyond its adoption in this particular disease. It is condemned by them in all diseases whatsoever, if carried to the same extent to which it was recommended and enforced by himself.

For the principle however of Dr. Hamilton's practice we are strongly disposed to contend, the contemplation of which has taught us to think and to act aright in many the most important disorders, and especially in fevers, wherein we have ventured to deviate from the erroneous opinions, and to reform the dangerous practice of our ancestors. When Mr. Abernethy pointed out to
surgeons

surgeons the constitutional origin of local disease, he established principles capable of the most beneficial and universal application. For in proposing the relief of local maladies by the amendment of the general health, he was led to inquire the nature and cause of those derangements of the constitution, by which it becomes apt for the reception of morbid impressions. These were found to consist in certain nervous irritations, in which, though they obtain no name and no place in nosological arrangements, the system nevertheless suffers severely and universally. Mr. Abernethy assigned to them an origin in disorder of the digestive organs. The truth of these opinions, after having been variously misrepresented and misunderstood, is at length pretty generally allowed, and exerts a powerful influence not only upon surgical conduct, but upon medical practice in general. Now Dr. Hamilton and Mr. Abernethy are obviously agreed as to principle; and the former was perhaps right, when in speculation he extended the same principle beyond the limits within which it was at first included, and when he shewed that many diseases, besides anomalous ones of the nervous system, were either caused or aggravated by an imperfection of the digestive functions. But experience has proved his practice to be wrong, when instead of inducing the healthy action of the bowels by the gradual and mild impression of what are called alterative medicines, he employed for the same end repeated doses of the most drastic purgatives, in order to maintain a violent and uninterrupted irritation.

We pass next to a communication from Dr. Warren, which comprises the relation of two cases of Diabetes Mellitus with observations, in which it is endeavoured to prove that opium was the remedy entitled to the merit of having effected the cure. The following is the most prominent fact upon which the conclusion rests.

“ It appears that in the case of Tranter, the urine ceased to be sweet after the dose of opium had been raised to six grains and had been taken twice a day. On the diminution of the quantity of opium taken in each dose, the sweetness returned, and was not again removed until the dose of opium was again restored to its original quantity. In the same manner, the sweetness of the urine in the case of Andrewes ceased shortly after the dose of opium had reached five grains and had been taken four times a day, and on the reduction of the opium, the urine resumed its sweetness and persevered in it until the dose was gradually raised to its former standard. Twelve grains in twenty four hours in the case of Tranter, and twenty grains within the same period in the case of Andrewes, appear to have been the quantities required to produce this effect.”

It must not be concealed however that animal food was employed in both cases, but is thought by our author to have had no other than an auxiliary share in the cure.

Subjoined to this paper is an Appendix, in which we find that Andrewes, the subject of the second case, died of a pulmonary affection, which had accompanied the whole progress of his disorder, and that an opportunity was thus afforded of examining the body. The substance of the lungs as might be expected were beset with tubercles and vomicae.

“ Upon various parts of the cellular membrane of the abdomen a gelatinous substance was thrown out, resembling the jelly which is sometimes found between the membranes of the brain. On examining the kidneys, with reference to the usual appearance of these organs in a healthy state, both of them were found to be of an unusually firm and gristly texture. The cellular membrane surrounding the pelvis and infundibula was loaded with serum and portions of lymph were diffused through it, bearing the appearance of jelly, and resembling that which had been observed in various parts of the cellular membrane of the abdomen. In order to ascertain the state of the blood vessels one of the kidneys was injected with size and vermilion previously to examination, and the other was examined in the usual state. On cutting into the substance of the injected kidney, the cortical part appeared unusually red, and the cryptæ were seen more numerous, larger, and more distinct, than I had ever observed them, even under circumstances of the most fortunate injection. The blood-vessels of the cortical substance of the kidney which had not been injected, were unusually turgid. The ureters, the emulgent artery and vein were of the natural dimensions. The renal capsules were firmer and harder in texture than natural, and seemed to partake of the gristly structure of the kidneys; in other respects they were not diseased. The bladder was sound.”

There can be no doubt but that these are the effects of inflammatory action, and on this account our readers would do well to peruse the observations of a very accurate pathologist, Dr. Blackall, on the inflammatory nature of Diabetes serorus*. This disease he considers to partake of the same essence with that species of dropsy which is distinguished by coagulable urine. The presence of albumen in the water of dropsical patients is thought to mark the inflammatory character of their complaint, and from the strong coincidence of the same symptom in Diabetes insipidus, joined with many other features of analogy, Dr. Blackall infers these two to be the same in nature. We regret extremely

* Blackall's Observations on the nature and cure of dropsies. Page 231.

that the urine in this case (that of Andrewes) was not subjected to some test for the presence of albumen. For the effects of inflammatory action revealed themselves upon dissection, and during life there were such symptoms (local at least) which called for the abstraction of blood. It is true that it had the saccharine character, but Dr. Blackall adds "the saccharine and serous diabetes may be combined, and the quantity of serum present may possibly conceal the sweetness of the taste*." The presence of serum simply in the urine of diabetes was found by Dr. Latham † in a case of the insipid kind, and from insipid urine Dr. Watt ‡ obtained both serum and an unusual quantity of extractive matter. Now although in this case related by Dr. Warren the serum certainly was not in such quantity as to conceal the sweetness of the taste, yet as the appearances on dissection were those of which during life coagulable urine is symptomatic, we could wish to have been ascertained, whether or not any serum was present in the urine.

Another paper by Dr. Warren on head aches which arise from a "defective action of the digestive organs," evinces no small degree of discrimination in pointing out the method of nature in a disorder, certainly not the least obscure, though perhaps the most common to which physicians are called upon to administer. It is evident that Dr. Warren has been singularly fortunate in his opportunities of observation, and that the patient has been as intelligent in detailing his symptoms, as the physician in assigning their cause. In short we believe that our author is both physician and patient, and that he is here acutely describing what he has acutely felt.

The two species of head-ach, which it is the object of this paper to discriminate, bear marks of peculiarity, by which they are distinguished from other affections of the same organ. They differ from that head-ach which is produced by intemperance, bearing to it the same analogy which chronic does to acute disease. They differ too from that which arises from congestion of the brain; from that which is owing to disorganization of the brain without pressure; from that which is caused by chronic disease of the bones of the skull, and from the nervous head-ach. These two species differ also from each other, as well in their causes as their symptoms. The one proceeds from a defective action of the stomach, bowels, and liver generally, and especially the upper bowels. The other is attributed solely to disorder of the stomach. Thus the latter being produced by particular ar-

* Blackall's Obs. &c. page 236.

† Latham on diabetes, page 139.

‡ Watt on diabetes, page 74.

ticles of food during the first stages of digestion, or by the morbid impression of the stomachic secretions, is removed by rejection of the offending cause; while in the former the disordered sensation not being felt, until the period when the food has passed, or is passing the duodenum, experiences very imperfect relief from vomiting. The head-ach, which has its cause in a defective action or secretion of the stomach solely, is attended rather with confusion than pain. The pain however, such as it is, is that which we call dull and heavy, and the confusion is such as is indicated by distress of mind, by a sensation of giddiness and a feeling of insecurity in walking. There is moreover a sense of uneasiness referred immediately to the stomach, and an effusion of watery secretion into the mouth, and a dimness of vision. The head-ach arising from general insufficiency in the functions of organs immediately below the stomach, is generally preceded by febrile symptoms, which are followed by pain situated indifferently in any part of the head, and to these there is sometimes superadded a sense of numbness, which beginning in one finger and passing to others in succession, traverses the whole hand and wrist, and then ceases altogether. But the symptom which is most peculiar, and which is a prelude to the severest attacks, consists in dimness of vision, followed by a succession of luminous appearances. On these brilliant illusions our author has dwelt with considerable minuteness, and has assigned to them a form, a succession, and an arrangement, which an *eye-witness* could alone discriminate. Both species may be complicated together from a complication of the causes from which each originates.

With respect to cure, that which proceeds from disorder of the upper bowels, is most successfully treated by the administration of purgative medicines. That which owes its origin to the stomach alone, its morbid secretions, or the morbid irritability of its nerves, must be treated by such remedies as act immediately upon that organ. Now the stomach when disordered is rather coaxed than forced into a compliance with the intention of the physician. Hence no particular class of remedies can be insisted on under the present circumstances of its disorder. The medicines must be varied according to its varying sensibilities, and their doses must be so arranged "as to retain the stomach constantly but gently under their influence without arresting the action of the bowels."

Sir Henry Hallford has contributed a paper on the "climacteric disease." The declension of strength and decay of the natural powers occurring at the period called climacteric, have been hitherto considered by physicians as marking the gradual dissolution of the body, and displaying symptoms too irregular and uncertain to admit of any order or arrangement. Sir Henry
Hallford

Halford however, from very ample opportunities of observation, has ventured to question the commonly received opinion. He conceives that this apparent complication of symptoms is reducible to such order, as is sufficient to constitute a *disease*, to which a name and a place should be given in nosological arrangements. At least he is assured, from having observed the constitution frequently able to rally from that, which has hitherto been esteemed a condition of inevitable decay, that it is not necessarily a precursor of death.

To that particular order of symptoms which constitute the changes which take place sometimes in the human frame at the later periods of life. Sir Henry has assigned the name "*Climacteric disease*," and the following particularization of them is precise enough to occupy the place of definition.

"A falling away of the flesh in the decline of life without any obvious source of exhaustion accompanied with a pulse quicker than natural, and an extraordinary alteration in the expression of the countenance."

Our author then gives a more detailed account of the unsuspected approach of the disease, gradually creeping on until it has obtained an inevitable hold on the constitution; of the symptoms which precede its fatal termination, and of the condition in which it leaves the individual whose powers have been found superior to its influence. This disease will sometimes combine itself with an accidental disorder, as with common catarrh, which will hence derive an extraordinary protraction and an alarming complexion not its own. It is perhaps less prevalent, and undoubtedly less remarkable in women than in men, from whatever cause this difference may arise.

Our author has observed various exciting causes to call forth the climacteric disease in those whose constitutions have been already predisposed. Of these none is more frequent than a common cold, besides which three other causes are enumerated. An act of intemperance where it is not habitual; an accidental fall; marriage contracted late in life, and mental affliction. With respect to the influence of the last, there is the following observation:

"The effects of grief on the body, physicians have daily occasion to witness and to deplore; but they remark that its influence is very different at an early from what it is at a late period of life. A mind actively engaged, in youth, in the pursuit of fame and fortune, is hardly vulnerable by any disaster which does not immediately stop its career of success; and if a deep impression be made by misfortune, new schemes of ambition and the gradual influence of time contribute to obliterate it; but sorrow late in life has fewer resources and more easily lets in disease."

As to cure, from what has been said of the nature of the climacteric disease, there can be no remedy to which any specific efficacy can be expected to belong. Sir Henry Hallford has judiciously cautioned practitioners against meeting the disease with too active a treatment, and recommends the use of such medicines as operate rather by palliation of particular symptoms than by any general influence on the constitution. When however the system is visibly obtaining an advantage over the disease, it may then be safe to aid its efforts by the administration of tonic remedies, such particularly as the Bath waters; but that which gives the best assurance of recovery is a calm serenity of mind, which is the sole present enjoyment of old age, and which can only be derived from a satisfactory contemplation of the past.

It remains to be considered how far Sir Henry Hallford is right in the opinions which he has here advanced. Nothing more is necessary to our idea of a disease than a certain succession of symptoms. These indeed may exhibit varieties in different cases owing to individual temperament, yet, notwithstanding such deviations they are allowed to constitute the same disease by reason of their general coincidence. If then our author has found in many instances the affection of which he treats, sketched and adumbrated in the same character and outline, he is justified, as far as he has confidence in the accuracy of his own observation, in adopting it into his nosology as a simple disease.

But for those who are disposed to cavil at the notion of a climacteric disease, it is not enough to stigmatize it as an unnecessary refinement, which physicians in general have hitherto never dreamt of. For concerning matters which seem capable of being decided by simple observation, the world in general is often unable to see and to think aright, until some one preventing vulgar research by an anticipation of the truth, has given the tact and direction to public opinion. And in medicine this fact is especially illustrated, for phenomena daily presenting themselves before the eyes of physicians, have eluded their observation and passed undiscovered for ages, until they have been detected perhaps by the sagacity of an individual, and been afterwards seen and recognised by all. Now a defective knowledge concerning the nature of a disease is likely to be supplied by one who possesses the most extensive opportunities of contemplating its symptoms. Hence in estimating the probable truth of Sir Henry Hallford's opinion concerning the climacteric disease, we are disposed to allow much weight to his professional character, and to the extensive sphere of his practice. It must be submitted however to the test of medical experience generally, for, without regard to the original source of an opinion, in proportion as it becomes

becomes more generally prevalent, there is a greater probability of its truth.

There is a case of superfætation communicated by Dr. Maton, which, if the truth of the facts be allowed to rest upon sufficient authority, is calculated to give rise to curious speculation. For ourselves we should have preferred that the Dr. had himself been witness of the circumstances which he relates, rather than that he should have given them upon the credit of another. It should seem however that the Doctor himself believed the report which he received, otherwise he would not have communicated it to the College.

The facts mentioned in this paper are attested by Mr. T., the husband of the lady, who is the subject of the extraordinary relation of which the following is the substance. Mrs. T., an Italian lady, was delivered of two male children at Palermo, on the 2d of June 1806, one of whom lived two and the other three months. On the 12th of November 1807 she had another male child, who had at first every appearance of health but died in nine days. On the 2d of February 1808, (not quite three calendar months from the former accouchement) Mrs. T. was delivered of another male child completely formed and apparently in perfect health; the child died afterwards of the measles. On the 23d of November 1808 she had again twins, who are both alive and in good health. On the 9th of June 1809, she miscarried on board the ship which brought her to England. Mrs. T. was again pregnant at the time this account was written, October 18, 1810.

We can only wonder at this phenomenon without attempting to account for it, for knowing nothing of the ordinary process of conception, it would be vain to seek the causes of a deviation from the common course.

Dr. Haygarth has given to the College a paper bearing this title. "On the discrimination of Chronic Rheumatism, from Gout, acute Rheumatism, Scrophula, Nodosity, White Swelling, and other painful diseases of the joints and muscles." But in the substance of the paper we find no attempt towards any such discrimination. As far as we can collect the object of Dr. Haygarth's Enquiry, it is to shew that Chronic rheumatism never occasions any tumor of the affected part. This proposition is sought to be determined by a review of three hundred cases which our author had classed under that genus in the year 1801.

"Out of the whole number only fourteen patients were noted as having any swelling in the seat of the disorder, and it appeared upon a more careful and deliberate investigation, that these fourteen cases ought to have been classed under other genera."

In three of the cases the swelling was in the face and accompanied with pain, where there was a probability that it might have arisen from a carious tooth. In two the swelling was in the female mamma, which is not ordinarily subject to rheumatism. Others ought to have been classed as gout, and others as acute rheumatism. In the classification of an immense number of cases, it is very likely to happen that a few may have obtained their place under one genus which a more scrupulous scrutiny would assign to another. If then out of 300 cases of a particular disease, 286 manifest no appearance of a particular *symptom*, which is detected in the remaining fourteen, and if these fourteen cases indicate something anomalous in their general complexion, so as to create a doubt whether they really belong to the genus under which they have been arranged, that symptom may reasonably be thought to form no part of the disease in question.

There are yet three papers in this volume of considerable importance, (two by Dr. Heberden, of which one is on scurvy, and the other on the mortality of London, and a third by Dr. Powell "on the comparative prevalence of insanity at different periods,") concerning which we at present abstain from making any observation, because they have a particular reference to a subject which will engage our attention on a future occasion.

Thus far then we have thought it our duty to notice (however imperfectly) the most important of a great variety of communications contained in the fourth volume of the Medical Transactions. Contemplating the publication as a whole, we cannot think that the College has used quite sufficient scrupulousness in their selection of the articles which compose it, though many of the papers are justly entitled to the place they hold. Perhaps too large a space has been allowed to details of particular cases, which ought not to obtain admission into a work like this, unless they be strongly illustrative of some point in pathology or practice. There is however one point of view in which we derive the greatest satisfaction from the appearance of this volume, inasmuch as we consider it as an earnest of the future intentions of the College. If the College be really bent upon the continuation of their Transactions, and would shew themselves zealously employed upon the undertaking, we doubt not but that they would receive abundant co-operation from the medical community at large. Experience has shewn that publications of this sort are well calculated to diffuse professional knowledge, for in the different collections of Essays proceeding either from public or private societies, are to be found the most important accessions, which have been made to medical science during the last forty years.

Pamphlets and fugitive tracts, which in politics and religion
have

have for upwards of two centuries been the common vehicles of speculation and controversy, are a species of publication which has never been predominant in medical literature, to promote the purposes of which it seems peculiarly adapted. Physicians have been generally ambitious that their books should be distinguished by a certain prominence and bulk, and to this end they have laboured to make their opinions square with general principles, to consolidate them with established systems, and to fortify them with acknowledged authorities. Hence much of good observation and important fact has been useless and unknown because it has been encumbered and obscured by extraneous matter; so that perhaps many a ponderous volume of medical lore might justly be reduced within the modest limits of a pamphlet. The transactions however, which have recently been published by different medical societies, as they contain a variety of articles, may be considered in the light of a collection of pamphlets over which they still possess a great advantage in point of utility; for, by presenting a convenient form of publication to those who are averse from the hazard and parade of authorship, they rescue much knowledge from oblivion, and gain ample contributions to the rich records of science, from sources which might have remained undiscovered. Heretofore a physician, after long practice and meditation on the business of his profession, may have ascertained himself of facts, which have escaped general research, and yet may not have found a convenient method of giving them to the public. Whence it is to be feared that the single observations of individuals have often died with them; a circumstance which is to be esteemed no trivial cause of the tardy progress of the medical art.

We have spoken of private as well as public societies which have given collections of medical tracts to the world. Without wishing to depreciate the useful labors of the former, we might be allowed to anticipate more ample fruits from the exertions of the latter, could we be secure that their zeal would be permanent. Colleges and other institutions, which guard the public reputation of science, seem calculated to call forth the best exertions of individuals in their own support; and to produce immense benefit to every branch of philosophy by exciting a noble and a lively ambition in its several professors. Here too is seen the wisdom of that policy which blends the character of individuals with that of the public body to which they belong; for every society derives its renown from the reputation of its members, each of whom will enjoy a reflected fame, in proportion as he contributes to illustrate the collective character of the whole. Out of this sympathy of interest and honor arises a powerful incentive to virtuous action, which teaches, that every
man

man exalts the credit of his profession, while he is studious of his own particular fame.

The College of Physicians by a long succession of illustrious names has raised to itself a character, which has worn well through many ages and has by turns attracted both admiration and envy. From this quarter have shone forth many of those luminaries, which gilded the literary reputation of this country, and many are the paths of science which would have remained untrod, had there not been drawn from hence that light, by which they were explored and illustrated. But the College has not only exalted its own reputation as an independent body, but the character of the profession over which it presides. Hence it derives a claim upon the whole medical community in support of its authority. For since every physician, independently of personal fame, enjoys a certain respectability from the general estimation in which his profession is held, doubtless he owes some deference to that public body, under whose guidance medicine has obtained and preserved the rank of a liberal pursuit.

ART. VI. *Germany; by the Baroness Staël Holstein. Translated from the French.*

(Continued from Page 528.)

IN avoiding the fashionable fault of modern journalists, who substitute dissertations of their own for descriptions and specimens of the books which they review, we have been led perhaps into the opposite extreme, and to an history of the publication before us sufficiently long, have already subjoined extracts from it more than sufficiently copious. In truth, it is difficult to present in an abridged form even a bare analysis of so various and comprehensive a work, much more to compress within a moderate compass the reflexions which it suggests, inviting discussion, and the passages which it affords deserving citation. But as neither our limits, nor the demands of other authors, nor in all probability the patience of our readers, would admit of our indulging * *in all the*

* "*Shakespeare. Much Ado about Nothing. Act 3. Scene 5.*

LEONATO. Neighbours, you are tedious.

DOGBERRY. It pleases your worship to say so, but we are the poor Duke's officers; but truly, for mine own part, if I were as tedious as a King, I could find in my heart to bestow it all of your worship.

LEONATO. All your tediousness on me, ha.

DOGBERRY. Yea, and 'twere a thousand times more than 'tis."

tediousness

tediousness which we could find in our hearts to bestow on her worship, the Baroness, we must endeavour to shorten and condense what we have to say upon the remainder of her book, and must be excused if in our haste we pass over much that would repay a more lengthened and attentive examination.

Before we proceed however, we must be allowed to add to the account, which we have already given of the first part of the work, some notice of the distinction, which is there pointed out, between the North and the South of Germany. This is necessary, not only in order to complete our view of that part, but because in all that follows respecting the literature, philosophy, and religion of Germany, Madame de Staël must be understood to speak chiefly, if not wholly, of the Northern and Protestant States. The North, it seems, is almost exclusively the seat of learning, talent, and intellectual society. There only are to be found celebrated universities, enlightened courts, literary towns, men of science and erudition in general estimation, and a common people universally well educated. Men of genius may of course be born in the South, but it is in the North that they are bred. —The Southern Germans are engrossed by physical enjoyments, and aspire to nothing, beyond the undisturbed possession of their accustomed plenty, order, and repose. In accounting for this fact, Madame de Staël is disposed, we think, to attribute rather too much to the influence of climate. Thus, she says, in Chap. 5. Part 1st.

“ Letters might perhaps have been cultivated in the south of Germany with as much success as in the north, if the sovereigns had ever properly interested themselves in the advancement of them; nevertheless, it must be acknowledged that temperate climates are more favourable to society than to poetry. When the climate is neither inclement nor beautiful, when people live with nothing either to fear or to hope from the heavens, the positive interests of existence become almost the only occupation of the mind; both the delights of the south and the rigours of the north have stronger hold over the imagination. Whether we struggle against nature, or intoxicate ourselves with her gifts; the power of the creation is in both cases equally strong, and awakens in us the sentiment of the fine arts, or the interest of the mysteries of the soul.

“ Southern Germany, temperate in every sense, maintains itself in a monotonous state of well-being, singularly prejudicial to the activity of conduct as well as of thought. The most lively desire of the inhabitants of this peaceful and fertile country is that they may continue to exist as they exist at present; and what can this only desire produce? It is not even sufficient for the preservation of that with which they are satisfied.” P. 56.

Moral causes, which are mentioned by Madame de Staël herself,

self in the subsequent chapters, furnish a less fanciful explanation of the intellectual inferiority of the Southern Germans. In Austria, the cautious policy of the government conspires with the phlegmatic indifference of the people, and with the monotonous etiquette of aristocratical society, to maintain a systematic exclusion of literary emulation. Men of superior abilities, if not studiously depressed, are viewed with no partiality, and distinguished by no favour. The press too is under the regulation of censors; and foreign books, whose tendency is at all awakening, not to say alarming, are rigidly prohibited.

In the Northern States, on the contrary, the governments never think of interfering with the liberty of the press. The Electoral Princes of Saxony, in particular, have long been distinguished for affording to letters 'the most noble of protections, independence.' The Duke of Saxe-Weimar, and his mother, by their taste, their talents, and their patronage, were enabled to collect around them the most celebrated men of letters, Wieland, Goëthe, and Schiller; and gained for their little capital the honourable appellation of the Athens of Germany.

In Prussia, the genius of the great Frederic, notwithstanding his unfortunate distaste for the language and the productions of his countrymen, created a respect for intellectual pursuits; which fostered by the encouragement of the present Royal family, and of their Ministers, by the notice paid to men of science, and by their free introduction into good society, has tended to make Berlin the true metropolis of 'enlightened Germany.'

But it is to the difference of religion, we conceive, more than to any other cause, that we must attribute the superiority of mental character which distinguishes the Germans of the North. With them the Reformation originated; and the spirit of examination, in which it began, has continued to flourish ever since with unabated vigour. It seems to be in the very nature of Protestantism, to favour the progress of knowledge and the developement of the human faculties; as it is the tendency of the Catholic Religion, even when disarmed and ameliorated, to put fetters on the mind, and to render it stationary and immoveable. The Catholic Religion, it is true, is more tolerant in Germany, than in any other country; but then on the other hand, as we are told by Madame de Staël, in another part of her work, (Chap. 4. Part. 4. Vol. 3.)

"The Catholics of Germany have put themselves in a sort of defensive position, which is very injurious to the progress of information. In the countries where the Catholic religion reigned alone, such as France and Italy, they have known how to unite it to literature and to the fine arts; but in Germany, where the Protestants have taken possession, by means of the Universities, and by their

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natural tendency to every thing which belongs to literary and philosophical study, the Catholics have fancied themselves obliged to oppose to them a certain sort of reserve, which destroys all the means of distinction in the career of imagination and of reflection.'

Why do the French not render justice to German literature? Madame de Staël begins her second part with this question; which she is not satisfied with answering superficially, by alledging—that not many persons in France understand the German language, which loses most of its beauty in translation—that German literature belongs to a recent period, during great part of which the French have been occupied with their revolution—that in short they are unjust to it, because they are not acquainted with it. The real foundation of their prejudices lies deeper, and is to be found, she observes, in the decided difference of views and sentiments, which distinguishes the two nations.

"In Germany there is no standard of taste on any one subject; all is independent, all is individual. They judge of work by the impression it makes, and never by any rule, because no rule is generally admitted: every author is at liberty to form a new sphere for himself. In France the greater number of readers will neither be affected, nor even amused, at the expense of their literary conscience: there scrupulosity finds a refuge. A German author forms his own public; in France the public commands authors. As in France there are more people of cultivated minds than there are in Germany, the public exacts much more; while the German writers, eminently raised above their judges, govern, instead of receiving the law from them. From thence it happens that their writers are scarcely ever improved by criticism: the impatience of the readers, or that of the spectators, never obliges them to shorten their works, and they scarcely ever stop in proper time, because an author being seldom weary of his own conceptions can be informed only by others when they cease to be interesting. From self-love, the French think and live in the opinions of others; and we perceive in the greater part of their works, that their principal end is not the subject they treat, but the effect they produce. The French writers are always in the midst of society, even when they are composing; for they never lose sight of the opinion, raillery, and taste then in fashion, or in other words, the literary authority under which we live at such or such a time." P. 212.

"The dramatic art offers a striking example of the distinct faculties of the two nations. All that relates to action, to intrigue, to the interest of events, is a thousand times better combined, a thousand times better conceived among the French; all that depends on the developement of the impressions of the heart, on the secret storms of strong passion, is much better investigated among the Germans.

"In order to attain the highest point of perfection in either country,

country, it would be necessary for the Frenchman to be religious, and the German more a man of the world. Piety opposes itself to levity of mind, which is the defect and the grace of the French nation; the knowledge of men and of society would give to the Germans that taste and facility in literature which is at present wanting to them. The writers of the two countries are unjust to each other: the French nevertheless are more guilty in this respect than the Germans; they judge without knowing the subject, and examine after they have decided; the Germans are more impartial. Extensive knowledge presents to us so many different ways of beholding the same object, that it imparts to the mind the spirit of toleration which springs from universality.

“The French would however gain more by comprehending German genius, than the Germans would in subjecting themselves to the good taste of the French. In our days, whenever a little foreign leaven has been allowed to mix itself with French regularity, the French have themselves applauded it with delight. J. J. Rousseau, Bernardin de Saint Pierre, Chateaubriand, &c. are, in some of their works, even unknown to themselves, of the German school; that is to say, they draw their talent only out of the internal sources of the soul. But if German writers were to be disciplined according to the prohibitory laws of French literature, they would not know how to steer amidst the quicksands that would be pointed out to them; they would regret the open sea, and their minds would be much more disturbed than enlightened. It does not follow that they ought to hazard all, and that they would do wrong in sometimes imposing limits on themselves; but it is of consequence to them to be placed according to their own modes of perception. In order to induce them to adopt certain necessary restrictions, we must recur to the principle of those restrictions without employing the authority of ridicule, which is always highly offensive to them.

“Men of genius in all countries are formed to understand and esteem each other: but the vulgar class of writers and readers, whether German or French, bring to our recollection that fable of La Fontaine, where the stork cannot eat in the dish, nor the fox in the bottle. The most complete contrast is perceived between minds developed in solitude, and those formed by society. Impressions from external objects and the inward recollections of the soul, the knowledge of men and abstract ideas, action and theory, yield conclusions totally opposite to each other. The literature, the arts, the philosophy, the religion of these two nations attest this difference; and the eternal boundary of the Rhine separates two intellectual regions, which, no less than the two countries, are foreign to each other.” P. 217.

A similar representation occurs continually throughout this division of the work, which may be denominated a collection of facts and of observations, illustrative of the contrast which exists between the literature of the French and of the Germans, with

a view to the improvement of the former. This is the author's main design ; but it is also a part of her plan to say a word, en passant, of the English nation, and that generally in its favor. Thus in the next chapter, proceeding to consider the opinion of German literature, which prevails in England, she observes ;

“ German literature is much better known in England than in France. In England, the foreign languages are more studied, and the Germans are more naturally connected with the English, than with the French ; nevertheless prejudices exist even in England both against the philosophy and the literature of Germany. It may be interesting to examine the cause of them.

“ The minds of the people of England are not formed by a taste for society, by the pleasure and interest excited by conversation. Business, the parliament, the administration, fill all heads ; and political interest are the principal objects of their meditations. The English wish to discover consequences immediately applicable to every subject, and from thence arises their dislike of a philosophy, which has for its object the beautiful, rather than the useful.

“ The English, it is true, do not separate dignity from utility, and they are always ready, when it is necessary, to sacrifice the useful to the honourable ; but they are not of those, who, as it is said in Hamlet, ‘ with the incorporeal air do hold discourse,’ a sort of conversation of which the Germans are very fond. The philosophy of the English is directed towards results beneficial to the cause of humanity : the Germans pursue truth for its own sake, without thinking on the advantages which men may derive from it. The nature of their different governments having offered them no great or splendid opportunity of attaining glory, or of serving their country, they attach themselves to contemplation of every kind ; and to indulge it, seek in heaven that space which their limited destiny denies to them on earth. They take pleasure in the ideal, because there is nothing in the actual state of things which speaks to their imagination. The English, with reason, pride themselves in all they possess, in all they are, and in all that they may become ; they place their administration and love on their laws, their manners, and their forms of worship.” P. 221.

Having thus explained the principles, upon which the two rival nations, who divide the opinions of Europe, have formed their respective judgments of German literature, Madame de Staël enters upon a detailed account of that literature, commencing with a short history of its principal epochs. Whilst the other great European people, the Italians, the French, and the English have, each of them had their Augustan age, in which the illustrious sovereigns have encouraged the progress of letters by their patronage and their favor. German literature has
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known no golden æra of princely protection, but has been left to the independent exertions of private individuals.

In the age of chivalry, the Germans, like the rest of the world, had their epic poets, who sang of love and of war with force and simplicity, but who have left no permanent effects upon literature.

At the period of the reformation Luther arose, in himself a host; and by his theological writings, especially by his translation of the Bible, contributed no less to the perfection of his native language, than to the moral energy, and spiritual improvement of his countrymen. The religious and political wars which succeeded, drew off attention from literary pursuits; and the Germans did not return to them anew, till the age of Louis XIV. when all Europe looked to the French writers as true standards of taste.

Hence arose what may be called the French school of German authors, whose productions were according to the rules, but utterly without the grace, of the nation whom they imitated, whilst they were absolutely deficient in originality and in native genius.

To this succeeded a school, founded in its outset upon the English model, which was found to be more in harmony with the genius of the Germans.

“Some men then began to strike out a new road for themselves. Klopstock held the highest place in the English school, as Wieland did in that of the French; but Klopstock opened a new career for his succession, while Wieland was at once the first and the last of the French school in the eighteenth century. The first, because no other could equal him in that kind of writing, and the last, because after him the German writers pursued a path widely different. As there still exist in all the Teutonic nations some sparks of that sacred fire which is again smothered by the ashes of time, Klopstock, at first imitating the English, succeeded at last in awakening the imagination and character peculiar to the Germans; and almost at the same moment, Winckelmann in the arts, Lessing in criticism, and Goëthe in poetry, founded a true German school, if we may so call that, which admits of so many differences, as there are individuals, or variety of talent. I shall examine separately poetry, the dramatic art, novels, and history; but every man of genius constituting (it may be said) a separate school in Germany, it appears to me necessary to begin by pointing out some of the principal traits which distinguish each writer individually, and by personally characterizing their most celebrated men of literature, before I set about analyzing their works.” P. 233.

We will not attempt to give, in outline, or in miniature, the admirable portraits which Madame de Staël here announces, and which she has executed with a master's hand. Wieland, who is the

the Voltaire in prose, and the Ariosto in poetry, of the Germans—Klopstock, the imitator of Milton, and at least the equal of Young—Lessing and Winckelmann, one the father of German Criticism, the other of their taste in the Arts—Goëthe, the most powerful and the most versatile of poets—Schiller a man of superior virtue, as well as of superior genius—all these are presented to us in succession with the very features, but perhaps with more than the colours, of life. In the Chapters which follow, a view of German poetry in general, and of its different species is presented to the reader which appears to us to be so luminous and so complete, that we question whether it will not have an effect exactly contrary to its author's intentions, and supersede amongst foreigners the study of German literature, in the original, by supplying them with its substance and its spirit, in a more attractive form. In short we know not whether to admire most the elevation of taste, the versatility of genius, or the extent of information, which are here displayed. The uniform tendency of the whole is to inspire noble and lofty principles in literature and the fine arts, and to connect by indissoluble ties the enthusiasm and the energies of virtue and of genius. Our readers may form some idea of her sentiments, from the following description of poetry, and of a true poet.

“The true poet, it may be said, conceives his whole poem at once in his soul, and, were it not for the difficulties of language, would pour forth his extemporaneous effusions, the sacred hymns of genius, as the sybils and prophets did in ancient times. He is agitated by his conceptions as by a real event of his life: a new world is opened to him; the sublime image of every various situation and character, of every beauty in nature, strikes his eye; and his heart pants for that celestial happiness, the idea of which, like lightning, gives a momentary splendour to the obscurity of his fate. Poetry is a momentary possession of all our soul desires; genius makes the boundaries of existence disappear, and transforms into brilliant images the uncertain hope of mortals.

“It would be easier to describe the symptoms of genius, than to give precepts for the attainment of it. Genius, like love, is felt by the strong emotions with which it penetrates him who is endowed with it; but if we dared to advise, where nature should be the only guide, it is not merely literary counsel that we should give. We should speak to poets, as to citizens and heroes; we should say to them, Be virtuous, be faithful, be free; respect what is dear to you, seek immortality in love, and the Deity in nature; in short, sanctify your soul as a temple, and the angel of noble thoughts will not disdain to appear in it.” P. 302.

It is unnecessary to point out the dangers to which such a style as the above is constantly exposed; and we cannot dissemble, that our author is occasionally led by it into the very confines

times of the bombastic and the unintelligible. Nay there are places where soon after reminding us of the grandest part as Burke, she recalls to our memory the existence of another figure in Rhetoric, vulgarly called *nonsense*. We must always recollect however, that the great object of Madame de Staël was to introduce among her countrymen a loftier, bolder, and holier style of thought in literature and philosophy. She wished to create in their souls an antagonist power to that low, cold, selfish, vain, and ironical spirit of modern society, which sneered at all emotion, disbelieved all virtue, and dried up the sources of heroism and of genius, of moral and of intellectual excellence. We must excuse her therefore if in her attempt to inspire ἄμαχον ἔρωτα παντός ἀεὶ τῇ μεγάλῃ καὶ ὡς πρὸς ἡμῶν δαίμονιώτερῃ, she is sometimes hurried into exaggeration, or bewildered in rhapsody. For the same reason we must not at once conclude against the purity of her taste, because she appears to be excessive in her encomiums on the German writers, or because she does not exclaim against their defects so often and so loudly as they deserve. We think that there is sufficient evidence to an attentive reader, that she was perfectly aware of their various absurdities, their affected simplicity, their forced enthusiasm, their metaphysical jargon, their false sentimentality, their want of method, of vivacity, and of wit. But it would have defeated her object to have made these faults too prominent. The French were already sufficiently disposed to ridicule them.

The second volume is chiefly occupied with analyses and specimens of German dramas. It is due to Madame de Staël to acknowledge that her tendency to indulge in rapturous bursts of encomium upon that 'feeling of the infinite' which inspires the writers of these dramas, has not in the least impaired her power of analysing them with precision, of describing them with vivacity, or of reasoning with accuracy upon their principles and their construction. There is one chapter in particular, in which Madame de Staël is seen to great advantage as a reasoner, a character in which she appears less frequently in other parts of her work, where imagination, it must be allowed, in general predominates. We mean the chapter on the dramatic art. In this she combats with great force of argument the prejudices of the French in favor of their own school. In conversational discussions upon the respective merits of the French and of other national dramas, we have often felt the want of some person duly qualified as an arbitrator, to whom appeal might be made by both parties. Classical scholars by referring to the actual writings of antiquity, may shew that the French tragedy, although it is confined almost to Greek subjects, and composed professedly upon Greek principles, has neither the example of
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the great poets, nor the authority of the great critics of Greece, to plead in favor of its rules and practice. Dr. Johnson too has proved by arguments not easily answered, that its strict adherence to the imities of time and of place, has as little foundation in nature and reason, as it has support from the dictates of Aristotle. But scholars may be accused of pedantry, and Johnson of prejudice. Here however, we have a Frenchwoman, a lady of rank in society, as well as in literature, who has from childhood been accustomed to read and hear the masterpieces of Corneille and of Racine, and who still retains an almost idolatrous admiration of them, yet confessing, and subjoining good and strong reasons for her confession,

“ That if foreigners have a different conception of the theatrical art from the French, it is neither through ignorance nor barbarism, but in consequence of profound reflections, which are worthy of being examined.”

In short from the truth and the impartiality, with which this undeniable judge of the French drama has pointed out its essential defects, its false delicacy, its mock dignity, its sterility of subject, its sacrifice of simplicity and of interest to artificial rules, the conventional nature of its characters, the declamatory style of its dialogue, and the monotonous pomp of its Alexandrine verses, we feel ourselves entitled to pronounce that this long-disputed question is now decided for ever.

The third part ‘ on Philosophy and Morals’ is not that which will be generally most approved : yet although it is neither the soundest nor the happiest portion of her work, it affords perhaps the most decisive proof of the quickness, the extent, and the splendor of her talents. This assertion may appear to involve a paradox ; but the fact is, that the very circumstance which detracts from the value and the authority of her philosophical opinions, adds considerably to our impression of her genius.

From materials imperfect, scanty, and hastily collected, she has raised a most imposing and magnificent structure. There is internal evidence, that she is not thoroughly possessed of the doctrines on which she expatiates, nor profoundly acquainted with the writings of their authors. But whether she has made the most of her own defective knowledge, or has availed herself of the information and the promptings of others, she has succeeded in imparting an air of depth in the one case, and of originality in the other, to notions which however acquired she has known how to embody in a system, and to colour with all the hues of eloquence and of feeling. A subject very abstruse and difficult, involving the discussion of intellectual problems,
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which have tried the strength of the most masculine understandings, is here treated by a female with all the ease, vivacity, and copiousness, which hitherto we have been accustomed to expect even from the most able of her sex, only upon the lighter topics of manners, and of popular literature.

An extraordinary mistake, which occurs in her account of Leibnitz, has excited considerable animadversion. Its explanation will afford us an opportunity of illustrating the manner, in which she appears to have acquired her philosophical notions.

In her fifth chapter, speaking of this great man, as the Bacon and the Des Cartes of the Germans, as possessing an universality of knowledge, and a combination of qualities which excited her admiration and respect, she proceeds to mention his works, divided into three branches, the exact sciences, theological philosophy, and the philosophy of the mind. On each of these she delivers opinions, bestows praises, and raises objections; she talks of the *pre-established harmony*, and its refutation; she represents as gratuitous his hypothesis of *monads*; she mentions his Theodicea, in which he treats of the Divine prescience, and of the origin of evil, as one of the most profound and argumentative works upon the theory of the infinite; she quotes with rapture the restriction which he gave to the well known axiom, *Nihil est intellectu, quod non prius in sensu*, by adding *nisi intellectus ipse*. In short, she seems to shew a most intimate acquaintance with his writings, and a perfect comprehension of their spirit, till in an evil hour, she exclaims, "that which has built his glory on an everlasting foundation, is his having maintained in Germany the philosophy of moral liberty against that of sensual fatalism."

Leibnitz, the maintainer of *moral liberty*! Leibnitz! of whom we have always been accustomed to hear, as the controversial advocate of the *irresistible necessity* of all human actions. Every reader is astonished, and begins to suspect, that Madame de Staël's knowledge of Leibnitz is like a certain Divinity Professor's knowledge of Gregory Nazianzen, whom he had always delighted in, "*quem in deliciis semper habui*," although it was well known that he had never read one word of this *favourite* Father. But let us trace the matter to its source. In the latter part of the 18th century, Madame de Staël found the morals, and the principles of the French, poisoned by a set of writers who maintained the dominion of our physical over our moral constitution, who referred to our external impressions the origin of all our ideas, who in short annihilated conscience and free-will, by building materialism on sensation; and morality on interest. All these writers affected to deduce their philosophy from Locke. It is a singular fact, that from the doctrines of

one of the most moral and religious philosophers, that ever existed, two systems have been derived, which by different routes, equally conduct their followers to sensuality and scepticism. In England, Berkeley adopting the principle, which appears to be expressed by Locke, that all the immediate objects of human knowledge are ideas existing in the mind itself, and arguing that ideas can be like nothing but ideas, and can therefore have no prototypes in a material substance, was led to deny the existence of an external world. By pushing these principles to a still greater extent, Hume was enabled to conclude, that there is neither matter nor mind in the universe, nothing in short but a bundle of impressions and ideas. These doctrines, which in their consequences are evidently fatal to all belief, and to all moral responsibility, have been combated by Reid, and his successors in Scotland, under the name of the Ideal Theory. On the Continent Condillac, from whom the French have, in a great measure, derived their opinions of Locke, by representing his account of the origin of our ideas, as amounting to this proposition, *that all our ideas are compounded of sensations*, furnished Helvetius, Diderot, and other French philosophers, with the grounds, on which they have established those systems of Materialism, which tend to the annihilation of the Deity in the universe, and of freewill in man. For our own part, we believe that the name of Locke has been very much abused, both by his soi-disant successors, and by their adversaries; and that, with a moderate change of expressions, and with a few qualifications, his account of the origin of our knowledge would be found to sanction neither the idealism of Hume, nor the materialism of Diderot. There is yet wanting an English metaphysician, who will do justice to Locke. Dugald Stewart, with all his moderation, appears to us to have too strong a tendency to favor his countryman and predecessor, Reid. But this by the way. To return to our author. Shocked at the degrading and impious sentiments which prevailed in France, and believing them to be essentially connected with a philosophical system, which she had not, we conceive, very accurately investigated to its source, holding also that the truth of metaphysical theories may be estimated from their apparent moral consequences, Madame de Staël was prepared to adopt with enthusiasm the new doctrines of philosophy, which she found in Germany, associated with elevated and noble sentiments, with genius and learning, with poetry and eloquence, with virtue and religion.

From some of the professors of this new school, (from M. W. Schlegel, as it has been reported) she appears to have derived the hints, which she has here drawn out into an animated and comprehensive sketch of the progress of philosophy from Bacon to Kant.

Kant. Is it wonderful, that with this bias on her mind, and proceeding to write hastily upon partial information, she has been disposed to generalize rather too rapidly, and to class together authors of different ages and countries, according to their supposed relation to her favourite system, instead of examining with care, and reporting with precision, their separate and peculiar tenets? Hence it is, we conceive, that Leibnitz, who agrees with the modern German school in opposing the doctrine of mere sensation, has been ranked by her among the advocates of Free Will, which is always associated in her mind with the other principles of that school.

It is time to give our readers some account of this New German philosophy, and some specimen of Madame de Staël's success in describing it. We shall attain both these objects at once, by extracting part of her chapter on Kant; promising that she is not to be blamed for the obscurity of it, as she is confessed, we believe, to have given, upon the whole, the clearest statement, which foreigners have hitherto received, of that lover of jargon's most enigmatical system*.

“Locke had victoriously combated the doctrine of innate ideas in man; because he has always represented ideas as making a part of our experimental knowledge. The examination of pure reason, that is to say of the primitive faculties of which the intellect is composed, did not fix his attention. Leibnitz, as we have said above, pronounced this sublime axiom:—‘There is nothing in the intellect which does not come by the senses, except the intellect itself.’ Kant has acknowledged, as well as Locke, that there are no innate ideas; but he has endeavoured to enter into the sense of the above axiom, by examining what are the laws and the sentiments which constitute the essence of the human soul, independently of all experience. ‘The examination of pure reason,’ strives to shew in what these laws consist, and what are the objects upon which they can be exercised.

“Scepticism, to which materialism almost always leads, was carried so far, that Hume finished by overturning the foundation of all reasoning, in his search after arguments against the axiom, ‘that there is no effect without a cause.’ And such is the unsteadiness of human nature when we do not place the principle of conviction in the centre of the soul, that incredulity, which begins by attacking the existence of the moral world, at last gets rid of

* “As to Kant's own works, I must fairly acknowledge, that, although I have frequently attempted to read them in the Latin edition printed at Leipsic, I have always been forced to abandon the undertaking in despair; partly from the scholastic barbarism of the style, and partly from my utter inability to unriddle the author's meaning.” Dugald Stewart. Note, p. 98, *Philosophical Essays*.

the material world also, which it first used as an instrument to destroy the other.

" Kant wished to know whether absolute certainty was attainable by the human understanding; and he only found it in our necessary notions—that is to say, in all the laws of our understanding, which are of such a nature that we cannot conceive any thing otherwise than as those laws represent it.

" In the first class of the imperative forms of our understanding are space and time. Kant demonstrates that all our perceptions are submitted to these two forms; he concludes, from hence, that they exist in us, and not in objects; and that, in this respect, it is our understanding which gives laws to external nature, instead of receiving them from it. Geometry, which measures space, and arithmetic, which divides time, are sciences of perfect demonstration, because they rest upon the necessary notions of our understanding.

" Truths acquired by experience never carry absolute certainty with them: when we say, 'the sun rises every day,'—'all men are mortal,' &c. the imagination could figure an exception to these truths, which experience alone makes us consider indubitable; but imagination herself cannot suppose any thing out of the sphere of space and time; and it is impossible to regard as the result of custom (that is to say, of the constant repetition of the same phenomena) those forms of our thought which we impose upon things: sensations may be doubtful; but the prism through which we receive them is immoveable.

" To this primitive intuition of space and time we must add, or rather give, as a foundation, the principles of reasoning, without which we cannot comprehend any thing, and which are the laws of our understanding; the connexion of causes and effects—unity, plurality, totality, possibility, reality, necessity, &c *. Kant considers them all as equally necessary notions: and he only raises to the rank of real sciences such as are immediately founded upon these notions, because it is in them alone that certainty can exist. The forms of reasoning have no result, excepting when they are applied to our judgment of external objects, and in this application they are liable to error: but they are not the less necessary in themselves;—that is to say, we cannot depart from them in any of our thoughts: it is impossible for us to figure any thing out of the sphere of the relations of causes and effects, of possibility, quantity, &c.; and these notions are as inherent in our conception as space and time. We perceive nothing excepting through the medium of the immoveable laws of our manner of reasoning; therefore these laws also are placed within ourselves, and not without us.

" In the German philosophy those ideas are called *subjective*,

* " Kant gives the name of *Category* to the different necessary notions of the understanding, of which he gives a list."

which grow out of the nature of our understanding and its faculties; and all those ideas *objective*, which are excited by sensations. Whatever may be the denomination which we adopt in this respect, it appears to me, that the examination of our intellect agrees with the prevailing thought of Kant; namely, the distinction he establishes between the forms of our understanding and the objects which we know according to those forms; and whether he adheres to abstract conceptions, or whether he appeals, in religion and morals, to sentiments which he also considers as independent of experience, nothing is more luminous than the line of demarcation which he traces between what comes to us by sensation, and what belongs to the spontaneous action of our souls.

“Some expressions in the doctrine of Kant having been ill interpreted, it has been pretended that he believed in that doctrine of innate ideas, which describes them as engraved upon the soul before we have discovered them. Other German philosophers, more allied to the system of Plato, have, in effect, thought that the type of the world was in the human understanding, and that man could not conceive the universe if he had not in himself the innate image of it; but this doctrine is not touched upon by Kant: he reduces the intellectual sciences to three—logic, metaphysics, and mathematics. Logic teaches nothing by itself; but as it rests upon the laws of our understanding, it is incontestible in its principles, abstractedly considered: this science cannot lead to truth, excepting in its application to ideas and things; its principles are innate, its application is experimental. In metaphysics, Kant denies its existence; because he pretends that reasoning cannot find a place beyond the sphere of experience. Mathematics alone appear to him to depend immediately upon the notion of space and of time—that is to say, upon the laws of our understanding anterior to experience. He endeavours to prove, that mathematics are not a simple analysis, but a synthetic, creative science, and certain of itself, without the necessity of our recurring to experience to be assured of its truth. We may study in the work of Kant the arguments upon which he supports this way of thinking; but at least it is true, that there is no man more adverse to what is called the philosophy of the dreamers; and that he must rather have an inclination for a dry and didactic mode of thinking, although the object of his doctrine be to raise the human species from its degradation, under the philosophy of materialism.

“Far from rejecting experience, Kant considers the business of life as nothing but the action of our innate faculties upon the several sorts of knowledge which come to us from without. He believed that experience would be nothing but a chaos without the laws of the understanding; but that the laws of the understanding have no other object than the elements of thought afforded it by experience. It follows, that metaphysics themselves, can teach us nothing beyond these limits; and that it is to sentiment

timent that we ought to attribute the foreknowledge and the conviction of every thing that transcends the bounds of the visible world." P. 76.

"In referring to sentiment, which does not admit of doubts, the knowledge of transcendent truths, in endeavouring to prove that reasoning avails only when exerted within the sphere of sensations, Kant is very far from considering this faculty of sentiment as an illusion; on the contrary, he assigns to it the first rank in human nature; he makes conscience the innate principle of our moral existence; and the feeling of right and wrong is, according to his ideas, the primitive law of the heart, as space and time are of the understanding." P. 86.

From the system of Kant, Madame de Staël proceeds to describe those of his followers, particularly Fichte, and Schelling. We must be excused from attempting to expound, in intelligible language, the reveries, which these most sapient Germans entitle philosophy. Neither have we room to follow Madame de Staël through the remaining chapters of this section, in which she considers the influence of the New German Philosophy—on the Development of the Mind,—on Literature, of the Arts and the Sciences—on the Character of the Germans—and finally, on the System of Morals. Under the last head she takes occasion to belabour, without mercy, the partisans of the Doctrine of Utility, which she represents as no better than a name for calculations of interest and of selfishness. In return, she furnishes the calculating philosophers with no small temptation to smile at the vagueness, the romance, and "the noble inutility" of those sentimental and instinctive systems, which she describes with so fond a partiality. For our own part, we are convinced, that the difficulties, which involve the first principles of morals, are not to be completely solved by German, or even by Scottish Philosophy: and that nothing short of Christianity can reconcile expediency with duty, reason with feeling, calculation with conscience, and the physical interests of society in this world, with the moral perfection of individuals in every stage of their existence. In proceeding to examine the concluding section 'upon Religion and Enthusiasm,' we would refer our readers to what has been already said, respecting the superiority of the Protestant States of Germany, in consequence of that spirit of examination which began, and which has flourished, together with the Reformed Religion.

That spirit however, favourable as it has been in its effects upon the progress of literature, has not been without some inconveniences and some abuses, in Germany. The number of independent states into which that country is divided, the want of a central government and of a national church, the tendency of

the German character, to unite the most unbounded licence of speculation with the most submissive and orderly conduct, are among the causes which have combined to prevent that stability of opinion, which is as great a blessing when truth is once attained, as freedom of enquiry before the removal of error. When the wars which followed the Reformation were set at rest, the spirit of enquiry, which had hitherto been occupied in the great controversy with the Catholics, could not find room enough for its activity within the bounds of any established and authorised system. A number of writers arose among the German Divines, who "attempted to give an entirely physical explanation to the Old and New Testament, and who considering them both in the light only of good writings of an instructive kind, see nothing in the mysteries but oriental metaphors. These theologians called themselves *rational interpreters*, because they believed they could disperse every sort of obscurity." P. 287.

We honour Madame de Staël for her disinclination to this school. In England, the opinion of every sound scholar and divine has long been in unison with that of the reverend doctor, who wished, that the German commentaries of such German theologians were all of them buried in the German ocean. But the repugnance, which among us is felt towards such a system of divinity, in consequence of our belief of its utter worthlessness and futility, as well as of its tendency to introduce scepticism under the colour of interpretation, arose in Germany from another cause. "The imagination and the sensibility of the Germans could not content itself with this sort of *prosaic religion*." Hence to this cold and pedantic school, which 'thought it was advancing towards reason, when it retrenched some of the miracles of the universe,' succeeded 'a sort of *poetical theology*, vague but animated, free but feeling, as Madame de Staël describes it; in short, a species of mysticism.

There were indeed some few, who, frightened at the scepticism connected with the speculations of the Protestant divines, took refuge again in the bosom of the Catholic Church. But the general tendency of the more enlightened Germans, when Madame de Staël visited them, was not to rally round the standard of any positive mode of belief, but to indulge 'a liberty and comprehensiveness in the manner of considering religion, which neither require nor reject any form of worship in particular, but *which derive from heavenly things the ruling principle of existence*.' (P. 268.) In other words, if our readers understand them better, 'they referred all their religious ideas to the feeling of the infinite.'

'Many persons,' says our author, 'will deny this feeling of the infinite, and assuredly they have very good ground to deny it, for

for we cannot possibly explain it to them ; a few additional words will not succeed in making them understand what the universe has failed to teach them.' (P. 272.) It is not, however, by a few words only that our eloquent author attempts to explain this feeling, which appears to her to be the great substitute for all positive creeds, the great mediator of all religious differences. She is quite enchanted with this German nostrum, and exerts all her powers to recommend its mystical virtues.

" This expression, '*it is divine,*' which has become general, in order to extol the beauties of nature and of art—this expression is a species of belief among the Germans: it is not from indifference that they are tolerant; it is because there is an universality in their manner of feeling and conceiving religion. In fact, every man may find, in some different wonder of the universe, that which most powerfully addresses his soul:—one admires the Divinity in the character of a father; another in the innocence of a child; a third in the heavenly aspect of Raphael's virgins, in in music, in poetry, in nature, it matters not in what—for all are agreed in admiring (if all are animated by a religious principle) the genius of the world, and of every human being.

" Men of superior genius have raised doubts concerning this or that doctrine; and it is a great misfortune, that the subtilty of logic, or the pretences of self-love, should be able to disturb and to chill the feeling of faith. Frequently also reflection has found itself at a loss in those intolerant religions, of which, as we may say, a penal code has been formed, and which have impressed upon theology all the forms of a despotic government: but how sublime is that worship, which gives us a foretaste of celestial happiness in the inspiration of genius, as in the most obscure of virtues; in the tenderest affections as in the severest pains; in the tempest as in the fairest skies; in the flower as in the oak; in every thing except calculation, except the deadly chill of selfishness, which separates us from the benevolence of nature, which makes vanity alone the motive of our actions—vanity, whose root is ever venomous! How beautiful is that religion which consecrates the whole world to its Author, and makes all our faculties subservient to the celebration of the holy rites of this wonderful universe!

" Far from such a belief interdicting literature or science, the theory of all ideas, the secret of all talents, belong to it; nature and the Divinity would necessarily be in contradiction to each other, if sincere piety forbade men to make use of their faculties, and to taste the pleasure that results from their exercise. There is religion in all the works of genius; there is genius in all religious thoughts. Wit is of a less illustrious origin; it serves for an instrument of contention; but genius is creative. The inexhaustible source of talents and of virtues, is this feeling of infinity, which claims its share in all generous actions, and in all profound thoughts." P. 274.

To English readers, it will not be necessary to make many comments on the above rhapsody. Poetic and enthusiastic minds must be allowed to carry into religion the warm and elevated sentiments which are congenial with their temperament. But there can be no general nor permanent dependance upon devotional feeling, where it is not founded on rational belief, and connected with the regularities of religious worship: nor is laxity of opinion a more sure source of toleration, than an orthodox faith united with a spirit of Christian charity.

Much allowance must evidently be made for Madame de Staël on this subject. Coming from a country, in which the union of licentiousness with an atheistical philosophy had almost scoffed away all religious belief, and chilled all religious feeling, to another people among whom an exalted, mystical, and enthusiastic system of religion was united with poetry, with the ideal philosophy, with all the new lights that burst upon her at once in the dazzling charms of novelty, it is no wonder, that she felt her imagination inflamed, and her eloquence kindled. By adopting this delightful doctrine, she found herself at once religious, without the trouble of learning any creed, or of practising any rites of worship. It was only to be enthusiastic, to be eloquent, to *be in love*, and she was arrived at the perfection of *religiosity*.

We fear, that Madame de Staël, when in this country, must have found the Church of England far too *prosaic* for her taste; and that if she had been obliged to adopt a religious system, she would have sought it among some of those enlightened and enraptured persons who are above ordinances. She ought, however to be heard for herself, when she distinguishes methodistical fanaticism from that enthusiastic feeling which she idolizes.

“ Many people are prejudiced against enthusiasm; they confound it with fanaticism, which is a great mistake. Fanaticism is an exclusive passion, the object of which is an opinion; enthusiasm is connected with the harmony of the universe: it is the love of the beautiful, elevation of the soul, enjoyment of devotion, all united in one single feeling which combines grandeur and repose. The sense of this word amongst the Greeks affords the noblest definition of it: enthusiasm signifies *God in us*. In fact, when the existence of man is expansive, it has something divine.

“ Whatever leads us to sacrifice our own comfort, or our own life, is almost always enthusiasm; for the high road of reason, to the selfish, must be to make themselves the object of all their efforts, and to value nothing in the world but health, riches, and power. Without doubt, conscience is sufficient to lead the coldest character into the track of virtue; but enthusiasm is to conscience what honour is to duty: there is in us a superfluity of soul which it is sweet to consecrate to what is fine, when what is good has

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been accomplished. Genius and imagination also stand in need of a little care for their welfare in the world; and the law of duty, however sublime it may be, is not sufficient to enable us to taste all the wonders of the heart, and of the thought." P. 388.

"Enthusiasm, I repeat, has no resemblance to fanaticism, and cannot mislead as it does. Enthusiasm is tolerant, not through indifference, but because it makes us feel the interest and the beauty of all things. Reason does not give happiness in the place of that which it deprives us of; enthusiasm finds, in the musing of the heart, and in depth of thought, what fanaticism and passion comprise in a single idea, or a single object. This sentiment, on account even of its universality, is very favourable to thought and to imagination." P. 397.

We wish that we had room to do our author the justice of adding to these extracts the whole of her eloquent chapter 'On the Influence of Enthusiasm upon Happiness,' with which the work terminates; but we must content ourselves with the concluding passage.

"And in the end, when the hour of trial comes, when it is for us in our turn to meet the struggle of death, the increasing weakness of our faculties; the loss and ruin of our hopes; this life, before so strong, which now begins to give way within us; the crowd of feelings and ideas which lived within our bosom, and which the shades of the tomb already surround and envelope; our interests, our passions, this existence itself, which lessens to a shadow, before it vanishes away, all deeply distress us; and the common man appears, when he expires, to have less of death to undergo. Blessed be God, however, for the assistance which he has prepared for us even in that moment; our utterance shall be imperfect, our eyes shall no longer distinguish the light, our reflections, before clear and connected, shall wander vague and confused; but enthusiasm will not abandon us, her brilliant wings shall wave over the funeral couch; she will lift the veil of death; she will recall to our recollection those moments, when, in the fulness of energy, we felt that the heart was imperishable; and our last sigh shall be a high and generous thought, reascending to that heaven from which it had its birth.

"O France! land of glory and of love! if the day should ever come when enthusiasm shall be extinct upon your soil, when all shall be governed and disposed upon calculation, and even the contempt of danger shall be founded only upon the conclusions of reason, in that day what will avail you the loveliness of your climate, the splendour of your intellect, the general fertility of your nature? Their intelligent activity, and an impetuosity directed by prudence and knowledge, may indeed give your children the empire of the world; but the only traces you will leave on

on the face of that world will be like those of the sandy whirlpool, terrible as the waves, and sterile as the desert *!" P. 418.

In concluding this article, instead of more opinions of our own, we beg leave to present our readers with two short quotations, from authors very different in their character, but both of them well acquainted with the human heart. To those then, who carried away by the enthusiasm and eloquence of Madame de Staël, are disposed to adopt her ideas, to disdain all stricter systems as those of narrow understanding, and of cold hearts, to undervalue the formal parts of religion and the severer rules of conduct in comparison with internal feelings, and to look down with contempt upon plain practical people, who being neither poets, philosophers, nor mystics, can pour forth no rhapsodies in praise of virtue, to those we recommend the following words of Bishop Butler.

“ Going over the theory of virtue in one's thoughts, talking well, and drawing fine pictures of it ; this is so far from necessarily or certainly conducing to form a habit of it in him who thus employs himself, that it may harden the mind in a contrary course, and render it gradually more insensible : i.e. form a habit of insensibility to all moral obligations.” *Analogy*, p. 122. 3d Edit.

Those on the contrary, who, after finding themselves for a time overpowered and enchanted against their will, by the brilliancy of Madame de Staël, are still disposed in cooler moments, to be severe and uncharitable in their judgments of her merit, will do well to attend to the following maxim of La Bruyere.

“ Quand une lecture vous élève l'esprit, et qu'elle vous inspire des sentimens nobles et courageux, ne chercher pas une autre règle pour juger de l'ouvrage ; il est bon, et fait de main d'ouvrier.”

* “ This last sentence is that which excited in the French police the greatest indignation against my book. It seems to me, that Frenchmen at least cannot be displeased with it.”

BRITISH CATALOGUE.

DIVINITY.

ART. 7. *Substance of a Discourse delivered at the Abbey Church in Bath, before the District Committee of the Society for Promoting Christian Knowledge, established in that City. By the Rev. C. Daubeny, Archdeacon of Sarum.* 8vo. 28 pp. Rivingtons. 1814.

We greet with peculiar satisfaction the publication now before us as produced by a solemnity which has been most seasonably instituted, and which is spreading itself gradually throughout the kingdom; as no measure can more effectually promote the propagation of true religion amongst us than periodical meetings of the clergy to communicate with each other upon its sacred concerns.

But independently of the occasion the discourse has in itself much to recommend it to our attention, as having brought into a small compass some of the most convincing arguments which have been urged in vindication of that preference which the great body of the clergy of the Church of England have felt it their duty to give to the Society for promoting Christian Knowledge before that rival institution, which by the allurements of a meretricious eloquence has clamoured itself into popularity.

The discourse is introduced with a general exposure of the mischiefs of all amalgamatory associations, and of the several pretexts by which it has been attempted to defend them. The extravagant pretensions and uncharitable censures by which not merely the hired propagandists, but some distinguished members of the Bible Society have attempted to excite public odium against those who ventured to question the tendency of their measures is there adverted to, and receives a richly merited reprehension; the scriptural notion of Christian charity is next rectified from the garbled representation of it, which has been palmed upon the public in order to betray them into the fatal mistake that indifference to every religious opinion is one and the same thing with that prime Christian virtue. The principles of the two associations are then contrasted, and it is shewn that neither the ministry without the word, according to the error of the Church of Rome, nor the word without the ministry, according to novel conceits, constitutes the divine provision for the salvation of man, but that they are two collateral instruments in the scheme of Christian redemption. The specious fallacy by which the circulating of Bibles has been confounded with the making of converts to Christianity, and the mere quoting of Scripture with the rightly interpreting it, is then pointed out, and the perversion of the term unity in the modern vocabulary; and the discourse concludes with an affecting exhibition,

tion of the formidable consequences to which amalgamation leads, which so far from healing in any degree the evils of dissent, is in fact the most powerful specific that could be devised for the multiplication of heresy and schism.

It is with particular pleasure that we present the following extract, as a specimen of that sober discussion and sound reason with which this discourse abounds.

“The Society to which we have the honour to belong, considering that the Bible was never intended to teach itself, and that there ‘were some things in it,’ as the Apostle long since observed, ‘hard to be understood, which they that are unlearned and unstable wrest to their own destruction;’ has been constantly employed in providing and circulating those forms of sound doctrine and scriptural explanations, best calculated to put the ignorant in possession of the true sense of the revealed word; and to guard them against the manifold errors of those who lie in wait to deceive, by pointing out to them that old and sure way of the Lord, which leadeth to salvation. And in this judicious mode of proceeding, the Society in question has, it must be allowed, the example both of the Apostles and of our Reformers for its sanction. Whilst that novel Association for a comprehensively religious purpose, which carries with it the voice of present popularity, and of which if *words* were *things*, every true Christian ought to be a member, has established its important undertaking on the principle, that the Bible is of itself sufficient to do the work for which it was intended; and to suppose that it stands in need of *collateral* aid for the purpose, is to charge God foolishly, by leading to the conclusion that the means which He hath provided are inadequate to the end intended to be promoted. To such a mode of reasoning, weak as it is, recourse has been had on the present occasion. Whereas surely there is a wide difference between charging God with the inadequacy of his own means, and bearing testimony, as in humility we ought, to the corruption of man’s fallen nature, and to that consequent obliquity of will, and perverseness of understanding, which divine revelation hath never been able effectually to counteract; and to which it has been owing, that the letter of the Bible has proved so insufficient to its graciously intended purpose. In fact, the Bible, though in itself fully competent, as the revealed word of God must be, to ‘accomplish what God pleases, and to prosper in the thing whereto God sends it;’ and consequently, when properly understood, to ‘give wisdom unto the simple;’ still the Bible does not *necessarily* make even the *learned* wise unto salvation. Of this humiliating truth the history of the Church has been furnishing continued proofs from the days of its first establishment down to the present time. To suppose then that every one who receives the sacred book becomes acquainted with its contents, and established in its doctrines, is to suppose in the direct face of fact and experience. The word of God, it is certain, must be uniform and consistent; ‘for God is not a man that

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he should lie, or the son of man that he should repent;—consequently the truth of the Christian covenant must at all times, like its divine Author, be one and the same; whilst human opinions upon it, the offspring of fallibility, have been more or less in a continued state of variation and contradiction. To furnish a remedy against this greatest of all evils, an apostacy from the revealed truth, God in his wisdom never left his Church unprovided with duly authorized witnesses; whose office it should be, ‘as approved workmen, rightly to divide the word of truth, that they might be able by sound doctrine both to exhort and to convince gainsayers;’ on the consideration that the Church would at all times be encompassed ‘by unruly and vain talkers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not.’ And the members of the Church of England are, I conceive, the first members of any truly apostolical Church, who have been led to think, that such a wise and gracious provision for the preservation of the true faith in the world, might, at any time, and under any circumstances, be safely dispensed with.” P. 13.

ART. 8. *A Sermon, preached at the Cathedral, York, at the Assizes, March, 1814. By the Rev. F. Wrangham, M.A. F.R.S.* 4to. 21 pp. 2s. 6d. Baldwin. 1814.

In all the writings of Mr. Wrangham there is a vigour of imagination, a flow of animation, and a power of expression, which peculiarly mark the intellectual strength of their learned author. The leading principle established in this discourse, is that the natural state of man is a state of society, and that the gradations of this society are essential to the perception of its blessings. He combats with much warmth the wild theories of the purity and innocence of a savage life, and contends with equal energy and justice that the primitive simplicity (as it has been termed) of those wild and uncultivated hordes, who are yet strangers to civilized life, is little more than a state at one moment of childish indolence, at another of rapine and blood. His arguments all tend to overthrow the impracticable theories of Utopian constitutions, organised and framed by a band of savages at their first meeting by mutual agreement. The refinement of social government is a plant which ages are required to bring to perfection.

“These fruits, however, of social intercourse were neither in the spring of its existence abundant, nor at any subsequent season ripened into absolute perfection. Law itself indeed, like all the choicer productions of nature, is of tardy growth; adapts itself, by gradual evolution, to the claims and the crimes of advancing man; and only in periods of the highest civilization, by cautious and repeated prunings and enlargements, acquires its ultimate maturity. *First the blade, then the ear, then the full corn in the ear.* Neither was it reasonably to be expected, that the mere co-habitation of a depraved race should of itself, as it were magically, effect the vast changes

changes requisite to insure their common tranquillity. That which is resisted, and repressed, is not in consequence subdued. He must have been an inattentive observer both of his species and of himself, who has not again and again remarked the reluctance with which man endures coercion, even where it is obviously for his good. His appetites are not so ductile, as to submit without a struggle to the fitters of statutes which may be eluded by ingenuity, relaxed by negligence, or suspended by compassion. Perverse tempers, headstrong passions, profligate habits—nay, mere levity and carelessness, involve a necessity of constant vigilance and unceasing restraint. From the outset, the ruler must have been armed with *terror*, as *the minister of God, a revenger to execute wrath upon him that did evil*. The sanctions of religion, however awful, are too remote for the short-sightedness of vice. To present temptation, therefore, the legislature is obliged to oppose present penalties; and thus by the servile principle of fear to control such, as are insensible to the influence of those higher and holier motives—the love of man, and the love of God. They become *subject for wrath*, if not *for conscience sake*.” P. 15.

From the contemplation of social order and of law in general, Mr. Wrangham proceeds to expatiate upon the unrivalled excellence of the British criminal law, and of the blessings which it affords to this happy country far beyond all the surrounding nations. Whenever we read Mr. Wrangham’s productions, we always wish them longer; and in this particular instance, we wish that he had pursued the subject of his discourse in all its stages upon Christian principles: such a view of the question would have afforded an ample field for his eloquence; and, abstracted from these considerations, the whole assumes more the appearance of a political and moral harangue than of a Christian sermon. Perhaps Mr. Wrangham has reserved this part of his subject for a second discourse, upon his original text, *by me princes rule, and nobles, even all the judges of the earth*; and as he now shows that the refinements of law and of social order are in conformity with the design of the great moral Governor of the universe, so hereafter he may consider how far they are consonant to the laws and ordinances of that peculiar dispensation, which the Son of God came down from heaven to establish. Should such a view of the subject be within the contemplation of the learned author, we shall be happy to see it afforded to the world.

ART. 9. *Visitation Sermon, preached at St. Michael’s Church, Lewes. By Samuel Holland, M.D. Rector of Poynings.* 112 pp. 3s. Rivingtons. 1813.

This discourse contains an able refutation of a charge brought against the clergy of the present day, by those who exclusively arrogate to themselves the appellation of evangelical preachers, that they preach not the Gospel of Christ. The different points connected with this subject are ably discussed, beginning first with

with the accusation of our preaching sermons, as they are termed, merely moral.

“The morality of our preaching is objected to, and we should deserve censure, if it were mere morality that we enjoined, the morality of human wisdom.—But when we preach the morality of the Gospel, the morality which Christ himself taught; when we preach this morality upon Christian principles, and with Christian sanctions, we teach the most profitable part of religion; we promote the eternal welfare of our hearers much more than by entangling their minds with subtleties which edify not, with questions which engender strife.

“But our preaching the moral duties of Christianity tends, it is objected, to give our hearers too high an opinion of the merit of good works, and derogates from the all-sufficiency of the sacrifice of Christ. If we proclaimed that the works of man could merit eternal happiness, we should disallow the whole scheme of Providence as unfolded to us in the Bible: we should deny the fall of our first parents, and the consequent corruption of the human mind, as shewn in all their descendants; and we should renounce the only source of consolation left to us, the Atonement of our sins and imperfections, figured in the ordinances of the Mosaic law, foretold by a succession of inspired Prophets, and at length completed in the sufferings of the Son of God. We are aware that man cannot, by the most perfect obedience, atone for past transgression; for that unsinning obedience is a duty which he always owes to his Maker, and can never do more than pay. He cannot do more than his present duty. The duty he has neglected, he has neglected for ever. He cannot redeem the unpaid debt. He can never be acquitted of former sins, but through the free grace of God: *Being justified freely by his grace through the redemption that is in Christ Jesus* *. But while we disclaim the sufficiency of our own merits to do away our offences, while we repose in humble hope upon the merit of our Saviour's sacrifice: are we to make no effort for ourselves, if possible, not to increase our debt, not to add to the number of our sins, not to *crucify the Son of God afresh, and again to put him to an open shame* †? After our utmost endeavors to do the will of God, we shall have need of his atoning mercy. Without our utmost endeavors, we may be assured that we shall not partake of it. Christ will have died for us in vain. But God, who graciously ordained the offerings of the law to be a dedication to himself of a very small part only of his own bounty, will surely behold with the eye of mercy every humble and sincere endeavor; will accept, through the merits of the full and sufficient sacrifice of his Son, our partial and imperfect obedience.” P. 17.

The repetition of the charge against the clergy of the Church of England, after this and other able expositions of their real opinions upon the point, recoils with shame upon the heads of their ac-

* Romans iii. 24.

† Hebrews vi. 6.

ousers. They are fully conscious, while they prefer the charge, that it is untenable; they know, while they make the accusation, that it is false. Yet in the true spirit of fanaticism they continue to repeat openly to the ignorant the *crambe recoccta* of a calumny so often refuted, whilst before those, whom they consider as acquainted with the state of the question, they indulge themselves only in slights and equivocal insinuations.

In the course of this defence the leading doctrines of fanaticism are controverted with much justice of conception and power of language, particularly those of instantaneous conversion, and assurances of grace to a profligate sinner upon his death-bed.

“A consequence, a very dangerous consequence of this doctrine of the sudden change of the most profligate heart is, that hope is held out to the sinner, of Salvation being granted to him without any endeavour on his part but to believe the flattering doctrine, in the last moment of life. And this is supposed to be founded on the assurance of forgiveness made by our Saviour to the repentant thief who was crucified with him. We dare not, indeed, sit in judgment on the ways of God. We cannot know when his mercy may suspend the decree of his justice; nor ought we for a moment to suppose that Divine justice is not Divine mercy. Gladly would we, according to this much misunderstood history, speak peace to the dying sinner, if like our Saviour we could penetrate his inmost heart, if like our Saviour we could read there such a repentance as we could be certain would be accepted by his offended Maker; if we could possibly find there a faith triumphant over every difficulty and disadvantage, over such difficulties and disadvantages as can never again try the human heart: Faith in Him whom his own disciples had deserted; faith in Him as the Son of God, when he appeared to be forsaken of his Almighty Father; faith in Him as the Saviour of mankind, as the King of Heaven, when he was suffering, *humanly* suffering, amidst taunts and insults, in anguish and in agony, the most cruel, the most disgraceful punishment that man could inflict. To that crucified Saviour we will bid the departing sinner look up, (it is all we can,) with fearful hope in his mercy, but we cannot, we dare not, we will not anticipate the sentence of his all-righteous Judge, and give his last hour, which might otherwise be spent, in penitence and prayer, to delusive feelings, to unauthorized assurance, to unholy joy” P. 35.

Subjoined to the sermon is an appendix containing extracts at a very considerable length from the sectarian writers and methodistical preachers, particularly from Whitfield, Wesley, Romaine, and Hawker. These, while they shew the learned author to be deeply read in the works of these mistaken ministers, cannot fail of being highly interesting to readers of every description, as they unmask the dangerous doctrines which are daily preached by the enthusiasts of modern days. No one, who is unacquainted with their works, would believe them capable of laying down such presumptuous and profane positions, or of disseminating such destructive absurdities

absurdities as are here recorded. We can on every account recommend this discourse and its appendages to the notice of our readers, as we are persuaded that few will rise from its perusal without having acquired a degree of information on these momentous points far beyond what he previously had possessed.

ART. 10. *Two Sermons preached in the Episcopal Chapel, Stirling, on the Day appointed for a General Thanksgiving. By the Right Rev. George Gleig, LL.D.* 8vo. 64 pp. Edinburgh, and Rivingtons, London. 1814.

A very ingenious parallel is drawn by the Right Rev. and learned preacher in these two sermons between Benhadad and Buonaparte. There is certainly a strong resemblance between the character of the two monarchs, and the circumstances attending each of their campaigns are worthy of comparison. Much ingenuity is shewn by Bishop Gleig in his delineation of those traits, in the history of each which most peculiarly mark the resemblance. As the impious Benhadad was by the interposition of Providence driven in disgrace from his attack upon Jerusalem, so was the Tyrant of the French forced from his short-lived possession of the ancient capital of the Russian empire. As the Syrian monarch returned in the ensuing year with re-established strength to the attack, so did Buonaparte rise again from his Russian discomfiture with renovated vigour; and as Benhadad was defeated on the plains of Galilee, so did the power of Buonaparte receive its first and fatal blow on the plains of Leipsig.

“A new army, accordingly, he numbered like that which he had lost—horse for horse, and man for man; and, like Benhadad in similar circumstances, he was, after some dubious fighting, completely overthrown in one decisive battle, which again compelled him to take refuge among his slaves, and leave the allies to reap the fruits of many victories.

“Providence seems indeed to have viewed the measure of the tyrant’s excesses as now full, and to have abandoned him even in this world to part of that punishment which every cruel and unjust oppressor has reason to dread in the next. Whilst he was thus personally pressed on all sides in the north of Europe—state after state forsaking him, and army after army going over to his enemies,—a series of the most brilliant victories, obtained in the south by our own countrymen and their allies under their incomparable leader, have driven his barbarous hordes out of that kingdom, of which he first got possession by treachery, such as, I believe, is without a parallel in the annals of the world.” P. 42.

Some very judicious remarks are interspersed on the peculiar temper and dispositions of the times in which sober sense and unaffected piety are equally conspicuous.

- ART. 11. *Sermons: including a Series of Discourses on the Minor Prophets.* By the late Rev. George Croft, D.D. Lecturer of St. Martin's in Birmingham. 2 vols. 8vo. Cadell and Davies. 1811.

These two volumes have been published almost too long to claim a place in our catalogues. As however they have been noticed neither in our own nor scarcely in any cotemporary journal, we feel it a point of justice due to the memory of their pious author, and of respect to that family for the benefit of whom these sermons were committed to the press, to declare our conviction of their excellence, and to lament that they are not more generally known. We can particularly recommend them to young clergymen who are called upon to preach before such audiences as are from rank and education rather above the ordinary cast of country congregations. They will find much excellent matter clothed in language not devoid of energy and elegance; and though we do not exactly approve of actual plagiarism, yet when a young mind is exhausted by weekly draughts upon its powers, which may not be sufficiently established to bear so continued a demand, it may not be amiss occasionally to borrow both argument and language from a sound and judicious divine, who may assist them in their weaker and more exhausted moments of composition. Selection and adaptation may in such cases, provided the sources from which they are drawn are approved, be both useful and expedient; and to those who may require such occasional assistance, we can safely and willingly recommend the sermons now before us. They are written in an elegant, polished, and impressive style, and what will render them most valuable, they are composed in the true spirit of Christianity, and not in the mawkish school of *popular* theology.

POETRY.

- ART. 12. *General-Post Bag.* By Humphrey Hedgehog. Author of *Rejected Odes.* 124 pp. 4s. 6d. Johnston, Cheapside. 1814.

Rather more than a year ago, a publication made its appearance entitled the "Two-penny Post Bag," in which a due proportion of sedition and scurrility were seasoned with some degree of liveliness and wit. All the success which might be expected from such a compound, attended its progress, and it met with a rapid sale among those who ever happy to see their own malignity and spleen embodied in so substantial a form. This had now began to be forgotten, when as if to revive its fame, comes limping after it a most wretched imitation, under the name of the General-Post Bag, conspicuous for no other quality except dullness, and exhibiting that most melancholy of all spectacles, an abortive attempt at facetiousness. Here are to be found several epistles from distinguished personages to their friends in doggerel rhyme, which not even the mysterious

mysterious dashes and blanks in the middle of their names can render interesting. The P—— of O—— to the P——SS CH——, and again from Lord C——GH to the Earl of L——L. We at all times approve even of the appearance of decency, and therefore we shall not object to all this parade of mystery; but we could not have flattered the author, even if he had given the full complement of letters to each name, with the hopes of a prosecution. To sum up the whole; the work is dedicated to Lord Byron, who must feel peculiarly happy in being considered the patron of all the retailers of seditious libels. The best part of the whole composition is the diary of Buonaparte, a part of which we shall extract for those of our readers, to whom it may furnish amusement.

“ *Friday.*

“ Woke early—felt light,
 Having pass’d a good night,
 My mind was quite even,
 Got my breakfast at seven;
 Read two hundred pages,
 The details of those ages
 When that great man of Rome, CINCINNATUS,
 Dropt the government reins,
 And went ploughing the plains,
 Crying—“ Senators, *ohé ! jam satis !*”
 This laudable sample
 Of Roman example
 Produc’d strong effect on my mind,
 I at once grew forgetful,
 And, from restless and fretful,
 Became on a sudden resign’d.

“ Before noon I had found
 A compact spot of ground,
 Which I promptly determin’d to till and to sow;
 Thus throwing aside
 My Imperial pride,
 And changing my sword for the husbandman’s plough.
 The ridges and stones
 So batter’d my bones,
 That I came weary home
 D——ning field, plough, and Rome;
 Agricult’ral machines are such curs’d awkward things,
 Only fit for the poor
 Harden’d fist of a boor,
 But never design’d for the fingers of kings.
 My appetite, true,
 Was sharpen’d anew,
 I ate with a tiger’s ferocity;
 The servants, amaz’d,
 At my gluttony gaz’d,
 With vile and disloyal audacity :

While

While thus sadly vex'd,
 And sorely perplex'd,
 Some petitions were brought me to read,
 Kick'd petitions and prayers
 To the foot of the stairs,
 The presenters decamp'd with all speed—
 Then went to bed early,
 Devilish sleepy and surly." P. 49.

ART. 13. *A Sketch of Nature: a Rural Poem.* Svo. 54 pp.
 Gale, Curtis, and Fenner. 1814.

Thomson was a poet, whose mind was cast in no ordinary mould: in his *Seasons*, the favourite but not the most brilliant effort of his genius, there is much to admire, and more to enjoy: but we enjoy it most as we refer it to the various originals both in the Latin and English languages from whence it is taken, as we follow the imitation, and trace the resemblance. But in an imitation of an imitation all our interest is lost, cold approbation at our first perusal is all that can be expressed, for a second reading never can be tolerated. The poem before us is a professed imitation of the author of the *Seasons*, both in style and in sentiment; the design is the same both in the arrangement of matter and in the expression of thoughts. Here and there, however, Thomson himself is discarded as a model, and makes room for an imitation of another who will afford much less for a copyist to follow or a plagiarist to adopt. We mean Cowper, who as a poet is scarcely bearable in the original, much less when caricatured in a copy. Whatever credit can be allowed to a poem cast in these moulds, without one original thought to recommend it, shall be allowed to the poem before us. Perhaps the following passage may be the best in the poem.

" In yonder vale, beside a willowy stream,
 A sacred venerable structure, stands,
 Deep sunk in human dust! where oft I've paus'd,
 List'ning with strange delight, while the slow bell,
 Languid and hoarse, proclaim'd the fleeting hour,
 As almost weary of its doleful toil,
 For heedless mortals still prolong'd in vain!—
 Nor boasts the vale alone its hallow'd pile:—
 Bold rising from yon richly-cultur'd plain,
 Appears a green hill's wide commanding brow,
 Crown'd with an ancient fane, uncouth, and grey,
 And many an age in the monastic garb
 Of Ivy clad; which, on the scanty light
 Annual encroaching, threatens total gloom
 And ah! 'tis thus, too oft, the Gospel light
 Within our sanctuary walls declines:

And

And many a Church, and many a Pulpit now,
Seem fast refitting for their ancient guests *!" P. 41.

We are serious readers; we therefore rejoice with the author to hear that many pulpits are rescued from the cant of methodism, to the sobriety and warmth of the Gospel truth. We hope to see the Gospel again revive in many of those churches where the poor deluded hearers are treated with the delusive dreams of a designing fanatic, instead of the truths of Christianity, by those calling themselves Gospel preachers, as *lucus a non lucendo*, because in their obstreperous harangues on obscure passages in the epistles, they totally forget even the very existence of the Gospel.

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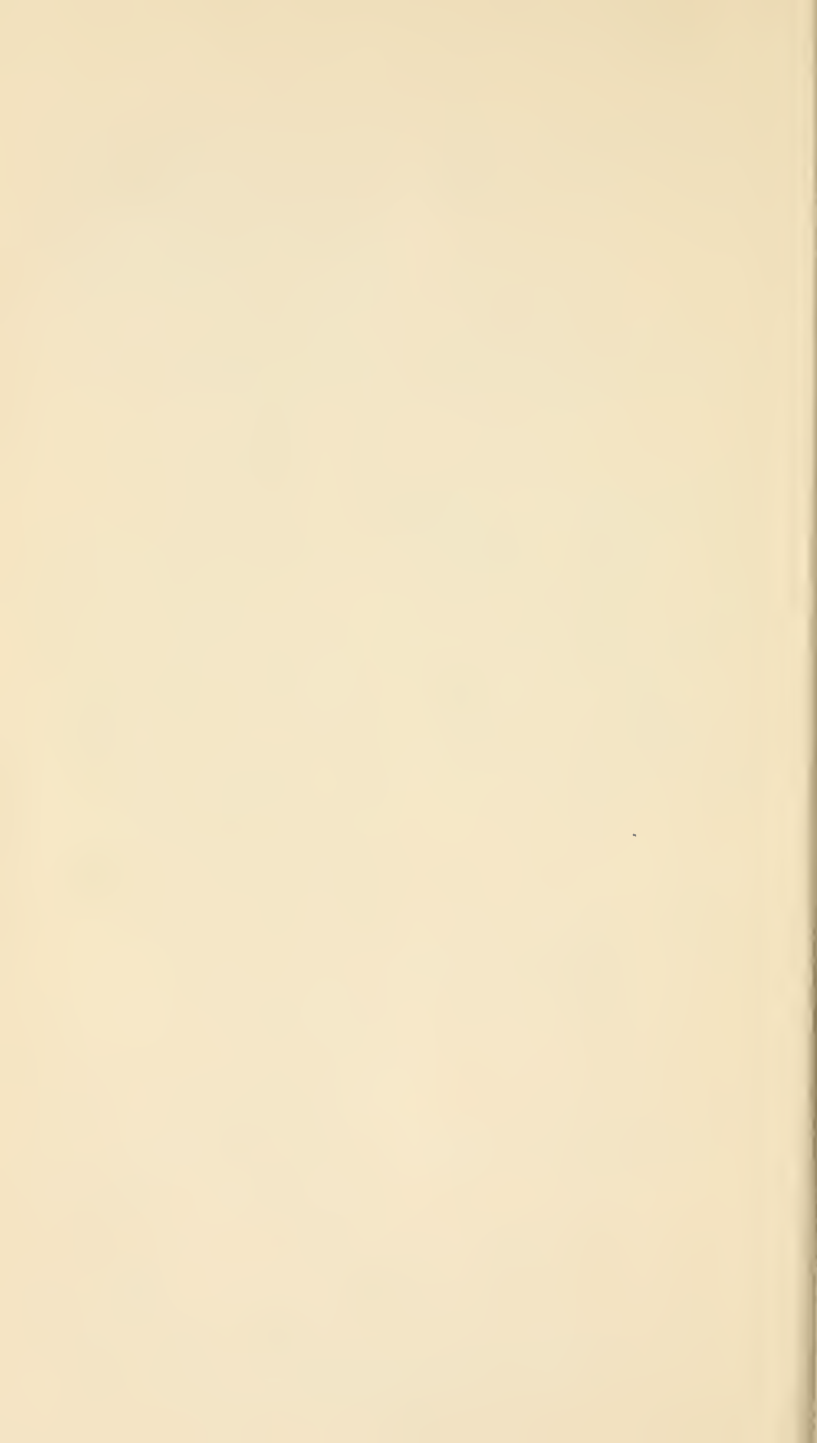
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